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Prof. F. Child
with the regards
of the author.

Boston, May 1858.

PRACTICAL GRAMMAR

OF THE

LATIN LANGUAGE;

WITH PERPETUAL EXERCISES IN

SPEAKING AND WRITING.

FOR THE

USE OF SCHOOLS, COLLEGES, AND PRIVATE LEARNERS.

BY

George

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THE CITY OF NEW YORK.

"Iter autem per experientias et rerum particularium silvas perpetuo faciendum est."

FRANCISCUS DE VERULAMIO.

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Prof. Francis J. Child.

(H. C. 1846.)

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“Atque hoc modo inter empiricam et rationalem facultatem (quarum morosa et inauspicata divortia et repudia omnia in humana familia turbavere) conjugium verum et legitimum in perpetuum nos firmasse existimamus.”

“Iter autem per experientiae et rerum particularium silvas perpetuo faciendum est.”

FRANCISCUS DE VERULAMIO, *Instaur. Magn. Praef.*

☞ A Key to the exercises of this Grammar, by the author, is in preparation, and will soon be published.

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TO

CYRUS MASON, D.D., LL.D.,

LATE PROFESSOR OF POLITICAL ECONOMY IN THE UNIVERSITY OF THE CITY OF NEW YORK,

IN ASSOCIATION WITH WHOM THE AUTHOR CHERISHES THE MEMORY
OF MANY A PLEASANT HOUR DEVOTED TO THE STUDY OF THE
CLASSICS, AND TO WHOSE KIND ENCOURAGEMENT HE IS
CHIEFLY INDEBTED FOR HIS FIRST SUCCESS AS AN
INSTRUCTOR IN THE CITY OF NEW YORK,

This Volume

IS RESPECTFULLY AND GRATEFULLY INSCRIBED.

P R E F A C E .

THE preparation of a text-book for the study of the Latin, similar to that edited by me, some twelve years ago, on the German, has since that time been repeatedly suggested to me by various persons interested in the progress of education. Years however elapsed before I could even think of entering on such a task, partly on account of other time-absorbing occupations, partly because I felt, in common with many others, some hesitation to undertake the somewhat delicate part of treating a so-called dead language like a living organism, yet in vogue as an element of national existence. It was not until after I had completed what I considered myself bound to render, as professor of a modern language in the city of New York, that I could give the question a serious consideration; and in the winter of 1854, after my secession from the University of that city, some of my leisure hours were devoted to the collection and construction of exercises similar to those contained in my edition of Ollendorff's German Method.

These tentatives, which were commenced for recreation merely, and without any direct reference to publication, were some months after again suspended and postponed indefinitely. I had, however, proceeded far enough to convince myself perfectly of the feasibility of the plan, and felt assured, that, if the student in this practical pursuit of a new language would find a pleasure at all commensurate with the satisfaction I myself experienced in my attempts to explore and point out the road to him, my task would prove a promising and successful one.

It was under this conviction, that, in the spring of 1856, I again took up my papers, and resolved to begin the work in earnest. I accordingly revised and enlarged upon what I had already collected, until my materials amounted to ten fascicles of phrases and exercises, of

about the extent of those contained in my edition of Ollendorff's German Method. Soon after, I concluded an arrangement for the publication of a complete practical Grammar of the Latin upon the basis of these preliminary studies, and after many months of new researches both into the theory and practice of the language, the final result has been the volume now offered to the inspection of the public.

But although it was intended that the book should upon the whole pursue the course indicated by the methods on modern languages now almost exclusively in vogue, and to make constant repetition and the perpetual construction of connected sentences and phrases from English into the language to be acquired the chief exercise of the student, yet I could not make up my mind to surrender system to mere empirical practice to the extent to which this is done by Mr. Ollendorff. My aim was rather to sacrifice nothing of the theory, to leave no point of grammar unexplained or unconnected, but to make the student advance with equal pace from practice to theory, and from theory to practice, until he makes himself the master and conscious possessor of the entire structure of the language, as far at least as this can be effected by a Grammar.

I have therefore commenced with the simplest elements, and with exercises which a child even could comprehend and learn from repetition or dictation. As the course advances, and the rules of construction come gradually more and more into requisition, the syntax commences, of which I have prefixed connected portions to each lesson, to be committed either entirely or in part, as the student progresses with his exercises. I have thus succeeded in incorporating by degrees a complete syntax of the language, to the rules of which perpetual reference is made in subsequent parts of the book, and with which the student must become familiar before he can reach the end of the volume. In regard to the etymology, I have naturally treated the declension of substantives, adjectives, and pronouns in the first lessons. These, with the practice given, are soon completely in the power of the learner. But the doctrine of the gender of substantives, the declension of Greek nouns, the derivation of adjectives and adverbs, &c., which would only have embarrassed and retarded the student in the beginning, are deferred until nearly the close of the book. With the verbs I have proceeded in a similar manner. I first give only the present tense active, then in another lesson the passive, and in a third the present of deponent verbs. A general outline of the formation of tenses follows, in Lesson XXVIII., from which the

student is referred to the paradigms of conjugation on pages 664-665, which may be read and committed, as in ordinary Grammars; but in the regular order of the book, he learns and applies only one tense at a time, on which he practises until he is fit for another, and so on to the end.

I have retained the division into Lessons, as the most suitable arrangement for a book of this description. A strict separation of the etymology and syntax, and a connected scientific treatment of the principles of grammar, however desirable in themselves, would have destroyed the characteristic feature of the method, which begins with sentences instead of isolated vocables, and thus applies the simpler principles of construction at the very outset. It is however by no means intended that those divisions called Lessons should be the task invariably assigned to the student. The judgment of the teacher must in all cases determine the proper *pensum* of the learner, according to the capacity or proficiency of the latter, and that may sometimes be more, and perhaps oftener less, than the *pensum* of the book, which is not unfrequently considerably longer than the average lessons in similar manuals on modern languages.

In the use of the book care should be taken to keep the main design steadily in view, which is the writing and memorizing of the exercises appended to each lesson. In these the student applies directly the principles already acquired, and undergoes as it were a daily self-examination on what has gone before. Hence it is much more important that he should properly attend to those, than that he should be kept too long upon the mere mechanical committing of barren lists of words, or of rules which, without application, always remain a dead letter in the memory.

Much benefit can be derived from the guidance of the instructor, whose aid in reading over the advance lesson, in explaining and removing difficulties, in separating the essential points from those of minor importance, will not fail to contribute greatly to the encouragement and rapid progress of his *studiosi*. As in many lessons of the book the principles advanced are far from being exhausted in the exercises at the end, the teacher or scholar can easily expand them by adding others similar to those given, — a practice which cannot be too strongly recommended.

To insure a correct pronunciation, I give directions at the very beginning for the accentuation of Latin words, and in the examples preceding the exercises, as well as in those given under the principal rules,

the use of the accent is practically exhibited. To enable the student to accent according to the rules set forth in the first lesson, the quantity of all the words given in the vocabularies, as well as of those declined or conjugated, is indicated with almost lexicographical minuteness. In this respect I have rendered what I think is found in no other Grammar of the Latin, and am persuaded that this system, without which we can scarcely conceive of a correct pronunciation, will commend itself to the approbation of all competent to judge upon the subject.

As many of the exercises relate to the familiar talk of daily intercourse, it has sometimes become necessary to designate objects either entirely unknown to the Ancients, or known under a different form. The words employed for this purpose are either modern, as *coffea*, *tabacum*, *bibliopægas* (bookbinder), or else genuine Latin terms, but employed in a sense somewhat different from that in which they occur in classical Latinity, as, for example, *calceus* for our "shoe," *pileus* for our "hat," *speculum* for our "looking-glass," &c. To prevent misunderstanding or confusion on this subject, all the words of this description are marked, as modern or applied to objects of modern life, with an asterisk before them; e. g. **coffea*, **pileus*, &c.

I have one word to add with reference to the syntax. This important part of grammar has been treated much more comprehensively than one might suppose from its somewhat disjointed appearance. The subject of agreement, the syntax of the oblique cases, the use of the infinitive, the somewhat complicated doctrine of the subjunctive, and other equally important topics, are developed as fully as in many Grammars of larger size or greater pretensions, and it is hoped that on this point nothing of any moment will be found omitted. All the rules and remarks are illustrated by numerous examples carefully selected from the classical authors of antiquity. The examples under the rules are separated from the rest of the book by a different arrangement, the Latin on the right and the English on the left, while in the general oral exercises this order is inverted. The book is thus expected to carry its own authority in itself, and to justify the imitative combinations and constructions adopted in the exercises. The doctrine of questions is fully developed and elucidated in Lesson LXXXV.; the order or arrangement of words and sentences, in Lesson XCVII. Both these lessons the teacher will do well to consult before he sets his students to work.

In the elaboration of this volume, I have availed myself of the

best authorities which a long acquaintance with the philology of modern Germany had made familiar to me. On the etymology I have freely used Zumpt; on the syntax, the somewhat larger and completer manuals of Ramshorn and Krüger. On the orthography of words, and on the subject of quantity, I am chiefly indebted to the last edition of Dr. Georges' *Lateinisch-Deutsches Hand-Wörterbuch* (Leipsic, 1855). On the use of the particles I have, besides the authorities already mentioned, examined a number of other sources, especially the original treatise of Tursellinus. For correct Latin equivalents for the English terms and constructions employed in the book, I have diligently consulted the German-Latin Lexicons of Scheller, Kraft, and especially the more recent work of Georges. On doubtful or difficult points I have also had an opportunity to consult the more comprehensive works of Freund, Facciolati and Forcellini, and several others. From these authorities I have, however, adopted nothing but what I could justify by classical examples and analogies, and I have given no Latin equivalents for English terms or phrases, without testing them by comparing all the connections in which they are recorded as occurring in the classical writers. The subject of questions and answers I myself examined by a careful reading of the comedies of Terence, from which I had made numerous extracts before I was in possession of the sources from which I afterwards derived what I have advanced upon this point in Lesson LXXXV.

I have thus had rather a redundancy than a lack of materials on the majority of topics connected with the theory of grammar, while on the practical application of many principles, I was more than once forced to the reading of my Terence or my Cicero in order to obtain the desired light. — In this connection I have publicly to express my obligations to several gentlemen of Cambridge for their politeness in extending to me the privileges of their valuable University Library, to which I am indebted for several of my authorities.

I submit now the result of my somewhat protracted and by no means trivial labors to the candor and enlightened judgment of the classical scholars of America. As to the plan I have pursued, although it aims at nothing short of a radical change in the teaching of the language, I scarcely feel as if it needed an apology. The plan of learning a language by writing it, is not only the surest, but the only, road to its complete acquisition. Methods analogous to this, though unrecorded, must have been employed by those who have used, and who to some extent still use, the Latin as a medium of written com-

munication, and not unfrequently with an elegance that reminds us of the Ancients. Let the reader think of an Erasmus, of Ficinus, of the learned family Stephanus, of Calvin, and other luminaries of the age of the revival of letters and of the Reformation, of others who have since reflected light and strength from the manly literature of ancient Rome. I think experience will prove, that the labor of acquisition, if not easier, will at any rate be more attractive and remunerative, with the method here proposed, which makes the student assist as it were in the production of his Latin, instead of forcing him to lay up barren lists of words or unproductive rules.

I have in conclusion to add, however, that the course here pointed out does not by any means pretend to be the ultimate goal of the journey to be pursued. No method in the shape of grammar, or manual of any kind, can teach completely any language, ancient or modern. It can only be acquired by familiarity with those written monuments, which are at once the flowers and conservatories of the idioms, in which they breathe a life immortal. Of these the Romans have left us many of imperishable excellence, to which we must ever point as the most perfect exponents of their language, as the armories of the Roman mind. And these are yet to add wholesome vigor to the intellect of youth, and consolation to the failing strength of age.

G. J. ADLER.

Boston, February, 1858.

ABBREVIATIONS.

- Cf. *stands for confer, compare.*
Compos. " " *compositum, compound, or composita, compounds.*
e. g. " " *exempli gratiā, for example.*
i. e. " " *id est, that is to say.*

The asterisk (*) before a word shows it to be of modern origin, or applied to a modern object.

ADLER'S

NEW LATIN METHOD.

Lesson I. — PENSUM PRIMUM.

INTRODUCTION.

A. LATIN GRAMMAR, considered as a science, has for its object the investigation of the laws which govern the forms and the construction of the language. When destined for the practical purposes of instruction, it becomes the art of learning to read, write, and speak the Latin language with correctness.

OF THE ALPHABET.

B. The letters of the Latin alphabet are twenty-five:— A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, s; T, t; U, u; V, v; X, x; Y, y; Z, z.

Letters are divided into vowels (*litterae vocales*) and consonants (*litterae consonantes*).

The sound of vowels is complete in itself, whereas that of consonants becomes distinct only in conjunction with a vowel.

OF VOWELS AND DIPHTHONGS.

C. The simple vowels of the Latin alphabet are six: a, e, i, o, u, y. To these may be added the double vowels or diphthongs *ae* (æ), *ai*, *au*, *ei*, *eu*, *oe* (œ), *oi*, and *ui*.

1. The vowel *y* (*ypsilon*) is only found in words adopted from the Greek, as *Cyrus*, *tyrannus*, *syngraphus*.

2. The diphthongs *ei*, *oi*, and *ui* occur only in a few interjections,

such as *hei*, *eia*, *viei*, *hui*, and in *dein*, *proin*, *huic*, and *cui*, when these words are contracted into one syllable.

3. The diphthong *eu* is found in words originally Greek, and in the Latin *ceu*, *seu*, *heu*, *heus*, *neu*, and *neuter*.

4. Respecting the proper sounds of these vowels, there is at present no uniformity of usage, the common custom in vogue among the different nations of Europe being that of following the analogy of their respective vernacular idioms. This has given rise to a diversity of pronunciations, among which the English and the Continental are the most conspicuous. The following table exhibits the difference between the English and the German sounds of each of the vowels, both long (—) and short (˘) :—

ENGLISH SOUND.		GERMAN SOUND.
a	māter, mannā*	ā always āh, ă as in <i>am</i> .
e	dēlō, fessus	ē like <i>a</i> in <i>fate</i> , ě as in <i>fre</i>
i, y,	finis, mirābilis	ī like <i>ee</i> in <i>keen</i> , ĭ as in <i>fin</i> .
o	corōnā, dōmīnus	ō as in <i>bōne</i> , ȳ as in <i>shone</i> .
u	ūsūs, dūmīvir	ū like <i>oo</i> in <i>moon</i> , ŭ the same sound short.
ae	Caesar, caestus†	like ā in <i>fate</i> .
ai	Māia,‡ aio	broader, with the sound of both vowels.
au	aurum, causa	like <i>ou</i> in <i>house</i> .
ei	eia, omneis	like <i>i</i> in <i>shine</i> .
eu	Orpheus,§ neuter	nearly like <i>oi</i> in <i>foil</i> .
oe	poena, foedus	like the French <i>eu</i> in <i>feu</i> .
ui	huic, cui	like <i>ooi</i> rapidly sounded.

REMARK.—In the above examples, the learner is expected to sound the vowels as he would under similar circumstances in English words.

OF THE CONSONANTS.

D. The consonants are divided into *liquids*, *mutes*, and *double consonants*.

The liquids are *l*, *m*, *n*, *r*.

The mutes comprise the remaining simple consonants of the alphabet, with the exception of the sibilant *s*.

The mutes are again subdivided, with reference to the organ by which they are pronounced, into *labials* (*v*, *b*, *p*, *f*), *gutturals* (*g*, *c*, *k*, *qu*), and *linguals* (*d*, *t*).

* A final is generally sounded broad, like *ah*; but this is not prolonged unless the vowel is long, as *Musa* = *Musāh*, but *Musā* = *Musāh*.

† In the diphthongs *ae* and *oe* (which are also printed *æ*, *œ*) the sound of *e* (long) only is heard.

‡ But *ai* is also written *aj*, as *Achaja*, *Maja*, &c.

§ This may become, by diæresis, *Orphēus*, gen. *Orphēi*. The same is true of other vowels usually treated as diphthongs, as *Laius*, *Laërtes*, &c.

|| Pronounced in English *hike*, *ki*.

The double consonants are *x* and *z* (called *zeta*). The former combines the sounds *cs*, the latter *ds*.

E. The power of these consonants is upon the whole the same as that of the corresponding English letters. Nor are there as many international discrepancies of pronunciation as in the vowels. The following remarks will illustrate their force more particularly:—

1. *C* before *a*, *o*, *u*, or a consonant has the hard sound of *k*, as *caput*, *cultus*, *clavis*; and before *e*, *i*, *y*, *ae*, *ei*, *eu*, and *oe* the soft sound of *s*, as *Ceres*, *civis*, *caelebs*, *coelum*.*

2. *Ch* has the force of *k*, as *pulcher*, *machina*.

3. *G* before *a*, *o*, *u*, or another consonant is likewise hard, as in English, e. g. *garrulus*, *guttus*, *gleba*; but it is soft before *e*, *i*, *y*, or another *g*, e. g. *gener*, *gingiva*, *gypsum*, *agger*.†

4. *H* is a mere aspiration, and not regarded as a consonant. In some words it is either expressed or omitted, e. g. *have* or *ave*, *aenum* or *aënum*, *mihi* or *mi*.

5. The ancient Romans made no distinction of form between the consonants *j*, *v* and the vowels *i*, *u*; but the same characters *I* and *V* had sometimes the power of vowels and sometimes of consonants.

6. *K* has now become a superfluous letter, and is only used in certain abbreviations, as *K*. for *Kaeso*; *Kal.* for *Calendae*.

7. *M* at the beginning or in the middle of a word is sounded as in English. But *m* final, when preceded by a vowel, was not so distinctly pronounced by the Ancients. Hence, when the following word commenced with a vowel, the *m* final was either entirely silent (in poetry always so) or regarded as a mere connecting link between the vowels.

8. *Q* occurs only in connection with *u* followed by another vowel, as *quum*, *qui*, *coquus*.

9. *S* has upon the whole the same power as in English. Among the older Latin writers, however, it seems to have had the stronger sound of *ss*, as they wrote *cassus*, *caussa*, *accusso*, &c., instead of the later *casus*, *causa*, *accuso*.

10. *Ti* and *ci* short, when followed by another vowel, are generally sounded like *shee*, as in *Horatius*, *nuntius*, *justitia*; *Fabricius*, *novicius*, &c. But *ti* retains its proper sound, a) when the *i* is long, as in *istius*, *totius*; b) when the *t* is preceded by an *s*, *x*, or another *t*, as in *ostium*, *mixtio*, *Bruttii*; c) in words originally Greek, as *Miltiades*, *Aegyptius*; d) before the *er* of the infinitive passive, as *nitier*, *flectier*, &c.; e) at the beginning of a word, as in *tiara*.

* It is, however, probable that the Romans once sounded the letter *c* always like *k*, as the Greeks did. But the above distinction is too old and general to be disregarded.

† But in words of Greek origin it retains the hard sound of the original *γ*, as *gigas*, *gigno*, &c.

OF THE HIATUS.

F. The concurrence of two vowels, either in the middle of a word or at the close of one and the beginning of another, gives rise to what is called an *hiatus*. This the Romans avoided, especially in poetry, a) by the contraction of the two vowels into one long one, as in *audisti* for *audiisti*, *deprēdo* for *deprehendo*,* &c.; b) by *Synæresis*, i. e. by pronouncing the two vowels rapidly like a diphthong, as *dēinde*, *huic*, *omnīa*; and c), when the hiatus occurred between two words, by the *elision* (i. e. by the suppression in reading) of the final vowel of the first word, as in *atque ego*, *sapere aude*, which as thus elided read *atqu' ego*, *saper' aude*.

OF SYLLABLES.

G. A syllable may consist either of a single vowel or diphthong, or of the union of a vowel or diphthong with one or more consonants, e. g. *o-vum*, *du-o*, *i-ste*, *con-stans*.

1. The Latin language generally tolerates no more than two consonants at the end of a syllable or word; when there are three, the last is always an *s*, as in *stirps*.

2. Nor does a syllable commonly commence with more than two consonants, except where at the beginning of a word *sc*, *sp*, and *st* are followed by an *r*, or where in the middle of a word one of the letters *c*, *p*, or *s* is followed by a mute and liquid, as *scri-ptor*, *spre-tus*, *stri-ctim*; *do-ctrina*, *clau-strum*, *i-sthmus*, *mu-gi-stri*, *corru-ptrix*.

3. The division of words into syllables may be regulated by the following laws:—

a) A consonant between two vowels belongs to the last, as *e-go*, *pa-ter*, *so-ror*.

b) The consonants which may begin a Greek or Latin word (according to Remark 2) belong together in the division of a word into its component syllables, as *pa-tris*, *i-gnis*, *a-ctus*, *o-mnis*, *i-psi*, *pa-stor*, *po-sco*, *fau-stus*, *sce-ptum*, *ca-strum*, &c.

c) Combinations of consonants which never occur at the beginning

* The *h*, not being regarded as a consonant, does not prevent the hiatus. In verse this is equally true of *m* final, so that *multum ille et* is pronounced *mult' ill' et*, &c. In a similar manner the older Latin poets elided the final *s* of the terminations *us* and *is*, but only before consonants, as *nuntius' mortis* for *nuntius mortis*, &c.

of a word are treated according to the analogy of the rest, e. g. *Daphne*, *rhy-thinus*, *smara-gdus*, &c.

d) Compounds are usually divided according to the parts of which they are composed, as *ab-est*, *abs-condo*, *inter-sum*, *ob-tuli*, *red-co*, &c. But where the composition is uncertain or obscure, or when the first component has lost a part of its original termination, the division is effected as in simple words, e. g. *am-bages*, *ani-madverto* (contracted for *animum adverto*), *long-aevus*, *po-tes* (for *potis + es*), &c.

4. Words consisting of one syllable are called *monosyllables*; those of two, *dissyllables*; and those of more than two, *polysyllables*.

OF THE QUANTITY OF SYLLABLES.

H. The quantity of a syllable is the relative time occupied in its pronunciation. It is upon this principle that the entire fabric of Latin versification depends.

Every syllable is either *long* (—), or *short* (—),* or *common* (=), i. e. sometimes long and sometimes short, as *amāvi*, *lēgērē*, *volūcris*.

1. A syllable is long *by nature*, when its vowel is naturally long, as *causa*, *concūto*; it is long *by position*, when its vowel is followed by two consonants or a double consonant, as *stirpis*, *sermo*, *discessit*.

2. All diphthongs and such simple vowels as have originated in a contraction are by nature long, as *caedo*, *proelium*, *audax*; *cōgo* (from *coāgo*), *bōbus* (for *bovibus*).

3. A vowel before another vowel is commonly short, as *mēus*, *dēa*, *pīus*, *vēho*.

4. A vowel before a mute and liquid is common, as *lūcrum*, *tenēbra*, *tonitrus*.

5. The quantity of the simple vowels under other circumstances can only be determined by the authority of the poets, and is commonly given in the *Lexicon*. The rules respecting the quantity of final syllables, &c. belong to *Prosody*.

OF THE ACCENT.

I. Accent is the peculiar tone or emphasis with which a particular syllable of a word is uttered.

Every Latin word has one principal or leading accent, and only one.

The leading accent is either the *circumflex* (^) or the *acute* (').

* The short syllable being taken as the unit of measure, the pronunciation of a long syllable would occupy double the time of a short one.

There is also a subordinate accent called the *grave* (`). But this denotes rather the absence of the principal accent, and is scarcely used. In words of several syllables, the last syllable but one is called the *penult* or *penúltima* (sc. *syllāba*), and the last but two, the *antepenult* or *antepenúltima*.

The place of the accent is determined by the following laws:—

1. Monosyllables have the circumflex, when their vowel is long by nature, and the acute, when their vowel is short by nature or long by position, as *flūs*, *spēs*, *mōns*, *fūns*, but *árs*, *dúz*, *fáx*, *párs*.

2. In words of two syllables the accent is always on the penult, and it is a) circumflex, when the penult is long by nature and the last syllable short, as *júrīs*, *lúcē*, *músā*, *spínā*; but b) acute under all other circumstances,* as *fócūs*, *hómō*, *villā*, *áxis*, *déūs*, *músā*.

3. Words of three or more syllables are accented either on the penult or on the antepenult:—

a) When the penult is short, the antepenult has invariably the acute, as *accēndēre*, *caedēre*, *hómīnēs*.

b) When the penult is long by nature and the last syllable short, the former has the circumflex, as *humānūs*, *amāssē*, *audisse*.

c) When the penult is long by position, or when the last syllable is likewise long, it has the acute, as *modéstūs*, *edúctus*, *humánis*.

4. The antepenult is the limit of the accent, and polysyllables are all treated like words of three, e. g. *poēmátibus*, *Constantinópolis*, *solicítudinibus*.

5. Some words are entirely unaccented, as *ne*, *que*, *re*, *ce*. But these never appear alone, being always appended to other words, of which they often change the place of the accent,† e. g. *musáque*, *musáque*, *habésne*, *pléráque*, &c.

6. The quantity of a word being given (as it commonly is in Lexicons), its accent can be easily determined according to one of the above rules. — The beginner should carefully distinguish between quantity and accent, which in Latin are not only distinct, but often apparently at variance. The former is the principle of versification, the latter the indispensable condition of a correct pronunciation and the very soul of living discourse.

OF THE PARTS OF SPEECH.

J. The words of the Latin language, arranged according to their signification, may be reduced to nine classes, usually called *parts of speech*, of which five are inflected, and four invariable.

* That is, 1) when both syllables are short (*fócūs*, *hómō*); 2) when the first is short and the second long (*déūs*, *músā*); 3) when the first is long by position only (*áxis*, *villā*); 4) when both are long (*músā*).

† This is generally thrown back upon the next syllable preceding them.

1. The declinable parts of speech are : *Substantives* or *Nouns*, *Adjectives*, *Pronouns*, *Verbs*, and *Participles*.
2. The indeclinable are : *Adverbs*, *Prepositions*, *Conjunctions*, and *Interjections*. All these are termed *Particulæ* or *Particles*.
3. To these classes may be added the *Gerunds* and *Supines*, two forms of verbal substantives peculiar to the Latin.

OF DECLENSION.

K. Nouns and adjectives are said to be *declined*, and their inflection is called *Declension*. Verbs are said to be *conjugated*, and their inflection is called *Conjugation*.

In the declension of substantives and adjectives, the relations of *Gender*, *Number*, and *Case* are indicated by certain changes of termination.

Latin nouns have three genders, the *Masculine*, *Feminine*, and *Neuter* ; and two numbers, the *Singular* and the *Plural*.

They have six cases: the *Nominative*, *Genitive*, *Dative*, *Accusative*, *Vocative*, and *Ablative*.

The *Nominative* is, as in English, employed as the subject of a finite verb.

The *Accusative* corresponds upon the whole to the English *Objective*.

The remaining cases serve to express various relations, which in English are usually denoted by such prepositions as *of*, *to*, *for*, *with*, *by*, &c.

There are five different modes of inflecting substantives, called the *first*, *second*, *third*, *fourth*, and *fifth declensions*. These are distinguished from each other by the termination of the genitive singular, which in the first declension is *ae*, in the second *i*, in the third *is*, in the fourth *ūs*, and in the fifth *ēi*.

Lesson II. — PENSUM ALTĒRUM.

OF THE FIRST DECLENSION.

A. The first declension comprises all substantives and adjectives which form their genitive in *ae*. The nominative of such of these words as are of purely Roman origin ends in *ā*, that of a few Greek words in *ē*, *ēs*, and *ās*. Those in *ā* and *ē* are mostly feminine, the rest are masculine. The singular of a noun

in *ā* in connection with *mĕa*, "my," and *tŭa*, "thy" or "your," is thus inflected:—

NOM. <i>my paper</i>	<i>mĕā chartā</i>
GEN. <i>of my paper</i>	<i>mĕac chartae</i>
DAT. <i>to or for my paper</i>	<i>mĕac chartae</i>
ACC. <i>my paper</i>	<i>mĕām chartām</i>
VOC. <i>O my paper</i>	<i>mĕā chartā</i>
ABL. <i>with or by my paper</i>	<i>mĕā chartā.</i>
NOM. <i>your table</i>	<i>tŭā mensā</i>
GEN. <i>of your table</i>	<i>tŭae mensae</i>
DAT. <i>to or for your table</i>	<i>tŭae mensae</i>
ACC. <i>your table</i>	<i>tŭām mensām</i>
VOC. <i>O your table</i>	<i>tŭā mensā</i>
ABL. <i>with, from, or by your table</i>	<i>tŭā mensā.</i>

So decline *taenŭa*, *fascŭa*, *hōra*, *penna*.

REMARK.—The *a* of the ablative of the first declension is always long, and sometimes printed *ā*.—But in all other cases of words declined, the final *a* is generally short, as *chartā* (Nom.); *candelabrā*, candlesticks; *templā*, temples.

N. B.—In the vocabularies of this Grammar the quantity of every Latin word will be given, and the paradigms of inflection will show the quantity of the different case-terminations. From these data the student will accent according to the Rules of Lesson I., page 6. Examples of the application of these principles of accentuation are furnished in the phrases of each Lesson.

Have you ?	{ Habēsne ? * Num hábēs ?
	{ Éstne tibi ? An hábēs ?
Yes, Sir, I have.	{ Íta ést,† dómīne, hábĕo.
	{ Sínĕ quídem, dómīne, ést.
Have you the hat ?	{ Habēsne (tū) pílĕum ? ‡
	{ Éstne tibi pílĕus ?

* In asking questions, the Romans usually employed certain signs of interrogation, of which the most common are the enclitic *ne* (always affixed either to the verb or to some other word of the sentence), the particles *nūm*, *ān*, *ecquid*, *numquid*, *utrum*, *nonnē*, &c.—The enclitic *ne* and *ecquid* can be used in questions of every description, whether the expected answer be affirmative or negative; *num* and *numquid*, only when it is expected to be "no"; *nonne*, only when it is to be "yes"; *an* and *utrum* chiefly in double questions.

† The most current Latin adverbs corresponding to our English "yes" are: *etiam* (= even, even so), *vērō* (indeed), *rectē* (you are right), *certē* (certainly), *itā*, *itā est*, *sic est* (it is so), *sínĕ* or *sínĕ quídem* (indeed, surely), *immo* or *immo vērō* (yes, yes). But the Romans frequently reply by a simple repetition of the verb or of the emphatic word of the inquiry, e. g. here with a simple *Hábĕo* and *Est*.—The ceremonious use of a word like our "Sir" was unknown to the ancients. To *dómīne*, however, the vocative of *dominus* (master, lord), there can be no objection.

‡ The Romans have no article. Its place is in certain cases supplied by a

Yes, Sir, I have the hat. { Sic est, dōmīne, hābeo pīlēm.
 { Etiam, dōmīne, est mīhi pīlēs.

B. Obs. The verb *hābēo*, being transitive, is followed by the accusative of the object, and the neuter verb *est* by the nominative.

The pen.	*Penna, ae, f.
The ribbon.	Taenia, ae, f. ; fascia, ae, f.
The table.	Mensa, ae, f.
The paper.	*Charta, ae, f.
The hat.	{ *Pīlēs, i, m., Acc. pīlēm, or
	{ *Pīlēm, i, n. (Nom. & Acc.)
The sugar	Sacchārum, i, n. (Nom. & Acc.) .
The salt.	{ Sāl,* gen. sālīs, m., acc. sālēm.
	{ Sāl, gen. sālīs, n., acc. sāl.

C. Obs. Words of the neuter gender have the nominative, accusative, and vocative, singular and plural, always alike.

		Masc.	Fem.	Neut.
My.	{	NOM. mēūs	mēā	mēūm.
	{	ACC. mēūm	mēūm	mēūm.
		Masc.	Fem.	Neut.
Thy (your).	{	NOM. tūūs	tūā	tūūm.
	{	ACC. tūūm	tūūm	tūūm.

D. RULE. Adjectives and adjective pronouns agree with their substantives in gender, number, and case. Thus:—

My sugar.	Méum sacchārum (Nom. & Acc.).
My hat.	{ NOM. pīlēs méus (m.), pīlēm méum (n.).
	{ ACC. pīlēm méum, or méum pīlēm.
My pen.	{ NOM. méa pénna, or pénna méa.
	{ ACC. méam pénnam, or pénnam méam.
Your salt.	{ NOM. sāl túum (or m. túus).
	{ ACC. sāl túum, or túum sāl.

Have you my hat? Hābēsne méum pīlēm?
 Yes, Sir, I have your hat. { Véro, dōmīne, pīlēm túum hā-
 { bēo.
 Have you my ribbon? Hābēsne taeniam méam?
 I have your ribbon. Hābeo tuam taeniam.

demonstrative pronoun, by *unus*, one, *aliquis*, some one, &c. But ordinarily the distinctions expressed by our articles must be mentally supplied from the context. — The learner will also notice the omission of the pronouns *ego*, *tū*, which the Latin language employs only for the sake of emphasis or contrast.

* The substantives *pīlēs* and *sāl* have two forms, i. e. the masculine and neuter, without any difference of signification.

Have you the pen ?	{ <i>Ēstne tibi pēnnā ?</i>
	{ <i>Habēsne pēnnam ?</i>
I have the pen.	{ <i>Est mihi pēnnā.</i>
	{ <i>Hābēo pēnnam.</i>

EXERCISE 1.

Have you the table ? — Yes, Sir, I have the table. — Have you my table ? — I have your table. — Have you your pen ? — I have my pen. — Have you the sugar ? — I have the sugar. — Have you my sugar ? — I have your sugar. — Have you the paper ? — I have the paper. — Have you your paper ? — I have my paper. — Have you the salt ? — I have the salt. — Have you my salt ? — I have your salt.

Lesson III. — PENSUM TERTIUM.

OF THE SECOND DECLENSION.

A. The second declension comprises all substantives and adjectives which form their genitive in *i*. The terminations of the nominative are *ūs* (generally masculine, sometimes feminine), *ēr*, *ir* (masculine),* and *ūm* (neuter). Examples: —

<i>Mēus dōmīnus, m., my master.</i>		<i>Līber tūus, m., your book.</i>	
NOM. <i>my master</i>	<i>mēūs dōmīnūs</i>	<i>your book</i>	<i>lībēr tūūs</i>
GEN. <i>of my master</i>	<i>mēī dōmīnī</i>	<i>of your book</i>	<i>lībri tūī</i>
DAT. <i>to my master</i>	<i>mēō dōmīnō</i>	<i>to your book</i>	<i>lībērō tūō</i>
ACC. <i>my master</i>	<i>mēūm dōmīnūm</i>	<i>your book</i>	<i>lībērūm tūūm</i>
VOC. <i>O my master</i>	<i>mī † dōmīnē</i>	<i>O your book</i>	<i>lībēr tūe</i>
ABL. <i>with my master</i>	<i>mēō dōmīnō.</i>	<i>with your book</i>	<i>lībērō tūō.</i>

Sācchārum bōnum, n., good sugar.

NOM. <i>the good sugar</i>	<i>sacchārūm bōnūm</i>
GEN. <i>of the good sugar</i>	<i>sacchārī bōnī</i>
DAT. <i>to the good sugar</i>	<i>sacchārō bōnō</i>
ACC. <i>the good sugar</i>	<i>sacchārūm bōnūm</i>
VOC. <i>O good sugar</i>	<i>sacchārūm bōnūm</i>
ABL. <i>with the good sugar</i>	<i>sacchārō bōnō.</i>

* To these must be added one adjective in *ur*, viz. *satur*, *satūra*, *satūrum*, sated, satisfied.

† This vocative is sometimes *mēus* and sometimes *mī*, after the analogy of proper names in *tus*, which have always *i*, as, *Vīrgilius*, *Vīrgili*; *Ikerātius*, *Ikerāti*; so also *filius*, *fili*; *gēnius*, *gēni*.

Like *dominus* decline *pīlēus*, *pannus*, *ēquus*, *calcēus*, and all nouns and adjectives of this declension which end in *ūs*. After the manner of *liber*, decline *āger*, *cultor*, *fāber*, *māgister*, &c.; * like *sacchārum*, all neuters in *ūn*, as *aurum*, *cōrium*, *lignum*, *plumbum*, &c. (Cf. Lesson IV.)

REMARK I. The final *i* of the genitive of this declension, and of Latin words generally, is long; except in *mīhi*, *tibi*, *sibi*, where it is common (*i*).

2. The final *o* of the dative and ablative singular of this declension is always long. But in Latin words generally it is common, as *sermō*, *amō*, *hābēō*.

	Masc.	Fem.	Neut.
Which (of many)?	{ NOM. <i>Quī(s)</i> , <i>quae</i> , <i>quōd</i> or <i>quid</i> .		
	{ ACC. <i>Quēm</i> , <i>quā</i> , <i>quōd</i> or <i>quid</i> .		
Which (of two)?	{ NOM. <i>Ūtēr</i> , <i>utrā</i> , <i>utrūm</i> .		
	{ ACC. <i>Ūtrūm</i> , <i>utrām</i> , <i>utrūm</i> .		
Good.	{ NOM. <i>Bōnus</i> , <i>ā</i> , <i>ūm</i> .		
	{ ACC. <i>Bōnūm</i> , <i>ām</i> , <i>ūm</i> .		
Great, large, big.	{ NOM. <i>Magnūs</i> , <i>ā</i> , <i>ūm</i> .		
	{ ACC. <i>Magnūm</i> , <i>ām</i> , <i>ūm</i> .		
Bad.	{ NOM. <i>Mālus</i> , <i>ā</i> , <i>ūm</i> .		
	{ ACC. <i>Mālum</i> , <i>ām</i> , <i>ūm</i> .		
Bad, i. e. worthless.	{ NOM. <i>Vilīs</i> , <i>vilīs</i> , <i>vilē</i> .		
	{ ACC. <i>Vilēm</i> , <i>vilēm</i> , <i>vilē</i> .		
	{ Or: — <i>Nēquām</i> (<i>indeclinable</i>).†		
Beautiful, fine.	{ NOM. <i>Pulchēr</i> , <i>pulchrā</i> , <i>pulchrūm</i> .		
	{ ACC. <i>Pulchrūm</i> , <i>pulchrām</i> , <i>pulchrūm</i> .		
	{ Also: — <i>Formōsūs</i> , <i>ā</i> , <i>ūm</i>		
Ugly.	{ NOM. <i>Turpis</i> , <i>turpis</i> , <i>turpē</i> ,		
	{ ACC. <i>Turpēm</i> , <i>turpēm</i> , <i>turpē</i> .		
My good sugar.	<i>Sācchārum</i> <i>mēum</i> <i>bōnūm</i> (<i>Nom. & Acc.</i>)		
Your bad sugar.	<i>Sāccharum</i> <i>tūum</i> <i>vilē</i> (<i>nēquam</i>).		
The fine table (paper, ribbon).	{ NOM. <i>Mēnsa</i> (<i>chārta</i> , <i>taēnta</i>) <i>pūlchra</i> .		
	{ ACC. <i>Mēnsam</i> (<i>chārtam</i> , <i>taēntam</i>) <i>pūlchram</i> .		
The ugly hat	{ NOM. <i>Pīlēus</i> (<i>liber</i> , <i>sāl</i>) <i>tūrpis</i> .		
(book, salt).	{ ACC. <i>Pīlēum</i> (<i>librum</i> , <i>sālem</i>) <i>tūrpem</i> .		
Which hat? Which	{ NOM. <i>Quīs</i> <i>pīlēus</i> ? <i>Quā</i> † <i>chārta</i> ?		
paper?	{ ACC. <i>Quēm</i> <i>pīlēum</i> ? <i>Quām</i> <i>chārtam</i> ?		
Which sugar?	{ <i>Quōd</i> <i>sācchārum</i> ? (<i>Nom. & Acc.</i>)		
	{ <i>Quid</i> <i>sācchāri</i> ? (<i>Nom. & Acc.</i>)		

* Some nouns (and adjectives) in *er* retain the *e* in the genitive, and have *ērī* instead of *rī*, as *gēner*, *gēnerī*, a son-in-law; *pūer*, *ērī*, a boy; *liber*, *ērī*, free, &c. — *Vīr*, a man, has *vīrī*, and so its compounds, as *decemvīr*, *-vīrī*; *trīvīr*, *-vīrī*.

† *Mālus* is said of persons, and is *morally bad*; *vilis* chiefly of things *worthless*; *nēquam* of persons and things both.

‡ Diphthongs receive the accent upon the second vowel.

B. Obs. The interrogative *quod* is always used adjectively, and agrees with its noun in gender, number, and case, *quid* is more like the English *what*? and is either used independently or has its noun in the genitive. — The masculine *which*? is more commonly *qui* than *quis* when a substantive is expressed with it.

Have you good sugar?	Estne tibi saccharum bonum?
Yes, Sir, I have good sugar.	{ Sanē, domine, est mihi saccharum bonum.
Have you the fine ribbon?	Habēsne taeniam pulchram?
I have the fine ribbon.	Habēo taeniam pulchram.
Which hat have you?	{ Qui est tibi pileus?
I have my ugly hat.	{ Quem pileum habēs?
Which ribbon have you?	{ Pileum meum turpem habēo.
I have your fine ribbon.	{ Quae est tibi taenia?
	{ Quam habēs taeniam?
	Taeniam tuam pulchram* habēo.

EXERCISE 2.

Have you the fine hat? — Yes, Sir, I have the fine hat. — Have you my bad hat? — I have your bad hat. — Have you the bad salt? — I have the bad salt. — Have you your good salt? — I have my good salt. — Which salt have you? — I have your good salt. — Which sugar have you? — I have my good sugar. — Have you my good sugar? — I have your good sugar. — Which table have you? — I have the fine table. — Have you my fine table? — I have your fine table. — Which paper have you? — I have the bad paper. — Have you my ugly paper? — I have your ugly paper. — Which bad hat have you? — I have my bad hat. — Which fine ribbon have you? — I have your fine ribbon. — Have you my fine pen? — I have your fine pen.

Lesson IV. — PENSUM QUARTUM.

OF THE THIRD DECLENSION.

A. Substantives and adjectives of the third declension have their genitive in *is*. The terminations of the nominative are numerous, some ending in one of the vowels *a, e, i, o, y*, and others in one of the consonants *c, (d), l, n, r, s, t, x*. This declension comprises nouns of every gender.

* In writing his exercises, the learner should be careful to select the proper case and gender of the adjectives, which must always correspond with that of the nouns with which they are to be connected. In this and the following lessons, the nominative and accusative are the only cases used.

Nouns ending in *a, e, i, y, c, l,** and *t* are neuter.

Nouns in *o, or, os*, and *eus* are generally masculine, but sometimes of other genders.

Those in *as, aus, es, is, ys, bs, ns*, and *ps* are generally feminine, sometimes masculine.

Those in *er* and *n* are masculine and neuter.

Lāpis, m., a stone.

NOM.	<i>a stone</i>	<i>lāpis</i>
GEN.	<i>of a stone</i>	<i>lāpīdis</i>
DAT.	<i>to a stone</i>	<i>lāpīdi</i>
ACC.	<i>a stone</i>	<i>lāpīdēm</i>
VOC.	<i>O stone</i>	<i>lāpis</i>
ABL.	<i>with a stone</i>	<i>lāpīdē.</i>

Vestis, f., a garment.

<i>the garment</i>	<i>vestis</i>
<i>of the garment</i>	<i>vestis</i>
<i>to the garment</i>	<i>vesti</i>
<i>the garment</i>	<i>vestēm</i>
<i>O the garment</i>	<i>vestis</i>
<i>with the garment</i>	<i>vestē.</i>

Cānis, m. & f.,† the dog.

NOM.	<i>the dog</i>	<i>cānis</i>
GEN.	<i>of the dog</i>	<i>cānis</i>
DAT.	<i>to the dog</i>	<i>cāni</i>
ACC.	<i>the dog</i>	<i>cānēm</i>
VOC.	<i>O dog</i>	<i>cānis</i>
ABL.	<i>with the dog</i>	<i>cānē.</i>

**Tibiālē, n., the stocking.*

<i>the stocking</i>	<i>tibiālē</i>
<i>of the stocking</i>	<i>tibiālīs</i>
<i>to the stocking</i>	<i>tibiālī</i>
<i>the stocking</i>	<i>tibiālē</i>
<i>O stocking</i>	<i>tibiālē</i>
<i>with the stocking</i>	<i>tibiālī.‡</i>

Sartōr, m., the tailor.

NOM.	<i>the tailor</i>	<i>sartōr</i>
GEN.	<i>of the tailor</i>	<i>sartōris</i>
DAT.	<i>to the tailor</i>	<i>sartōri</i>
ACC.	<i>the tailor</i>	<i>sartōrēm</i>
VOC.	<i>O tailor</i>	<i>sartōr</i>
ABL.	<i>with the tailor</i>	<i>sartōrē.</i>

Cāpūt, n., the head.

<i>the head</i>	<i>cāpūt</i>
<i>of the head</i>	<i>cāpūtīs</i>
<i>to the head</i>	<i>cāpūtī</i>
<i>the head</i>	<i>cāpūt</i>
<i>O the head</i>	<i>cāpūt</i>
<i>with the head</i>	<i>cāpūtē.</i>

Frātēr, m., the brother.

NOM.	<i>the brother</i>	<i>frātēr</i>
GEN.	<i>of the brother</i>	<i>frātrīs</i>
DAT.	<i>to the brother</i>	<i>frātri</i>
ACC.	<i>the brother</i>	<i>frātrēm</i>
VOC.	<i>O brother</i>	<i>frātēr</i>
ABL.	<i>with the brother</i>	<i>frātrē.</i>

Sāl, m. & n., the salt.

<i>the salt</i>	<i>sāl</i>	<i>neut.</i>
<i>of the salt</i>	<i>sālīs</i>	
<i>to the salt</i>	<i>sālī</i>	
<i>the salt</i>	<i>sālēm, sāl</i>	
<i>O salt</i>	<i>sāl</i>	
<i>with the salt</i>	<i>sālē or -ī.</i>	

* Nouns in *l* are generally neuter, but sometimes masculine.

† Nouns which are sometimes masculine and sometimes feminine, according to the context, are said to be of the *common gender*. So *adolescens* and *juvénis*, m. & f., a young man or woman; *conjux*, m. & f., a husband or a wife; *infans*, m. & f., an infant; and a number of others. Nouns of which the gender is unsettled are said to be of the *doubtful gender*; as *dies*, m. & f., a day; *penus*, m., f., & n., provisions.

‡ Neuters ending in *ē, āl*, and *dr* have *ī* in the ablative instead of *ē*; as

REMARK. The final *e* of the ablative of the third declension is always short, and the final *i* long.

		Masc.	Fem.	Neut.
<i>It.</i>	{ Nom.	<i>Is</i>	<i>Ēā</i>	<i>Īl.</i>
	{ Acc.	<i>Eūm</i>	<i>Ēām</i>	<i>Īl.</i>

B. Obs. The pronoun *is, ea, id* must be put in the same case and gender as the substantive for which it stands.

<i>Not; no.</i>	<i>Nōn; nōn vērō, mīnīmē.</i>
I have not.	<i>Nōn hābēo.</i>
No, Sir.	<i>Nōn (mīnime) vēro, dōmīne.</i>
Have you the table?	<i>Habēsne mēnsam?</i>
No, Sir, I have it not.	{ <i>Mīnime, dōmīne; (ēam) nōn hābēo.</i>
Have you the hat?	{ <i>Nōn hābēo, dōmīne, nōn.</i>
No, Sir, I have it not.	<i>An hābēs plēum?</i>
Have you the sugar?	<i>Mīnime, dōmīne; (ēum) nōn hābēo.</i>
I have it not.	<i>Num hābēs saccārum?</i>
	<i>Nōn hābēo.</i>

D. Obs. The English idiom requires here *id non habeo*. In Latin, however, the pronoun *is, ea, id* is frequently omitted, when it would have to stand in the same case as the noun to which it relates.

The coat.	* <i>Tōga, ac, f.</i>
The cloth.	<i>Pannus, i, m.</i>
The horse.	<i>Equus, i, m.</i>
The shoe.	* <i>Calcēus, i, m.</i>
The thread.	<i>Filum, i, n.</i>
The candlestick.	<i>Candelābrum, i, n.</i>
The wood.	<i>Lignum, i, n.</i>
The leather.	<i>Cōrtum, i, n.</i>
The lead.	<i>Plumbum, i, n.</i>
The gold.	<i>Aurum, i, n.</i>
<i>Of.</i>	<i>E, ex.</i>

E. Obs. The preposition *e* or *ex* is followed by the ablative. *E* can be put before consonants only, *ex* before vowels and consonants both.

Of gold.	<i>Ex aurō, aurēus, a, um.</i>
Of cloth.	<i>E pānnō.</i>

mārē, mārī; animāl, animālī; calcār, calcārī. Except *sāl, fār, baccār, jūbār, hēpār*, and *nectār*, which retain the *ē*.

F. Obs. The material of which anything is made may either be expressed by the ablative of a substantive with *e* or *ex*, or by means of an adjective in *ēus*. Thus:—

Wooden — of wood.	Lignēus, a, um.
Paper — of paper.	Chartācēus, a, um.
Leather — of leather.	Scortēus, a, um, <i>or e cōrio</i> .
Leaden — of lead.	Plumbēus, a, um, <i>or e plumbo</i> .
Linen — of linen.	Lintēus, a, um.
Stone — of stone.	{ Lapidēus, a, um.
	{ Saxēus, a, um.
Pretty.	{ Bellus, a, um.
	{ Venustus, a, um.
The paper hat.	{ Nom. Pīlēus chartācēus.
	{ Acc. Pīlēum chartācēum.
The wooden table.	{ Nom. Mēnsa lignēa.
	{ Acc. Mēnsam lignēam.
The linen (thread) stocking.	Nom. & Acc. Tibiāle lintēum.
The golden candlestick.	Nom. & Acc. Candēlābrum aurē- um <i>or ex auro</i> .
The horse of stone.	{ Nom. Œquus lapidēus.
	{ Acc. Œquum lapidēum.
The golden ribbon.	{ Nom. Taénla aurēa.
	{ Acc. Taénlam aurēam.
The cloth coat.	{ Nom. Tōga e* pánno.
	{ Acc. Tōgam e pánno.
Have you the paper hat?	Núm hábēs pīlēum chartācēum?
No, Sir, I have it not.	{ Éum nōn hábēo, dómīne, nōn.
	{ Nōn, dómīne; éum nōn hábēo.
Have you the stone table?	An hábēs mēnsam lapidēam?
I have it not.	(Éam) nōn hábēo.

OF THE GENITIVE OF THE THIRD DECLENSION.

G. From the paradigms of this lesson it will be perceived, that substantives of this declension vary considerably as to the manner, in which they assume the characteristic termination of the genitive. The following rules are intended to give the learner some insight into the extent of this variation.†

1. Nouns in *a* change *a* into *ātis*, as *pōema*, *pōemātis*, n., a poem.
2. Nouns in *e* change *e* into *īs*, as *cūbīlē*, *cūbīlis*, n., a couch.

* Prepositions before their cases are not accented.

† These rules, though not directly connected with the exercises of this lesson, are yet recommended to the careful attention of the student.

3. Those in *i** are generally indeclinable, but sometimes have *itos*, as *hydromēti*, *hydromēlitos*, n., mead.

4. Those in *y* add *ōs*, as *mīsŷ*, *mīsŷos*, n., vitriol.

5. *O* commonly becomes *ōnis*, as *sermo*, *sermōnis*, m., speech. But *do* and *go* become *dūnis* and *gūnis*, as *grando*, *grandūnis*, f., hail; *origo*, *originis*, f., origin.†

6. Nouns in *c*, *d*, *l*, *n* simply add *is*, as *hālēc*, *hālēcis*, n. & f., a sort of pickle; *Davūd*, *Davūdīs*, m., a man's name; *cūbūal*, *cūbūālīs*, n., a cushion; *ren*, *rēnis*, m., the reins.‡

7. Those in *ar*, *er*, *or*, and *ur* commonly add likewise *is*, as *nectar*, *nectārīs*, n., nectar; *ansēr*, *ansērīs*, m., a goose; *lector*, *lectōrīs*, m., a reader; *sulphūr*, *sulphūrīs*, n., sulphur.§

8. Those in *as* generally change *as* into *ālīs*, as *vērītas*, *vērītālīs*, f., truth.||

9. The only nouns in *aes* are *aes*, n., brass, and *praes*, m., bondsman, which have *aerīs* and *praedīs*.

10. Nouns in *aus* have *audīs*, as *laus*, *laudīs*, f., praise; *fraus*, *fraudīs*, f., fraud.

11. Those in *es* generally change *es* into *īs*, as *fūmes*, *fūmīs*, f., hunger; *rūpes*, *rūpīs*, f., a rock; but sometimes into *ēlīs*, *ītīs*, or *erīs*, as *haeres*, *haerēdis*, m., an heir; *mīles*, *mīlītīs*, m., a soldier; *Cērēs*, *Cērērīs*, f., the goddess Ceres.

12. Nouns in *is* have commonly *is*, as *apis*, *is*, f., a bee; *ovis*, *is*, f., a sheep; but sometimes also *ēris*, *īnis*, *ītīs*, or *ūlīs*, as *pulvis*, *pulvēris*, m., dust; *sanguis*, *sanguinīs*, m., blood; *lāpis*, *lāpīdis*, m., a stone; *Quīris*, *Quīritīs*, m., a Roman. — *Sēmis*, m., one half, has *sēmīssis*.

13. Those in *os* change *os* into *ōtis*, as *sācerdos*, *ōtis*, m., a priest; *nēpos*, *ōtis*, m., a grandson; but also into *ōdis*, *ōis*, and *ōris*, as *custos*, *ōdis*, m., a keeper; *hēros*, *ōis*, m., a hero; *rōs*, *rōris*, m., dew.¶

14. The termination *us* becomes *ōris*, *ēris*, *ūris*, *ūdīs* (*ūlīs*), or *ōlīs*, as *corpus*, *ōris*, n., a body; *opus*, *ēris*, n., a work; *crūs*, *crūrīs*, n.,

* Nouns in *i* and *y* are Greek, and so are their genitives *itos* and *gos*.

† A number of other nouns in *o* have likewise *inis*, as *hōmo*, a man; *nēmo*, nobody; *Apollo*, &c. — *Cāro*, flesh, f., has *carnīs*, and *Anto*, m., the name of a river, *Antēnis*.

‡ But *lac*, n., milk, has *lactis*, and those in *men* have *minīs*, as *nūmēn*, *nūmīnis*, n., the deity. Greek nouns in *on* have *ōnis* and *ōnlīs*, as *icōn*, *icōnis*, f., an image; *Achērōn*, *ōnlīs*, m., name of a river.

§ But those in *ber* and *ter* have *bris* and *tris*, as *Octōber*, *Octōbrīs*; *pāter*, *patrīs*, m., a father. Some in *ur* have *ōris*, as *ebur*, *ebōrīs*, n., ivory, &c. — *Jēcur*, n., the liver, has *jēcūris* or *jēcīnōrīs*, and *hēpar*, n., the liver, *hēpātīs* or *hēpātīs*; *cōr*, n., the heart, has *cordīs*; *iter*, n., a journey, *itīnērīs*, and *Jūpiter*, m., *Jōcīs*.

|| Greek nouns in *as* have *antis* and *ādīs* (or *ādos*), as *gīgas*, *gīgantis*, m., a giant; *lampas*, *lampādīs* or *lampādos*, f., a lamp. Other exceptions are: *ās*, *assis*, m., a coin; *mās*, *mārīs*, m., a male; *vās*, *vādīs*, m., a surety, and *vūs*, *vūsīs*, m., a vessel.

¶ *Ōs*, n., the mouth, has *ōris*, but *ōs*, n., a bone, has *ossīs*. The genitive of *bōs*, m. & f., an ox or cow, is *bōcīs*.

the leg; *incus*, -ūdis, f., an anvil; *sālus*, -ūtis, f., safety; *trīpūs*, -ōdis, m., a tripod.

15. Greek nouns in *eus* have *ēos*, as *Orpheus*, *Orphēos*, &c

16. Nouns in *ls*, *ns*, and *rs* change *s* into *tis* or *dis*, as *puls*, -tis, f., a sort of pap; *pars*, -tis, f., a part; *glans*, -dis, f., any kernel-fruit; *serpens*, -tis, f., a serpent

17. Those in *bs*, *ps*, and *ms* have *bis*, *pis*, and *mis*, as *urbs*, -bis, f., a city; *stirps*, -pis, m. & f., offspring; *hiems*, *hiēmis*, f., winter.*

18. The only nouns in *t* are *cāpu*, *cāpūtis*, m., the head, and its compounds, *occīpu*, -ītis, &c.

19. Nouns in *x* change this letter into *cis* or *gis*, as *vox*, *vōcis*, f., the voice; *cālīx*, *cālīcis*, m., a cup; *rex*, *rēgis*, m., a king; *codex*, *codicis*, m., a book.—But *nix*, f., snow, has *nivis*; *nox*, f., night, *noctis*; *sēnex*, adj., old, *sēnis* or *sēnīcis*; and *sūpelle*, f., furniture, *sūpellectilis*.

EXERCISE 3.

Have you the wooden table? — No, Sir, I have it not. — Which table have you? — I have the stone table. — Have you my golden candlestick? — I have it not. — Which stocking have you? — I have the thread stocking. — Have you my thread stocking? — I have not your thread stocking. — Which coat have you? — I have my cloth coat. — Which horse have you? — I have the wooden horse. — Have you my leathern shoe? — I have it not. — Have you the leaden horse? — I have it not. — Have you your good wooden horse? — I have it not. — Which wood have you? — I have your good wood. — Have you my good gold? — I have it not. — Which gold have you? — I have the good gold. — Which stone have you? — I have your fine stone. — Which ribbon have you? — I have your golden ribbon. — Have you my fine dog? — I have it. — Have you my ugly horse? — I have it not.

Lesson V. — PENSUM QUINTUM.

OF THE DECLENSION OF ADJECTIVES.

A. Adjectives are inflected like substantives of the first, second, and third declensions. Those in *ūs*, *ā*, *ūm* and *ēr*, *ā*, *ūm* belong to the first and second declension; those in *ēr*, *īs*, *ē*, those in *īs*, *īs*, *ē*, and all the adjectives of one termination, to the third.

* But the adjective *caelebs*, single, has *caelibis*, and the compounds of *ceps* have *ipsa*, as *princeps*, -ipis, the foremost. The genitive of *anceps*, doubtful, is *ancipitis*.

B. Some adjectives have a special termination for each of the three genders (e. g. *bōnūs*, ā, ūm, *ācēr*, *ācrīs*, *ācrē*), some have one common form for the masculine and feminine (e. g. *vīlīs*, m. & f., *vīlē*, n.), and others have but one ending (in the nominative singular) for every gender (e. g. *fēlīx*, *divēs*, &c.). The following paradigms exhibit the declension of *bonus*, *pulcher*, and *turpis*, in the singular.

Bōnus, bōnā, bōnūm, good.

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>the good</i>	bōnūs	bōnā	bōnūm
GEN.	<i>of the good</i>	bōnī	bōnae	bonī
DAT.	<i>to the good</i>	bōnō	bōnae	bōnō
ACC.	<i>the good</i>	bōnūm	bōnām	bōnūm
VOC.	<i>O the good</i>	bōnē	bōnā	bōnūm
ABL.	<i>with the good</i>	bōnō	bōnā	bōnō.

Pulchēr, pulchrā, pulchrūm, beautiful.*

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>the beautiful</i>	pulchēr	pulchrā	pulchrūm
GEN.	<i>of the beautiful</i>	pulchrī	pulchrae	pulchrī
DAT.	<i>to the beautiful</i>	pulchrō	pulchrae	pulchrō
ACC.	<i>the beautiful</i>	pulchrūm	pulchrām	pulchrūm
VOC.	<i>O the beautiful</i>	pulchēr	pulchrā	pulchrūm
ABL.	<i>by the beautiful</i>	pulchrō	pulchrā	pulchrō.

Turpīs, turpīs, tūrpē, ugly.

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>the ugly</i>	turpīs	turpīs	tūrpē
GEN.	<i>of the ugly</i>	turpīs	turpīs	turpīs
DAT.	<i>to the ugly</i>	turpī	turpī	turpī
ACC.	<i>the ugly</i>	turpēm	turpēm	tūrpē
VOC.	<i>O the ugly</i>	turpīs	turpīs	tūrpē
ABL.	<i>with the ugly.</i>	turpī †	turpī	turpī.

Like *bōnūs* decline *mālūs*, ā, ūm; *mēūs*, ā, ūm; *formōsūs*, ā, ūm, &c.
 — Like *pulchēr*: *aegēr*, sick; *intēgēr*, entire; *nīgēr*, black; *pīgēr*, slow, &c.
 — Like *turpīs*: *brēvis*, short; *dēformīs*, deformed; *dulcīs*, sweet; *omnīs*, all; *ūtilīs*, useful, &c.

* Some adjectives of this declension retain the *e* of the root-termination, e. g. *tēnēr*, *tēnēra*, *tēnērūm*; *miser*, *misēra*, *misērūm*. But the majority reject it.

† Adjectives of the third declension have *e* or *i* in the ablative singular, but those whose neuter ends in *e* have *i* only.

The trunk.	*Riscus, i, m., arca, ae, f.
The button.	*Orbiculus fibulatórios, i, m.
The money.	Pecunia, ae, f.
The cheese.	Casus, i, m.
The silver.	Argentum, i, n.
Of silver.	Argentus, a, um (Adj.).
The baker.	Pistor, oris, m.
The neighbor.	{ Vicinus, i, m.
	{ Proximus, i, m
Anything, something.	Aliquid, quidquam, nonnihil.
Nothing.	Nihil (indecl.), nihilum, i, n.
Have you anything?	{ Estne tibi aliquid?
	{ Habesne (tu) aliquid?
I have something.	{ Est mihi nonnihil.
	{ Habeo aliquid.
Have you anything?	{ Num quidquam * habes?
	{ Num est tibi quidquam?
I have nothing.	{ Est mihi nihil.
	{ Nihil rei habeo.
Hungry.	Esuriens, tis.
Thirsty.	Sitians,† tis. (Vide Lesson VI. B.)
Sleepy.	{ Somniculosus, a, um.
Tired.	{ Cupidus (a, um) somni.
	Fessus (defessus), a, um.
Are you hungry?	Esurisne?
I am hungry.	(Ego vero) esurio.
Are you thirsty?	Sitisne?
I am thirsty.	(Ego vero) sitio.
I am not thirsty.	Non sitio.
Are you sleepy?	{ Esne tu somniculosus?
	{ An es cupidus somni?
I am sleepy.	Sum cupidus somni.
I am not sleepy.	{ Non sum cupidus somni.
	{ Ego somniculosus non sum.
Are you tired?	{ Esne tu fessus?
	{ Num es fessus?
I am tired.	Sum fessus.
I am not tired.	Non sum fessus.

C. Rule. When a substantive expresses the relation of property or possession, it is put in the genitive; as,

* *Quidquam* is generally put, when the sentence contains a *negation* (either expressed or implied), a condition, comparison, &c., and also in connection with the particles *vix*, scarcely, and *sine*, without. (Compare Lesson VI. C.)

† *Esuriens* and *sitians*, properly the present participles of the verbs *esurio*, I am hungry, and *sitio*, I am thirsty. When *hungry* and *thirsty* are in the predicate of the sentence, it is necessary to use the verbs, and not the participles.

The dog of the baker.

The baker's dog.

The coat of the tailor.

The tailor's coat.

My brother's paper.

My neighbor's good salt.

The old bread.

The pretty dog.

The silver ribbon.

Cánis pistôris (*Nom.*).

Pistôris cánem (*Acc.*).*

Tógam sartôris (*Acc.*).

Sartôris tóga (*Nom.*).

{ Chárta méi frátris† (*Nom.*).

{ Frátris méi chártam (*Acc.*).

{ Méi vicíni sál bónum.

{ Sál bónum vicíni méi.

{ *Nom.* Pânis vétûlus.

{ *Acc.* Pânem vétûlum.

Cánem béllum (*venústum*).

Taéniam argénteam (*Acc.*).

D. Rule. Adjectives (and the adjective pronouns *meus, tuus, &c.*) may stand either before or after their substantives; but when the substantive is a monosyllable, the adjective comes always last.

Have you the neighbor's good salt? Núm hábēs sál bónum vicíni?

I have it not.

Nôn hábëo.

Have you my brother's silver candlestick? An hábēs frátris méi candēlábрум argéntëum?

EXERCISE 4.

Have you the leathern trunk? — I have not the leathern trunk? — Have you my pretty trunk? — I have not your pretty trunk. — Which trunk have you? — I have the wooden trunk. — Have you my old button? — I have it not. — Which money have you? — I have the good money. — Which cheese have you? — I have the old cheese. — Have you anything? — I have something. — Have you my large dog? — I have it not. — Have you your good gold? — I have it. — Which dog have you? — I have the tailor's dog? — Have you the neighbor's large dog? — I have it not. — Have you the dog's golden ribbon? — No, Sir, I have it not. — Which coat have you? — I have the tailor's good coat. — Have you the neighbor's good bread? — I have it not. — Have you my tailor's golden ribbon? — I have it. — Have you my pretty dog's ribbon? — I have it not. — Have you the good baker's good horse? — I have it. — Have you the good tailor's horse? — I have it not. — Are you hungry? — I am hungry. — Are you sleepy? — I am not sleepy. — Which candlestick have you? — I have the golden candlestick of my good baker.

* The common rule is that the *genitive* (and in general *every word governed*) should be put *before* the word governing it. This, however, is by no means invariable, and the learner may safely use either of the formulas in the sense of their English equivalents.

† Instead of the possessive genitive, the Romans sometimes employ an adjective; as, *dómus paterná* for *dómus patris*, the father's house; *hómo ingéniúsus* for *hómo ingéni*, a man of talent, &c.

LESSON VI. — PENSUM SEXTUM.

A. The adjectives in *ěr*, *is*, *ě* are but few in number. The nominative masculine has sometimes *is* instead of *ěr*.

Ācěr or *ācris*, *ācris*, *ācrě*, *sharp*.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>ācěr</i> or <i>ācris</i>	<i>ācris</i>	<i>ācrě</i>
GEN.	<i>ācris</i>	<i>ācris</i>	<i>ācris</i>
DAT.	<i>ācri</i>	<i>ācri</i>	<i>ācri</i>
ACC.	<i>ācrēm</i>	<i>ācrēm</i>	<i>ācrě</i>
VOC.	<i>ācěr</i> or <i>ācris</i>	<i>ācris</i>	<i>ācrě</i>
ABL.	<i>ācri</i>	<i>ācri</i>	<i>ācri</i> .

So decline *alācěr* or *alacris*, cheerful; *cělēber* or *cělēbris*, famous; *cělēr* or *cělēris*, swift; *sālūbēr* or *sālūbris*, wholesome.

ADJECTIVES OF ONE TERMINATION.

B. Adjectives of one termination do not differ essentially from other words of the third declension, except that they may have either *ě* or *i* in the ablative. The present participle in *ns* is included in this class. Examples:—

<i>Divēs, -vītis, rich.</i>			<i>Vētūs, -tērīs, old.</i>			<i>Sītīens, -ntīs, thirsty.</i>		
	<i>Masc. & Fem.</i>	<i>Neut.</i>	<i>Masc. & Fem.</i>	<i>Neut.</i>		<i>Masc. & Fem.</i>	<i>Neut.</i>	
NOM.	<i>divēs</i>		<i>vētūs</i>			<i>sītīens</i>		
GEN.	<i>divītis</i>		<i>vētērīs</i>			<i>sītīentīs</i>		
DAT.	<i>divīti</i>		<i>vētērī</i>			<i>sītīentī</i>		
ACC.	<i>divītēm</i>	<i>divēs</i>	<i>vētērēm</i>	<i>vētūs</i>		<i>sītīentēm</i>	<i>sītīens</i>	
VOC.	<i>divēs</i>		<i>vētūs</i>			<i>sītīens</i>		
ABL.	<i>divītě.*</i>		<i>vētěrě</i> or <i>i</i> .			<i>sītīentě</i> or <i>i</i> .		

So decline *fēlix, felicis*, happy; *paupěr, paupěrīs*, poor; *anceps, ancipūs*, doubtful; *sollers, sollertīs*, clever; *prūdēns, prūdēntīs*, wise; *āmans, āmantīs*, loving, &c.

REMARKS ON THE ABLATIVE.

1. Participles in *ans* or *ens* have always *ě* in the ablative, when they are used as participles proper or as substantives; as, *sole oriente*, when the sun rises; *infans*, abl. *infantě*, the infant. But when used as adjectives, they have rather *i* than *ě*.

* See Remark 5.

2. Comparatives have rather *ē* than *ī*, as *mājōr*, *mājōrē*, greater, &c.

3. *Praesens*, present, when said of things, has *i*; when said of persons, *ē*.

4. Proper names derived from adjectives have always *ē*, as *Clēmens*, *Clēmētē*.

5. Those that have *ē* exclusively are *paupēr*, *sēnex*, *princeps*, and the majority of those in *es*, as *dives*, *sospes*, *dēses*, *pūbēs*, *impūbēs*, and *superstes*.

Anything or something good. { *Āliquid* (*quidquā*m, *nonnihil*) *bōnū*m.
 { *Āliquid* (*quidquā*m, *nonnihil*) *bōnī*.

Nothing or not anything good. { *Nihil* *bōnū*m.
 { *Nihil* *bōnī*.

Something bad (worthless). *Āliquid* *vilē* (*nēquā*m).

Nothing bad (worthless). *Nihil* *vilē* (*nēquā*m).

C. *Obs.* The partitive genitive of neuter adjectives after *āliquid*, *nihil*, &c. can only be used when the adjective is of the second declension. . Thus we can only say *āliquid vilē*, *turpē*, &c., and not *āliquid turpīs*; but indifferently either *āliquid bōnū*m or *āliquid bōnī*.

Have you anything good?	{ <i>Ēstne</i> <i>tibi</i> <i>āliquid</i> <i>bōnī</i> ?
	{ <i>Habēsne</i> <i>āliquid</i> <i>bōnū</i> m?
I have nothing bad.	{ <i>Nōn</i> <i>ēst</i> <i>mihī</i> <i>quidquā</i> m <i>vilē</i> .
	{ <i>Nihil</i> <i>nēquā</i> m <i>hābeo</i> .
Have you anything ugly?	{ <i>Nūn</i> <i>ēst</i> <i>tibi</i> <i>quidquā</i> m <i>tūrpē</i> ?
	{ <i>Ān</i> <i>hābēs</i> <i>āliquid</i> <i>tūrpē</i> ?
I have nothing ugly.	{ <i>Nōn</i> <i>ēst</i> <i>mihī</i> <i>quidquā</i> m <i>tūrpē</i> .
	{ <i>Nihil</i> <i>tūrpe</i> <i>hābeo</i> .

What?

Quid?

What have you?	{ <i>Quid</i> <i>tibi</i> <i>ēst</i> ?
	{ <i>Quid</i> <i>hābēs</i> ?
What have you good?	{ <i>Quid</i> <i>ēst</i> <i>tibi</i> <i>bōnī</i> ?
	{ <i>Quid</i> <i>hābēs</i> <i>bōnū</i> m?
	{ <i>Hābeo</i> <i>bōnū</i> m <i>pānem</i> .
I have the good bread.	{ <i>Bōnū</i> m <i>pānem</i> <i>hābeo</i> .

	Masc.	Fem.	Neut.
That or the one.	{ Nom. <i>illē</i>	<i>illā</i>	<i>illū</i> l.
	{ Acc. <i>illū</i> m	<i>illā</i> m	<i>illū</i> d.

D. *Obs.* The English *that*, or *the one*, is, among the later Latin authors, expressed by the demonstrative *illē*, *illā*, *illū*d. By the earlier classical writers, however, the noun is either itself repeated or to be supplied from the context.

Which book have you ?

Quém librum hábēs ?

I have that of the baker.

{ Hábeo illum pistōris.
 { Pistōris librum hábēo.

Which sugar have you ?

{ Quód sáčchārum hábēs ?
 { Quid ést tibi sáčchari ?

I have that of my brother.

{ Hábeo illud méi frātris.
 { Ést mīhi sáčchārum frātris.

Or.

Ān.

E. Obs. In double questions, the first member is introduced by *utrūm* (whether) or by the enclitic *-nē*, and the second member by *an* (or). Thus :—

Are you tired or sleepy ?

{ *Ūtrum* és féssus *án* somnicŭlōsus ?
 { Ésne tŭ féssus *án* somnicŭlōsus ?

I am sleepy.

Somnicŭlōsus sŭm.

Have you my book or that of the neighbor ?

{ Éstne tŭbi líber méus *án* vicíni ?
 { *Ūtrum* hábēs librum méum *án* vicíni ?

I have that of the neighbor.

{ Ést mīhi líber vicíni.
 { Hábeo illum vicíni.

Have you your hat or the baker's ?

{ *Ūtrum* tibi ést líber túus *án* pistōris ?

Are you hungry or thirsty ?

{ Tuúmne librum hábēs *án* pistōris ?
 { *Ūtrum* ésuris *án* sítis ?

I am hungry.

{ Esurisne *án* sítis ?
 { Esúrio.

EXERCISE 5.

Have you my book ? — I have it not. — Which book have you ? — I have my good book. — Have you anything ugly ? — I have nothing ugly ? — I have something pretty. — Which table have you ? — I have the baker's. — Have you the baker's dog or the neighbor's ? — I have the neighbor's. — What have you ? — I have nothing. — Have you the good or bad sugar ? — I have the good. — Have you the neighbor's good or bad horse ? — I have the good (one).* — Have you the golden or the silver candlestick ? — I have the silver candlestick. — Have you my neighbor's paper, or that of my tailor ? — I have that of your tailor. — Are you hungry or thirsty ? — I am hungry. — Are you sleepy or tired ? — I am tired. — What have you pretty ? — I have nothing pretty. — Have you anything ugly ? — I have nothing ugly. — Have you the leather shoe ? — I have it not. — What have you good ? — I have the good sugar.

* The words included in parentheses are not to be translated in these exercises.

Lesson VII. — PENSUM SEPTIMUM.

OF THE FOURTH DECLENSION.

A. The fourth declension comprises all substantives which form their genitive in *ūs*. The nominative singular has two terminations, viz. *ūs* for masculine and feminine nouns, and *ū* for neuters. Examples: —

Fructūs, <i>m.</i> , the fruit.	Cornū, <i>n.</i> , the horn.	Dōmūs, <i>f.</i> , the house.
NOM. fructūs	cornū	dōmūs
GEN. fructūs	cornūs	dōmūs or domī *
DAT. fructūi	cornū (cornūi)	dōmūi or domō
ACC. fructūm	cornū	dōmūm
VOC. fructūs	cornū	dōmūs
ABL. fructū.	cornū.	dōmō.

Like *fructus* decline *adūsus*, access; *cantūs*, a song; *currūs*, a chariot; *ictūs*, a stroke; *mōtūs*, motion; *risus*, laughter; *sēnātūs*, the senate; *sumptūs*, expense; *victūs*, living. Also the feminines *ācūs*, a needle; *mānūs*, a hand; *tribūs*, a tribe, &c. — Like *cornū* decline *gēlū*, ice; *gēnū*, the knee; *vērū*, a spear; *tōnitrū*, thunder.

REMARK. — The final *u* of Latin words generally is long.

Have you my coat or the tailor's? { Éstne tibi tóga méa án sartōris?
Útrum hábēs tógam méam án (í-lam) sartōris?
I have yours. { Ést míhi túa.
Túam hábéo.

		Masc.	Fem.	Neut.
Mine.	{ NOM.	mēūs	mēā	mēūm.
	{ ACC.	mēūm	mēām	mēūm.
Yours.	{ NOM.	tūūs	tūā	tūūm.
	{ ACC.	tūūm	tūām	tūūm.

B. Obs. The possessive pronouns *mēus*, *tūus*, *sūus*, &c. may either be joined to nouns in the sense of the conjunctive *my*, *your* (*thy*), *his*, &c., or they may stand absolutely, like the English *mine*, *yours* (*thine*), *his*, &c. They are inflected like *bōnus*, *a*, *um*. (Cf. Lesson V.)

		Masc.	Fem.	Neut.
This.	{ NOM.	hīc	hāec	hīc.
	{ ACC.	hunc	hanc	hīc.

* The genitive *domi* is only used in the sense of *at home*. The dative *domui* is the more usual form; but the ablative of this irregular noun is always *domo*.

Is this your hat ?	Éstne híc piléus túus ?
No, Sir, it is not mine, but yours.	Mínlme, dómíne, nòn ést méus, séd túus.
Is this my ribbon ?	Núm haec ést taénla méa ?
No, it is not yours, but mine.	Nòn ést túa, séd méa.
Is this your sugar ?	Án hóc ést sácchárum túum ?
It is not mine, but that of my brother.	Nòn ést méum, séd méi frátrís.

The man.	{ Vir,* gen. víri, m.
	{ Hómo, inis, m. & f.
The stick, cane.	{ Báculo, i, n.
	{ Scípío, ónis, m.
My brother.	Fráter méus, gen. frátrís mēi.
The shoemaker.	Sutor, óris, m.
The merchant.	Mercator, óris, m.
The friend.	{ Amicus, i, m.
	{ Familiāris, is, m.
Neither — nor.	{ Nec — nec.
	{ Neque — neque.
	{ Neque — nec.

C. Obs. The disjunctive conjunctions *nec* and *neque* are used in the same sense, except that the former more frequently stands before consonants and the latter before vowels.

Have you the merchant's stick or yours ? Tēnēsne† báculo mercatōris án túum ?

I have neither the merchant's stick nor yours. Néc mercatōris báculo néc túum tēnēo.

Are you hungry or thirsty ? { Útrum esūris án sítis ?
{ Esūrisne án sítis ?

I am neither hungry nor thirsty. Égo néque esúrio néc sítio.

EXERCISE 6.

Have you your cloth or mine ? — I have neither yours nor mine. — I have neither my bread nor the tailor's. — Have you my stick or yours ? — I have mine. — Have you the shoemaker's shoe or the merchant's ? — I have neither the shoemaker's nor the merchant's. — Have you my brother's coat ? — I have it not. — Which paper have you ? — I have your friend's. — Have you my dog or my friend's ? — I have your friend's. — Have you my thread stocking or

* Vir is used with reference to the sex, and homo with reference to the species.

† Tēnēo is properly "I hold," and may be used in these exercises for variety, especially where "to have" may signify "to hold in one's hand," or "to retain, keep."

my brother's? — I have neither yours nor your brother's. — Have you my good baker's good bread or that of my friend? — I have neither your good baker's nor that of your friend. — Which bread have you? — I have mine. — Which ribbon have you? — I have yours. — Have you the good or the bad cheese? — I have neither the good nor the bad. — Have you anything? — I have nothing. — Have you my pretty or my ugly dog? — I have neither your pretty nor your ugly dog. — Have you my friend's stick? — I have it not. — Are you sleepy or hungry? — I am neither sleepy nor hungry. — Have you the good or the bad salt? — I have neither the good nor the bad. — Have you my horse or the man's? — I have neither yours nor the man's. — What have you? — I have nothing fine. — Are you tired? — I am not tired.

Lesson VIII. — PENSUM OCTAVUM.

OF THE FIFTH DECLENSION.

A. Nouns of the fifth declension have their genitive in *ei* and the nominative in *ēs*. The fifth declension differs but slightly from the third, and is a mere modification of it. *Dīēs, m. & f., the day, rēs, f., a thing, and spēciēs, f., the appearance*, are thus inflected: —

NOM.	dīēs	rēs	spēcīēs
GEN.	dīēi	rēi*	spēcīēi
DAT.	dīēi	rēi	spēcīēi
ACC.	dīēm	rēm	spēcīēm
VOC.	dīēs	rēs	spēcīēs
ABL.	dīē.	rē.	spēcīē.

So decline *āciēs, f., the edge or point; faciēs, f., the face; effigēs, f., the image, effigy; mēridiēs, m., midday, noon; spēs, f., hope; sēriēs, f., the series.*

REMARK. — The *e* of the ablative of the fifth declension is always long.

B. *Obs.* Nouns of this declension are feminine, except *dīēs*, which in the singular is generally masculine and sometimes feminine,† but in the plural always masculine. Its compound, *mēridiēs*, is masculine, and used in the singular only.

* The *e* of the genitive and dative is long when a vowel precedes, but short after a consonant, e. g. *aciēi, faciēi, &c.*, but *spēi, rēi, fidēi, &c.*

† It is feminine when it denotes, 1) *duration of time*, e. g. *diem pereziguam, integram*, (for) a very short day, an entire day; 2) an *appointed day*, e. g. *certā (constitutā, dictā, &c.) diē*, on the appointed day.

<i>The cork.</i>	* <i>Embōlus</i> , i, m.
The corkscrew.	* <i>Instrumentum</i> * (i, n.) <i>embōlis extrahendis</i> .
The umbrella.	* <i>Mūnimentum</i> (i, n.) <i>capitis pluviale</i> ; <i>umbrāculum</i> ,† i, n.
The boy.	<i>Puer</i> , ěri, m.
The Frenchman.	* <i>Francogallus</i> , i, m.
The carpenter.	<i>Fāber</i> (ri, m.) <i>tignārius</i> .
The hammer.	<i>Mālleus</i> , i, m.
The iron.	<i>Ferrum</i> , i, n.
Of iron, iron.	<i>Ferrēus</i> , a, um.
The nail.	<i>Clāvus</i> , i, m.
The pencil.	* <i>Stilus cerussātus</i> , i, m.
The thimble.	* <i>Mūnimentum</i> (i, n.) <i>digiti</i> .
The coffee.	* <i>Coffēa</i> , æ, f.
The honey.	<i>Mēl</i> , gen. <i>mellis</i> , n.
The (sea) biscuit.	<i>Pānis nauticus</i> (<i>castrensis</i>).
The sweet biscuit.	{ <i>Pānis dulciārius</i> , m. <i>Buccellātum</i> , i, n.
<i>Have I?</i>	{ <i>Habeōne</i> ? <i>Ēcquid ego habēo</i> ? <i>Ān (ego) habēo</i> ? <i>Ēstne mihi</i> ?
You have.	<i>Hābēs</i> . <i>Tēnēs</i> . <i>Tibi est</i> .
What have I?	{ <i>Quid (ego) habēo (tēnēo)</i> ? <i>Quid est mihi</i> ?
You have the carpenter's hammer.	{ <i>Māllēum fābri tignārii habēs (tēnes)</i> . <i>Ēst tibi mālleus fābri tignārii</i> .
Have I the nail?	{ <i>Habeōne clāvum</i> ? <i>Ēstne mihi clāvus</i> ?
You have it.	<i>Hābēs</i> . <i>Ēst</i> .
Have I (the) biscuit?	{ <i>Ān ego habēo pānem castrēsem</i> (<i>naūticum</i>)? <i>Ēstne mihi pānis (ille) castrēnsis</i> ?
You have it.	<i>Hābēs</i> . <i>Tibi est</i> .
<i>I am right (correct).</i>	<i>Vērē (rectē) loquor</i> .
<i>I am wrong (incorrect).</i>	<i>Erro</i> .
You are correct, wrong.	<i>Recte loquēris</i> , <i>erras</i> .
<i>I am right (i. e. morally in doing so).</i>	<i>Ēst mihi fās</i> .
<i>I am wrong (morally in doing so).</i>	<i>Ēst mihi nefās</i> .‡

* The Ancients having no term for such an instrument, it must be expressed by circumlocution. On the dative *embolis extrahendis*, "for extracting corks," compare Lesson XXV., *Obs.* — The same remark applies to *mūnimentum capitis pluviale* (where *pluviale* is an adjective in *e*), to *mūnimentum digiti*, and to a host of other names of modern objects. In all the cases, we can only approximate by description.

† The word *umbrāculum* (from *umbra*, shade) was used by the Ancients in the sense of our "parasol."

‡ The expressions *vērē* or *rectē loquor* and *erro* have reference to language or opinions simply; whereas *fās* and *nefās* involve the moral distinction of right and wrong in action or in speech. The latter phrases are often followed by an infinitive, as, *Ēstne mihi fās* (or *licetne mihi*) *hoc facere*? Is it right for

Am I right (i. e. correct) or wrong ?	Rectène lóquor án érro ?
You are neither right nor wrong.	Néque réctē lóquēris, néque érras.
Am I right (correct) ?	Loquórne récte ?
You are correct.	Vérē (réctē) lóquēris.
Am I right (correct) ?	Núm lóquor vérē ?
No, you are wrong.	Ímmo vérō * érras.
Am I right (morally) ? }	Éstne míhi fās ?
Is it right for me ? }	
It is wrong.	Ést tibi néfās.
Which biscuit have I ?	Quód buccellátum hábéo ?
You have that of my brother.	Frátris méi buccellátum hábés.

EXERCISE 7.

Which dog have you ? — I have neither the baker's dog nor that of my friend. — Are you sleepy ? — I am not sleepy. — I am hungry. — You are not hungry. — Am I thirsty ? — You are not thirsty. — Have I the cork ? — No, sir, you have it not. — Have I the carpenter's wood ? — You have it not. — Have I the Frenchman's good umbrella ? — You have it. — Have I the carpenter's iron nails or yours ? — You have mine. — You have neither the carpenter's nor mine. — Which pencil have I ? — You have that of the Frenchman. — Have I your thimble or that of the tailor ? — You have neither mine nor that of the tailor. — Which umbrella have I ? — You have my good umbrella. — Have I the Frenchman's good honey ? — You have it not. — Which biscuit have I ? — You have that of my good neighbor. — Have you my coffee or that of my boy ? — I have that of your good boy. — Have you your cork or mine ? — I have neither yours nor mine. — What have you ? — I have my good brother's good pencil. — Am I right (correct) ? — You are right (correct). — Am I wrong (morally) ? — You are wrong. — You are not wrong. — Am I right or wrong ? — You are neither right nor wrong. — Am I hungry ? — You are hungry. — You are not sleepy. — You are neither hungry nor thirsty. — What have I good ? — You have neither the good coffee nor the good sugar. — What have I ? — You have nothing. — What have you ? — I have something beautiful.

Lesson IX. — PENSUM NONUM.

OF PRONOUNS.

A. The pronouns of the Latin language are divided into the following classes : — 1. PERSONAL : *egō, tū,*

me to do so ? Am I right in doing so ? *Illud dicere tibi nefas est*, It is wrong for you to say so, You are wrong in saying so. *Fas* and *nefas* are both indeclinable, like *nihil*.

* *Immo vero* corresponds to the English "nay, rather," "nay, on the contrary."

sui (and *ipse*). 2. DEMONSTRATIVES: *hic, iste, ille, is*. 3. RELATIVES: *qui, quae, quod*. 4. POSSESSIVES: *meus, tuus, suus, noster, vester*. 5. INTERROGATIVES: *quis? quid? qui, quae, quod?* 6. INDEFINITE: *aliquis, quis, quisquam*. 7. PATRIALS: *nostras, vestras, cūjās*.

B. The personal pronouns *ego, I, tū, thou, sui, of himself, of herself, of itself, are thus inflected:—*

NOM. <i>I</i>	<i>ego</i>	<i>thou</i>	<i>tū</i>	—	—
GEN. <i>of me</i>	<i>mei</i>	<i>of thee</i>	<i>tui</i>	<i>of himself, &c.</i>	<i>sui</i>
DAT. <i>to me</i>	<i>mihi or mi</i>	<i>to thee</i>	<i>tibi</i>	<i>to himself, &c.</i>	<i>sibi</i>
ACC. <i>me</i>	<i>mē</i>	<i>thee</i>	<i>tē</i>	<i>himself, &c.</i>	<i>sē</i>
VOC. —	<i>ego</i>	<i>O thou</i>	<i>tū</i>	—	—
ABL. <i>with me</i>	<i>mē</i>	<i>with thee</i>	<i>tē</i>	<i>with himself, &c.</i>	<i>sē</i>

REMARK.—The suffix *tē* is sometimes emphatically added to the nominative *tu*; as *tūtē*, thou *thyself*; and the suffix *mēt* in the same sense to all the cases of *ego, tu, and sui*; as *egōmēt, tūēmēt, suīmēt*, I myself, &c.—So also *mēmē, tētē, sēsē*, for *me, te, se*, in the accusative and ablative singular.

C. The Latin language has no pronoun of the third person corresponding in every respect to the English *he, she, it*, the termination of the verb being commonly deemed sufficient to indicate the relation of personality. But when perspicuity or emphasis requires a pronoun, one of the demonstratives *hic, iste, ille* (most commonly the latter) is used for the nominative, and the oblique cases of *is, eā, id* for the remaining cases. The pronoun of the third person would thus be something like the following:—

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>he, she, it</i>	<i>illē</i>	<i>illā</i>	<i>illūd</i>
GEN.	<i>of him, of her, of it</i>	<i>ejūs</i>	<i>ejūs</i>	<i>ejūs (rei)*</i>
DAT.	<i>to him, to her, to it</i>	<i>ei</i>	<i>ei</i>	<i>ei (rei)</i>
ACC.	<i>him, her, it</i>	<i>ejū</i>	<i>ejām</i>	<i>id (illūd)</i>
VOC.	— — —	—	—	—
ABL.	<i>with him, with her, with it</i>	<i>ejō</i>	<i>ejā</i>	<i>ejō (eā re).</i>

D. The pronoun *ipsē, ipsā, ipsū* may be joined to

* The Romans are fond of employing the word *res*, "thing," instead of the neuter of adjectives and pronouns. This becomes necessary in cases where ambiguity as to gender would otherwise arise, as here in the genitive, dative, and ablative. So also *cujus rei, cui rei, quā re*, for *cujus, &c.*

every case of *ego*, *tu*, and *sui*, with the force of the English *self* (*myself*, *thyself*, *himself*, &c.). Its singular is thus declined:—

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	ipsē	ipsā	ipsūm
GEN.		ipsius *	
DAT.		ipsī	
ACC.	ipsūm	ipsām	ipsūm
VOC.	ipsē	ipsā	ipsūm
ABL.	ipsō	ipsā	ipsō.

Thus: *ego ipse* (*ipsa*), I myself; *tu ipse* (*ipsa*), thou thyself; (*ille*) *ipse*, he himself; *mihi met ipsi*, to myself; *temet ipsum*, thyself; *sui ipsius*, of himself.

Have I the iron or the golden nail? Ferreūmne clāvum hābēo, an aūrēum?

You have neither the iron nor the golden nail. Néque ferrēum hābēs clāvum, néque aūrēum.

The sheep.	Ōvis, is, <i>f.</i>
The ram.	Vervēx, ēcis, <i>m.</i>
The hen.	Gallina, ae, <i>f.</i>
The chicken.	Pullus gallinācēus (<i>gen. i</i>), <i>m.</i>
The ship.	Nāvis, is, <i>f.</i>
The bag (sack).	Saccūs, i, <i>m.</i>
The painter.	Pictor, ōris, <i>m.</i>
The young man.	Jūvēnis, is, <i>m.</i>
The youth (lad).	{ Adōlescens, tis, <i>m.</i> Adōlescentūlus, i, <i>m.</i>

E. The substantives *ōvis*, *nāvis*, and *jūvēnis* are thus inflected:—

NOM. ōvis	nāvis	jūvēnis
GEN. ōvis	nāvis	jūvēnis
DAT. ōvī	nāvī	jūvēnī
ACC. ōvēm	nāvēm or nāvim	jūvēnēm
VOC. ōvis	nāvis	jūvēnis
ABL. ōvē.	nāvī or nāvē.	jūvēnē.

F. Obs. The words *navis*, *messis*, and *clavis* have usually *em* in the accusative, sometimes *im*. The nouns *febris*, *pelvis*, *puppis*, *vestis*, *securis*, and *turris* have oftener *im* than *em*. Those which have regularly *im* are: a) the substantives *amussis*, *ravis*, *sitis*, *tussis*, and *vis*;

* The genitive *ipsius* and the dative *ipsi* are here intended for all the genders. The same applies to all the subsequent paradigms.

b) a variety of nouns and proper names derived from the Greek, as *basis*, *poësis*, *paraphrasis*, *Osiris*, *Zeuxis*, *Charybdis*, &c.

Who ?	Quis ? Cui (with est) ?
Who has ?	{ Quis habet ? Cui est ?
Who has the trunk ?	{ Quis habet arcam ? Cui est ruscus ?
The man has the trunk.	Vir ruscum habet (ténét).
The man has <i>not</i> the trunk.	Vir ruscum <i>nôn</i> habet (ténét).
Who has it ?	Quis eum habet ?
The youth has it.	Adolescens eum habet.
The youth has it <i>not</i> .	Adolescētulus eum <i>nôn</i> habet (ténét).
He has.	{ Habet, ténét (is, hic, ille). Est ei.
He has the knife.	Is (ille) cultrum habet.
He has <i>not</i> the knife.	Cultrum <i>nôn</i> habet.
Has the man ?	Habetne vir ? Ecquid habet homo ? An habet homo ?
Has the painter ?	{ Habetne pictor ? Num habet pictor ? Estne (án, num ést) pictóri ?
Has the friend ?	{ Habetne amicus ? An habet amicus ? Estne (écquid, án ést) amico ? (Cf. Lesson II. note *.)
Has the boy the carpenter's hammer ?	Tenétne puer malleum fabri tignarii ?
He has it.	Véro (eum) ténét.
Has the youth it ?	Eumne ténét adolescens ?
He has it <i>not</i> .	(Eum) <i>nôn</i> ténét.
Is he thirsty ?	Sititne ? An (écquid) is sitit ?
He is thirsty.	Ita ést, sitit.
Is he tired ?	{ Num (numquid) fessus ést ? An ést fessus ?
He is not tired ?	Nôn ést fessus.
Is he right or wrong ?	{ Rectene loquitur, án érrat ? Útrum veré loquitur, án érrat ?
He is right (correct).	Veré loquitur.
He is not wrong.	Nôn érrat.
Is he hungry ?	Esuritne ? Num esurit ?
He is not hungry.	Nôn esurit.

EXERCISE 8.

Is he thirsty or hungry ? — He is neither thirsty nor hungry. —
Has the friend my hat ? — He has it. — He has it not. — Who has

* The pronoun of the third person, like that of the second and first, is commonly omitted, except where perspicuity requires it.

my sheep? — Your friend has it. — Who has my large sack? — The baker has it. — Has the youth my book? — He has it not. — What has he? — He has nothing. — Has he the hammer or the nail? — He has neither the hammer nor the nail. — Has he my umbrella or my stick? — He has neither your umbrella nor your stick. — Has he my coffee or my sugar? — He has neither your coffee nor your sugar; he has your honey. — Has he my brother's biscuit or that of the Frenchman? — He has neither your brother's nor that of the Frenchman; he has that of the good boy. — Which ship has he? — He has my good ship. — Has he the old sheep or the ram?

EXERCISE 9.

Has the young man my knife or that of the painter? — He has neither yours nor that of the painter. — Who has my brother's fine dog? — Your friend has it. — What has my friend? — He has the baker's good bread. — He has the good neighbor's good chicken. — What have you? — I have nothing. — Have you my bag or yours? — I have that of your friend. — Have I your good knife? — You have it. — You have it not. — Has the youth it? — He has it not. — What has he? — He has something good. — He has nothing bad. — Has he anything? — He has nothing. — Is he sleepy? — He is not sleepy. — He is hungry. — Who is hungry? — The young man is hungry. — Your friend is hungry. — Your brother's boy is hungry. — My shoemaker's brother is hungry. — My good tailor's boy is thirsty. — Which man has my book? — The big (*procērus*) man has it. — Which man has my horse? — Your friend has it. — He has your good cheese. — Has he it? — Yes, sir, he has it.

Lesson X. — PENSUM DECIMUM.

The husbandman.	<i>Agrīcōla</i> , ae, m.
The peasant, rustic.	<i>Rusticus</i> , i, m.; <i>homo agrestis</i> .
The ox.	{ <i>Bōs</i> , gen. <i>bōvis</i> , m. & f.
	{ <i>Taurus</i> , i, m. (a bull).
The cook.	<i>Cōquūs</i> , i, m.; <i>cōquā</i> , ae, f.
The servant.	{ <i>Minister</i> , ri, m.; <i>fāmulus</i> , i, m.
	{ <i>Ministra</i> , fāmūla, ae, f.
The bird.	{ <i>Avis</i> , is, f.
	{ <i>Vōlūcris</i> , is, m. & f.
The broom.	<i>Scōpae</i> , ārum,* f. pl.
The eye.	<i>Ōculus</i> , i, m.
The foot.	<i>Pēs</i> , gen. <i>pēdis</i> , m.
The rice.	<i>Ōryza</i> , ae, f.

* Many nouns in Latin are never used in the singular, as *angustiae*, difficulties; *diuitiae*, riches; *feriae*, holidays; *liberi*, children, &c. Compare Lesson XVII. B.

His (conjunctive). { *Sūus, suū, suūm.*
 { *Ējus, illiūs.*

A. Obs. The possessive pronoun *sūus* is declined like *mēus* and *tūus*. It corresponds to the English "his" when, in the reflexive sense of "his own," the subject of the sentence is meant; but when another person is referred to, *ējus* (of him) or *illiūs* (of that man) must be employed. As:—

Has he his (own) hat?	Tenétne plěum sūum?
Have you his (the other man's) hat?	Tenésne tū plěum ējus (illiūs)?
Has the servant his broom?	Habétne minister scópas súas? (Cf. Lesson XIII. B.)
He has his broom.	{ Hábet scópas súas. { Scópas súas hábet.
Has the cook his (own) chicken or that of the rustic?	Habétne cóquus gallinam sūam, an (illam) rústici?
He has his own.	{ Sūam hábet. { Hábet sūam própřiam.
<i>His</i> or <i>his own</i> (absolute).	{ <i>Sūus, suū, suūm.*</i> { <i>Propřius, a, um.†</i> { <i>Ejus, illiūs (ipsiūs).</i>

B. Obs. The absolute possessive pronoun *suus* is declined like the conjunctive. Instead of it, *propřius* is sometimes used. There is here the same distinction between *sūus* (*propřius*) and *ejus* (*illiūs*) as in *Obs. A.*

Has the servant his (own) trunk, or mine?	{ Habétne fámulus riscum sūum (propřium), an méum? { Suúmnē riscum hábet fámulus, an méum?
He has his own.	{ Súum própřium hábet. { Hábet suúmmet.
Have you your (own) shoe, or his (that man's)?	{ Útrum túum hábēs calcěum, an ējus (illiūs)? { Tuúmnē hábēs calcěum, an ējus (illiūs)?

* The suffix *met* is sometimes added to all the cases of *suus*, in the sense of the English "own," and commonly in connection with *ipse*, himself; e. g. *Suummet librum ipse tenet*, He himself has his own book. To the ablative singular *suo, sua* (and also to *meo, mea, tuo, tua, &c.*) the syllable *plē* may be annexed in the same sense; as *sua plē manu*, with his own hand; *meo plē ingenio*, by my own genius; *nostra plē culpā*, by our own fault.

† Both these words are sometimes put together, in order to render the notion of possession still more prominent: *suus propřius*, precisely like the English "his own." C

I have his (that man's)	{ <i>Ējus</i> (hábĕo).
	{ <i>Húbeo</i> (cálĕĕum) <i>ĕjus</i> (illiŭs).
Somebody or anybody, some one or any one. (Indefinite Pronouns.)	{ <i>Ālĭquĭs</i> ; <i>quĭs</i> ; <i>quispiam</i> .
	{ <i>Quisquam</i> , <i>ullus</i> ; <i>non nĕmo</i> .
	{ <i>Num quis</i> ? <i>Ecquis</i> ?

C. *Obs.* The indefinite pronouns *ālĭquĭs*, *quĭs*, and *quispiam* are always *positive*, and differ but little from each other, except that *quispiam* is more general (= "some one or another"). *Quisquam* (like *quidquam* of Lesson VI., q. v.) and *nullus*, on the other hand, are only used where the sentence contains a *negation*, either expressed or implied. *Quis* may stand for *ālĭquĭs*, but only after particles like *si* (if), *nisi* (unless), *num* (whether), and *ne* (lest). *Ecquis* ? and *num quis* ? are interrogative.

Has any one ? (Yes.)	{ <i>Habétne ālĭquĭs</i> (<i>quispiam</i>) ?
	{ <i>Ēcquis hábet</i> ?
Has any one ? (No.)	{ <i>Núm quis</i> (<i>quisquam</i>) <i>hábet</i> ?
	{ <i>Habétne quisquam</i> (<i>ullus</i>) ?
Some one has.	{ <i>Ālĭquĭs</i> (<i>quispiam</i>) <i>hábet</i> .
	{ <i>Nōn nĕmo hábet</i> .
Nor has any one.	<i>Néque quisquam hábet</i> .
If (unless, whether) any one has.	<i>Sí</i> (<i>nisi</i> , <i>núm</i>) <i>quis</i> or <i>ālĭquĭs</i> <i>hábet</i> .

D. The indefinite *quis*, and its compounds *aliquis*, *ecquis*, *quisquam*, and *quispiam* are thus inflected : —

NOM.	<i>quĭs</i>	<i>ālĭquĭs</i>	<i>ecquĭs</i>	<i>quisquam</i>	<i>quispiam</i>
GEN.	<i>cŭjus</i>	<i>ālĭcŭjus</i>	<i>eccŭjus</i>	<i>cŭjusquam</i>	<i>cŭjuspiam</i>
DAT.	<i>cui</i>	<i>ālĭcui</i>	<i>eccui</i>	<i>cuiquam</i>	<i>cuipiam</i>
ACC.	<i>quem</i>	<i>ālĭquem</i>	<i>ecquem</i>	<i>quemquam</i>	<i>quempiam</i>
VOC.	—	—	—	—	—
ABL.	<i>quō.</i>	<i>ālĭquō.</i>	<i>ecquō.</i>	<i>quōquam.</i>	<i>quōpiam.</i>

Has any one my hat ?	{ <i>Habétne ālĭquĭs méum píleum</i> ?
	{ <i>Ēcquis hábet píleum méum</i> ?
Somebody has it.	{ <i>Núm quis hábet píleum méum</i> ?
	<i>Hábet éum ālĭquĭs</i> (<i>quispiam</i> , <i>nōn nĕmo</i>).
Who has my stick ?	{ <i>Quis ténet scíptōnem méum</i> ?
	{ <i>Cui ést báculum méum</i> ?
Nobody has it.	{ <i>Nĕmo</i> (<i>nŭllus</i>) <i>éum ténet</i> .
	{ <i>Nĕmĭnĭ</i> (<i>nŭlli</i>) <i>ést</i> .
	{ <i>Nĕmo</i> , <i>nullus</i> .
No one, nobody, or not anybody.	{ <i>Nĕmo hōmo</i> , <i>nullus homo</i> .
	{ <i>Nec quisquam</i> , <i>neque ullus</i> .*

* The Romans frequently employ *quisquam* or *ullus* in connection with *nec* or

E. Obs. The indefinite *nēmo* is seldom used in the genitive, *nullus* being employed in its stead. The word *homo* is sometimes added to *nēmo* as well as to *nullus*. These words are thus inflected:—

NOM.	nēmo	ullūs	nullūs
GEN.	nēmīnis	ullfūs	nullfūs *
DAT.	nēmīnī	ulli	nulli
ACC.	nēmīnem	ullum	nullum
VOC.	nēmo	—	—
ABL.	nēmīnē.	ullō.	nullō.

Who has my ribbon ?	{ Quis hābet taéniam méam ?
	{ Cui ést taénia méa ?
Nobody has it.	{ Nēmo (nullus) éam hābet.
	{ (Ea) nēmini (nulli) ést.
Who is right ?	{ Cui ést fās ?
	{ Quis loqúitur vére ?
No one is right.	{ Fās ést nēmini (nulli).
	{ Nēmo vére loqúitur.
Is any one hungry ?	{ Esurítne áliquis ? Núm quis ésu-
	{ rit ? Écquis ésurit ? Án quis-
	{ quam ésurit ?
No one is hungry.	{ Nēmo ésurit.
	{ Ésurit nullus.
Nor is any one hungry.	{ Néc quisquam (néque ullus) hómo ésurit.

EXERCISE 10.

Have you the ox of the peasant or that of the cook ? — I have neither that of the peasant nor that of the cook. — Has the peasant his rice ? — He has it. — Have you it ? — I have it not. — Has his boy the servant's broom ? — He has it. — Who has the boy's pencil ? — Nobody has it. — Has your brother my stick or that of the painter ? — He has neither yours nor that of the painter ; he has his own. — Has he the good or bad money ? — He has neither the good nor the bad. — Has he the wooden or the leaden horse ? — He has neither the wooden nor the leaden horse. — What has he good ? — He has my good honey. — Has my neighbor's boy my book ? — He has it not. — Which book has he ? — He has his fine book. — Has he my book or his own ? — He has his own ? — Who has my gold button ? — Nobody has it. — Has anybody my thread stocking ? — Nobody has it.

nunquam, instead of *nemo*, as in English we likewise say, "nor was there ever any one," instead of "no one ever was," &c.

* *Ullus* and *nullus* are properly adjectives in *us, a, um*. But they deviate from the inflection of adjectives by having their genitive in *fūs* (instead of *i, ae, i*) for every gender, and their dative in *i* (instead of *o, ae, o*). Compare *unus* of Lesson XVIII.

EXERCISE 11.

Which ship has the merchant? — He has his own? — Which horse has my friend? — He has mine. — Has he his dog? — He has it not. — Who has his dog? — Nobody has it. — Who has my brother's umbrella? — Somebody has it. — Which (*quas*) broom has the servant? — He has his own. — Is anybody hungry? — Nobody is hungry. — Is anybody sleepy? — Nobody is sleepy. — Is any one tired? — No one is tired. — Who is right? — Nobody is right. — Have I his biscuit? — You have it not. — Have I his good brother's ox? — You have it not. — Which chicken have I? — You have his. — Is anybody wrong? — Nobody is wrong.

Lesson XI. — PENSUM UNDECIMUM.

OF DEMONSTRATIVE PRONOUNS.

A. The Latin language has three demonstrative pronouns, with special reference to each of the three persons, viz.: *hic*, *haec*, *hōc*, this (of mine); *istē*, *istā*, *istūd*, that (of yours); *illē*, *illā*, *illūd*, that (of his). To these must be added the determinative *is*, *ēa*, *id*, which sometimes has the demonstrative force of *this* or *that*. These words are thus inflected:—

Hic, <i>this</i> (of mine).				Ille, <i>that</i> (of his).			
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	
NOM.	hic	haec	hōc	illē	illā	illūd	
GEN.		hūjus			illius		
DAT.		huic			illi		
ACC.	hunc	hanc	hōc	illūm	illām	illūd	
VOC.	hīc	haec	hōc	illē	illā	illūd	
ABL.	hōc	hāc	hōc.	illō	illā	illō.	

Iste, <i>that</i> (of yours).				Is, <i>that, this</i> .			
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	
NOM.	istē	istā	istūd	is	ēa	id	
GEN.		istius			ejūs		
DAT.		isti			ei		
ACC.	istūm	istām	istūd	ēūm	ēām	id	
VOC.	istē	istā	istūd	is	ēā	id	
ABL.	istō	istā	istō.	ēō	ēā	ēō.	

REMARKS.

1. The demonstrative force of *hic*, &c. is often increased by the addition of the syllable *ce*, as *hicce*, *haecce*, *hocce*, *hujusce*, &c. — With the interrogative particle *ne*, the pronouns become *hiccine* (or with one *c*, *hiccine*)? *haeccine*? *hoccine*? &c.

2. In composition with *ecce* and *en* (= lo! see! here!), these pronouns have given rise to the following forms, frequently used in common discourse: *eccum*, *eccam* (pl. *eccos*, *eccas*); *eccillum* or *ellum*, *ellam* (pl. *ellos*, *ellas*), and *eccistam*, “there he (she) is,” “there they come,” “see there,” &c. — *Ea*, in connection with *re* and the affix *pse*, gives rise to *reapse*, “indeed.”

3. *Ilic* implies *proximity*, either of space or of time, to the person speaking. *Ille*, on the other hand, refers to something *remote*, and also to something *well known*, *already mentioned*, or *distinguished*. When directly opposed to each other, *ille* signifies “the former,” and *hic*, “the latter.”

4. *Iste* has always reference to the person spoken to, and is hence called the pronoun of the second person; as *iste liber*, *istud saccharum*, this book, that sugar (of yours or mentioned by you). It sometimes conveys the notion of disapprobation or contempt, as *ille* does that of honor; as *iste homo*, this fellow; *ille Socrates*, the well-known (illustrious) Socrates.

5. *Is*, when used as a demonstrative, points to a person or thing already mentioned, in the sense of the English “this man,” “that thing” (of which I am speaking or have just spoken), or of an emphatic “he, she, it”; e. g. *Is est, an non est?* Is it he (is this the man) or not? In the oblique cases it is the pronoun of the third person (*his*, *him*, *hers*, *her*, &c.). See Lesson IX. C.

6. The pronoun *hic*, in connection with *ille* and *iste*, gives rise to the compounds *istic* (or *isthic*), *istaec*, *istoc* or *istuc*, and *illic*, *illaec*, *illoc* or *illuc*, both of which are declined like *hic*, *haec*, *hoc*.

The sailor.

The chair.

The seat (of honor).

The looking-glass.

The light.

The light, candle.

The lamp.

The tree.

The garden.

The foreigner.

The stranger (guest).

{ *Hōmo nauticus*.

{ *Nauta*, ae, m.

Sella, ae, f.

Sōlitum, i, n.; *sēdēs*, is, f.

* *Spēcūlum*, i, n.

Lux, lūcis, f.; *lūmēn*, inis, n.

Lūmēn, inis, n.; *candēla*, ae, f.

Lūcerna, ae, f.; *lampās*, ādis, f.*

Arbōr, or *arbōs*, ōris, f.

Hortus, i, m.

Peregrinus, i, m.; *advēna*, ae, m.
(just arrived).

Hospēs, Itis, m.

* *Lampas* is a word of Greek origin, and sometimes retains its original inflection. Thus: N. *lampas*, G. *lampādis* or *-ādos*, D. *lampādi*, Acc. *lampādem* or *-āda*, V. *lampas*, Abl. *lampāde*.

The glove.	*Digitabulum, i, n.
The ass.	Asinus, i, m.
The hay.	Foenum, i, n.
The grain (seed).	Grānum, i, n.
The corn (grain generally).	Frumentum, i, n.; annōna, ae, f. (one year's produce).
The letter.	Epistōla, ae, f.; littērae, ārum, f. pl. (Cf. Lesson XIII.)
The note (billet).	Schēdūla or scidūla, ae, f.
The horse-shoe.	*Sōlēa ferrēa (ae, f.) equi.
<i>This book — that book.</i>	{ Nom. hīc liber — ille liber. Acc. hūc librum — illum librum.
<i>This note — that note.</i>	{ Nom. haec scidūla — illa scidūla. Acc. hānc scidulam — illam scidulam.
<i>This hay — that hay.</i>	Hōc foenum — illud foenum.
<i>This (that) hay (of yours).</i>	Istud foenum.
<i>That worthless man.</i>	Hōmo iste nēquam.
<i>That great man.</i>	Vīr ille magnus.
<i>Is he (this) the man?</i>	Ān ēst is hōmo?
<i>That is the cause.</i>	Ēā ēst caūsa.
<i>Have you this hat or that one?</i>	Habēsne hūc pīlēm ān illum?
<i>I have not this, but that one.</i>	{ Nōn hūnc, sēd illum habēo. Nōn hūnc habeo, sēd illum.

But.

Sēd, vērūm; autēm.

B. Obs. The adversative conjunctions *sēd* and *vērūm** are nearly synonymous, and are always placed at the beginning of the clause introduced by them. *Autēm*, like the English "however," generally stands after the first, second, or third word. Examples:—

<i>Not I, but you.</i>	Nōn ēgo, sēd (vērūm) tū.
<i>You are neither right nor wrong, but (however) your brother is wrong.</i>	Tū nēque rēctē loquēris, nēque ēras, errat autēm frāter tūus.
<i>Has the youth this book or that one?</i>	Tenētne adolescētūlus hūc librum ān illum?
<i>He has this, but not that one.</i>	Hūnc quīdem tēnet, illum autēm nōn.
<i>He has not this, but that one.</i>	Tēnet nōn hūnc, sēd (vērūm) illum.
<i>Have you this looking-glass or that one?</i>	{ Ūtrum hōc spēcūlum habēs ān illud? Hocēne spēcūlum habēs, ān illud?

* *Vērūm* gives preponderance to the second member of the sentence, and may be rendered by "but rather," "but in reality."

I have neither this nor that one.	{ Néque hoc hábeo néque illud. Hábeo néque hoc néque illud.
Have you this man's light or that one's?	Tenésne lûmen hújus hómínis áñ illiûs?
I have neither this man's nor that one's.	Téneo néque lûmen hújus hómínis néque illiûs.
I have not this man's, but that one's.	Égo nòn hújus víri lûmen téneo, séd (vêrum) illiûs.

EXERCISE 12.

Which hay has the foreigner? — He has that of the peasant. — Has the sailor my looking-glass? — He has it not. — Have you this candle or that one? — I have this one. — Have you the hay of my garden, or that of yours? — I have neither that of your garden nor that of mine, but that of the foreigner. — Which glove have you? — I have his glove. — Which chair has the foreigner? — He has his own. — Who has my good candle? — This man has it. — Who has that looking-glass? — That foreigner has it. — What has your servant? — He has the tree of this garden. — Has he that man's book? — He has not the book of that man, but that of this boy. — Which ox has this peasant? — He has that of your neighbor. — Have I your letter or his? — You have neither mine nor his, but that of your friend. — Have you this horse's hay? — I have not its hay, but its shoe. — Has your brother my note or his own? — He has that of the sailor. — Has this foreigner my glove or his own? — He has neither yours nor his own, but that of his friend. — Are you hungry or thirsty? — I am neither hungry nor thirsty, but sleepy. — Is he sleepy or hungry? — He is neither sleepy nor hungry, but tired. — Am I right or wrong? — You are neither right nor wrong, but your good boy is wrong. — Have I the good or the bad knife? — You have neither the good nor the bad, but the ugly (one). — What have I? — You have nothing good, but something bad. — Who has my ass? — The peasant has it.

Lesson XII. — PENSUM DUODECIMUM.

OF INTERROGATIVE PRONOUNS.

A. There are three interrogative pronouns in Latin, viz.: 1) the substantive *quís?* (masc. & fem.) “who?” *quíd?* “what?” 2) the adjective *quí, quae, quòd?* “which?” and 3) *utér, utrâ, utrûm?* “which of the two?” They are thus inflected:—

Quis? quid? *Who? what?*

NOM.	<i>who? what?</i>	quis?	quid?
GEN.	<i>whose? of what?</i>	cujus?	cujus rei?*
DAT.	<i>to whom? to what?</i>	cui?	cui rei?
ACC.	<i>whom? what?</i>	quem?	quid?
VOC.	_____	_____	_____
ABL.	<i>with whom? with what?</i>	quō?	quā rē?

Qui, quae, quod? *Which? what?*

NOM.	<i>which? what?</i>	qui	quae	quod?
GEN.	<i>of which or what?</i>		cujus?	
DAT.	<i>to which or what?</i>		cui?	
ACC.	<i>which? what?</i>	quem	quā	quod?
VOC.	_____	_____	_____	_____
ABL.	<i>with which or what?</i>	quō	quā	quō?†

Utēr, utrā, utrūm? *Which of the two?*

NOM.	ūt	utrā	utrūm?
GEN.		utrius?‡	
DAT.		utri?	
ACC.	utrūm	utrūm	utrūm?
VOC.	_____	_____	_____
ABL.	utrō	utrā	utrō?

REMARKS.

1. The emphatic *nām* affixed to either of these pronouns gives animation to the inquiry; as *quisnām?* who, pray? *quidnām?* what then? *quinnām, quāennām, quodnām?* which, pray?

2. The general rule is that *quis* should stand substantively for both genders, and *qui, quae* adjectively; as, *quis?* who? *qui vir?* which (or what) man? *quae femina?* what woman? But this distinction is frequently disregarded, especially for the sake of euphony; e. g. *qui* (for *quis*) *sis considera*, consider who you are; *quis* (for *qui*) *iste tantus casus?* what is this great calamity of yours?

3. Instead of *quod* in the same case with its substantive, we may

* On this use of *rei*, see note, page 29.

† There is an obsolete ablative *qui* for every gender, yet in use in forms like *quicum* (= *quōcum* or *quācum*, with whom, with which), and adverbially in the sense of *how?* e. g. *Qui fit?* How comes it? *Qui tibi id facere licuit?* How could that have been lawful for you?

‡ The following nine adjectives are pronominals, and their compounds form the genitive in *ius*, and the dative in *i*: *unūs, solūs, totūs, ullūs; utrū, neutēr, alter, nullūs, and aliūs*. Of these, *alter* alone has *alterius*, the rest have *ius* in prose and sometimes *ius* in poetry.

use *quid* partitively with the genitive; as *quod saccharum?* or *quid sacchari?*

4. Instead of the genitive *cujus*, "whose" (both interrogative and relative), the adjective *cujus*, *a*, *um* is sometimes employed; as *cujus liber?* *cuja mensa?* *cujum foenum?* whose book, &c. But this mode of expression is antiquated, and scarcely used except in law.

5. To *quis?* correspond in the answer the pronominal adjectives *alius*, another (one); *ullus*, any one; and *nullus*, no one. To *uter?* we reply with *alter*, the one of two, the other; *neuter*, neither of (the) two; *alteruter*, the one or the other; *utervis* and *uterlibet*, each of the two; and the compound relative *utercunque*, whichever of the two.

6. These pronouns are used precisely in the same manner when the question becomes *indirect*, in which case, however, the verb must be in the subjunctive; e. g. *Quis est?* who is it? *nescio quis sit*, I do not know who it is (may be); *dic mihi, uter habeat*, tell me who has; *uter habeat, nescio*, I know not who has (lit. may have). (Vide Lesson XXX. C.)

OF RELATIVE PRONOUNS.

B. The relative *quī, quae, quōd*, "who," "that or which," is inflected like the interrogative of the same form. Relatives always agree with their antecedents in gender and number:—

The man, who, whose, to whom, *Vīr, quī, cūjus, cui, quēm, quō.*

whom, by whom.

The woman, who, whose, to whom, whom, by whom. *Fēmina, quae, cūjus, cui, quām, quā.*

The affair, which, of which, to which, which, which, with which. *Negōtium, quōd, cūjus, cui, quōd, quō.*

Have you the hat which my brother has? *Habēsne tū pīleum, quem frāter mēus hābet?*

I have not the hat which your brother has. { *Nōn habeo pīleum, quēm frāter tūus hābet.*
*Quēm hābet frāter tūus pīleum nōn habeo.**

Have you the gold which I have? *Ān hābēs aūrum, quōd ēgo hābeo?*

I have the gold which you have. { *Hābeo aūrum, quōd tū hābes.*
*Quōd tū aūrum hābes, id et ēgo hābeo.**

C. Obs. Of the relative *qui, quae, quod* there are two compounds, *quicunque* and *quisquis*, "whoever," "every one who," of which the

* The general rule is that the Relative should be placed after its antecedent, and as near as possible to it. The clauses, however, are frequently inverted; as, *Terra, quod accepit, (id) nunquam sine usurā reddit*, The earth never returns without usury what it has received.

former is declined like the simple pronoun (with the syllable *cunque* affixed to each case); as, *quicunque*, *quaecunque*, *quodcunque*, *gen. cujuscunque*, &c. — The latter has a double inflection: *quisquis* (masc. & fem.), *quidquid* or *quicquid* (neut.). E. g. *Quisquis ille est*, "whoever he is (may be)." *Quicunque* is *est*, *ei* me profiteor inimicum, "Whoever he may be, I profess myself an enemy to him."

OF DETERMINATIVE PRONOUNS.

D. Determinative pronouns are such as serve to point out the antecedent of a relative. They are in Latin: *is*, *ea*, *id*, "he, she, or it," "that or the one"; the demonstrative *ille*, *illa*, *illud*, "the," "that or the one"; and the compound *idem*, *eadem*, *idem*, "the same." They are thus inflected:—

Is, ille — *qui*, &c., *that or the one, which.*

	Masculine.			Feminine.			Neuter.		
NOM.	<i>is</i> ,	<i>illē</i>	— <i>quī</i>	<i>ēā</i> ,	<i>illā</i>	— <i>quae</i>	<i>id</i> ,	<i>illūd</i>	— <i>quōd</i>
GEN.	<i>ejus</i> ,	<i>illiūs</i>	— <i>cujūs</i>	<i>ejūs</i> ,	<i>illiūs</i>	— <i>cujūs</i>	<i>ejūs</i> ,	<i>illiūs</i>	— <i>cujūs</i>
DAT.	<i>ei</i> ,	<i>illi</i>	— <i>cui</i>	<i>ei</i> ,	<i>illi</i>	— <i>cui</i>	<i>ei</i> ,	<i>illi</i>	— <i>cui</i>
ACC.	<i>eum</i> ,	<i>illām</i>	— <i>quēm</i>	<i>eām</i> ,	<i>illām</i>	— <i>quām</i>	<i>id</i> ,	<i>illūd</i>	— <i>quōd</i>
VOC.	—	—	—	—	—	—	—	—	—
ABL.	<i>eō</i> ,	<i>illō</i>	— <i>quō</i> .	<i>eā</i> ,	<i>illā</i>	— <i>quā</i> .	<i>eō</i> ,	<i>illō</i>	— <i>quō</i> .

I have that or the one which you have (<i>masc. & fem.</i>).	{	<i>Habeo eum</i> or <i>illum</i> (<i>eam</i> or <i>illam</i>),
		<i>quēm</i> (<i>quām</i>) <i>tū</i> <i>hābes</i> .
I have that or the one which you have (<i>neut.</i>).	{	<i>Est mihi is</i> or <i>ille</i> (<i>ea</i> or <i>illa</i>), <i>qui</i>
		(<i>quae</i>) <i>tibi</i> <i>est</i> .
Which horse have you?	{	<i>Habeo id</i> (<i>illud</i>), <i>quōd</i> <i>tū</i> <i>hābes</i> .
		<i>Est mihi id</i> (<i>illud</i>), <i>quōd</i> <i>tibi</i> <i>est</i> .
I have that which your friend has.	{	<i>Quēm</i> <i>equum</i> <i>hābes</i> ?
		<i>Quis</i> <i>est</i> <i>tibi</i> <i>equus</i> ?
I have that the light which I have?	{	<i>Habeo eum</i> (<i>illum</i>), <i>quēm</i> <i>amicus</i>
		<i>tūus</i> <i>hābet</i> .
I have that (the one) which you have.	{	<i>Nōne</i> <i>hābes</i> <i>lūmen</i> , <i>quōd</i> <i>ēgo</i> <i>hā</i>
		<i>beo</i> ?
I have that (the one) which you have.	{	<i>Habeo id</i> (<i>illud</i>), <i>quōd</i> <i>tū</i> <i>hābes</i> .

E. The determinative *idem*, *eadem*, *idem*, "the same," "the very one," is a compound of *is*, *ea*, *id* and the syllable *dem*. It is thus inflected:—

Idem, eadem, idem, the same — *qui, which.*

NOM.	<i>the same</i>	<i>idēm</i> ,	<i>ēādēm</i> ,	<i>Idēm</i>	— <i>quī</i> ,	<i>quae</i> ,	<i>quōd</i>
GEN.	<i>of the same</i>		<i>ejusdēm</i>		— <i>cujūs</i>		
DAT.	<i>to the same</i>		<i>eidēm</i>		— <i>cui</i>		
ACC.	<i>the same</i>	<i>ēundēm</i> ,	<i>ēandēm</i> ,	<i>Idēm</i>	— <i>quēm</i> ,	<i>quām</i> ,	<i>quōd</i>
VOC.	<i>O the same</i>	<i>idēm</i> ,	<i>ēādēm</i> ,	<i>Idēm</i>	— <i>quī</i> ,	<i>quae</i> ,	<i>quōd</i>
ABL.	<i>with the same.</i>	<i>eōdēm</i> ,	<i>eādēm</i> ,	<i>eōdēm</i>	— <i>quō</i> ,	<i>quā</i> ,	<i>quō</i> .

Have you the same horse which I have ?	{	Habēsne tū eūdem équum, quém ego hábeo ?
	{	Éstne tibi idem équus, qui mihí (ést) ?
I have the same.	{	Hábeo eūdem.
	{	Ést mihí idem.
Which coat has the man ?	{	Quám tógam hábet vír ille ?
	{	Quaè ést vírō illi tóga ?
He has the same which you have.	{	Eādem hábet, quám tū (hábes).
	{	Ést eí eūdem ac tibi.

F. Obs. The pronoun *idem* serves to express the identity of two things, and is followed either by the relative *quī*, *quae*, *quod*, or by one of the particles *ac*, *atque*, *ut*, *quā*m (= the English "as"), *cū*m (= "with"), *quā*sī (= "as if"), &c.

Has he the same corn which you have ?	{	Habétne ille <i>idem</i> fruméntum, quód tū hábes ?
Has he the same corn as you (with you) ?	{	Éstne eí <i>idem</i> fruméntum <i>ac</i> (or <i>atque</i> , <i>quā</i> m) tibi (or <i>técum</i> *) ?
He has not the same which I have. He has not the same as I (with me).	{	Nōn idem hábet, quód ego hábeo.
	{	Eí nōn ést idem <i>atque</i> mihí (in-cum).
The carriage.		Currūs, ūs, <i>m.</i> ; pilentum, <i>i, n.</i>
The house.	{	Dōmūs, ūs, <i>f.</i> ; aedēs, ium, <i>pl. f.</i>
	{	(Vide Lesson XVII. D.)
Which carriage have you ?	{	Quém hábes currum ?
	{	Quód ést tibi pilentum ?
I have that which your friend has.	{	Eūm hábeo, quém amícus túus hábet.
	{	Mihí ést id, quód ést amíco túo.
Has he the same house which I have ?	{	Nūm hábet ille eādem dōmum, quám et ego hábeo ?
He has not the same.	{	(Eādem) nōn hábet.

EXERCISE 13.

Have you the garden which I have ? — I have not the one that you have. — Which looking-glass have you ? — I have the one which your brother has. — Has he the book that your friend has ? — He has not the one which my friend has. — Which candle has he ? — He has that of his neighbor. — He has the one that I have. — Has he this tree or that one ? — He has neither this nor that, but the one which I have. — Which ass has the man ? — He has the

* The preposition *cum*, "with," generally stands *before* the case governed by it; but it is suffixed to the pronominal ablatives *me*, *te*, *nobis*, *vobis*, which are always *mécum*, *técum*, *nóbiscum*, *vóbiscum*.

one that his boy has. — Has the stranger your chair or mine? — He has neither yours nor mine; but he has his friend's good chair. — Have you the glove which I have, or the one that my tailor has? — I have neither the one which you have, nor the one which your tailor has, but my own. — Has your shoemaker my fine shoe, or that of his boy? — He has neither yours nor that of his boy, but that of the good stranger. — Which house has the baker? — He has neither yours nor mine, but that of his good brother. — Which carriage have I? — Have I mine or that of the peasant? — You have neither yours nor that of the peasant; you have the one which I have. — Have you my fine carriage? — I have it not; but the Frenchman has it? — What has the Frenchman? — He has nothing. — What has the shoemaker? — He has something fine. — What has he fine? — He has his fine shoe. — Is the shoemaker right? — He is not wrong; but this neighbor, the baker, is right. — Is your horse hungry? — It is not hungry, but thirsty. — Have you my ass's hay, or yours? — I have that which my brother has. — Has your friend the same horse that my brother has? — He has not the same horse, but the same coat. — Has he my umbrella? — He has it not.

Lesson XIII. — PENSUM TERTIUM DECIMUM.

OF THE PLURAL OF SUBSTANTIVES AND ADJECTIVES.

A. The nominative plural of the five declensions is characterized by the following terminations:—

1. Substantives and adjectives of the first declension have the nominative in *ae*, and the genitive in *ārūm*; as *mensae*, *mensārūm*; *bōnae*, *bōnārūm*.

2. Masculines (and feminines) of the second declension form their plural in *i*, neuters in *ū*. The genitive of both is *ōrūm*. E. g. *dōmīnī*, *dōmīnōrum*; *pūcēri*, *pūcērōrum*; *fīlī*, *fīlōrum*; *bōnī*, neut. *bōnū*, *bōnōrum*.

3. Masculines and feminines of the third declension change the *is* of the genitive singular into *ēs*, neuters, into *ū* or *īū*. The genitive of this declension is *ūm* or *īūm*. E. g. *līpīdīs*, pl. *līpīdēs*, *līpīdūm*; *vestīs*, pl. *vestēs*, *vestīūm*; *pīstōrīs*, pl. *pīstōrēs*, *pīstōrūm*; *cāpītīs*, pl. *cāpītū*, *cāpītūm*; *turpīs*, pl. *turpēs*, neut. *turpīū*, gen. *turpīūm*.

4. Masculines and feminines of the fourth declension retain the *ūs* of the genitive singular, and neuters (in *ū*) assume the termination *ūa*. The genitive plural of this declension is uniformly *ūm*. E. g. *fructūs*, *fructūm*; *cornūa*, *cornūm*.

5. Nouns of the fifth declension form their plural in *ēs*, and their genitive in *ērūm*; as *rēs*, *rērūm*; *diēs*, *dierūm*.

The following list exhibits the nominative and genitive plural of the majority of substantives thus far used in this book, according to their respective declensions:—

FIRST DECLENSION.

<i>The husbandmen.</i>	<i>Agricōlae,</i>	<i>ārum.</i>
<i>The candles.</i>	<i>Candēlae,</i>	"
<i>The letters.</i>	<i>Epistōlae,</i>	"
<i>The hens.</i>	<i>Gallinae,</i>	"
<i>The lamps.</i>	<i>Lūcernae,</i>	"
<i>The grains.</i>	<i>Micae,</i>	"
<i>The pens.</i>	<i>*Pennae,</i>	"
<i>The notes.</i>	<i>Schēdūlae,</i>	"
<i>The brooms.</i>	<i>Scōpae,</i>	"
<i>The chairs.</i>	<i>Sellae,</i>	"
<i>The horse-shoes.</i>	<i>*Sōlēae ferrēae,</i>	"

SECOND DECLENSION.

<i>The friends.</i>	<i>Amici,</i>	<i>ōrum.</i>
<i>The asses.</i>	<i>Asīni,</i>	"
<i>The cheeses.</i>	<i>Cāsēi,</i>	"
<i>The nails.</i>	<i>Clāvi,</i>	"
<i>The cooks.</i>	<i>Cōqui,</i>	"
<i>The knives.</i>	<i>Cultri,</i>	"
<i>The corks.</i>	<i>*Embōli,</i>	"
<i>The carpenters.</i>	<i>Fābri tignārii,</i>	"
<i>The servants.</i>	<i>{ Fāmūli,</i>	"
	<i>{ Ministri,</i>	"
<i>The Frenchmen.</i>	<i>Francogalli,</i>	"
<i>The gardens.</i>	<i>Horti,</i>	"
<i>The books.</i>	<i>Libri,</i>	"
<i>The hammers.</i>	<i>Mallēi,</i>	"
<i>The eyes.</i>	<i>Ōcūli,</i>	"
<i>The buttons.</i>	<i>*Orbicūli fibulatōrii,</i>	"
<i>The strangers.</i>	<i>Pēregrini,</i>	"
<i>The hats.</i>	<i>*Pīlēi, m.</i>	"
<i>The chickens.</i>	<i>Pullī gallinācēi,</i>	"
<i>The bags.</i>	<i>Sacci,</i>	"
<i>The pencils.</i>	<i>*Stīli cerussāti,</i>	"
<i>The men.</i>	<i>Vīri,</i>	"
<i>The neighbors.</i>	<i>Vicini,</i>	"
<i>The canes.</i>	<i>Bacūla,</i>	"
<i>The gloves.</i>	<i>Digitābūla,</i>	"
<i>The threads.</i>	<i>Fīla,</i>	"
<i>The grains.</i>	<i>Grāna,</i>	"
<i>The carriages.</i>	<i>Pilenta,</i>	"
<i>The knives.</i>	<i>Scalpra,</i>	"

The looking-glasses.
The umbrellas.

*Spēcūla, ōrum.
 *Umbrācūla, "

THIRD DECLENSION.

<i>The youths.</i>	Adōlescentes, ium, m.
<i>The trees.</i>	Arbōres, um, f.
<i>The birds.</i>	Āves, ium, f.
<i>The oxen.</i>	Bōves, būm, m. & f.
<i>The dogs.</i>	Cānes, um, m. & f.
<i>The brothers.</i>	Frātres, um, m.
<i>The men.</i>	Hōmīnes, um, m.
<i>The strangers.</i>	Hospites, um, m.
<i>The young men.</i>	Jūvēnes, um, m.
<i>The lamps.</i>	Lampādes,* um, f.
<i>The merchants.</i>	Mercātōres, um, m.
<i>The ships.</i>	Nāves, ium, f.
<i>The sheep.</i>	Ōves, ium, f.
<i>The (different sorts of) bread.</i>	Pānes, um, m.
<i>The feet.</i>	Pēdes, um, m.
<i>The bakers.</i>	Pistōres, um, m.
<i>The (different sorts of) salt</i>	{ Sāles, ium, m.
	{ Sālīa, " n.
<i>The tailors.</i>	Sartōres, um, m.
<i>The canes.</i>	Scioplōnes, um, m.
<i>The shoemakers.</i>	Sūtōres, um, m.
<i>The rams.</i>	Vervēces, um, m.
<i>The garments.</i>	Vestes, ium, f.
<i>The birds.</i>	Volucres, um, m. & f.
<i>The heads.</i>	Cāpita, um, n.
<i>The lights.</i>	Lūmina, um, n.
<i>The stockings.</i>	*Tibīallā, ium, n.

FOURTH DECLENSION.

<i>The carriages.</i>	Currus, ūm, m.
<i>The houses.</i>	Dōmus, ūm, f.

B. The following paradigms may serve as examples of the declension of the plural number.

1. PLURAL OF THE FIRST DECLENSION.

Mensae, tables; filiae, the daughters; nautae, sailors.

NOM.	mensae	filiae	nautae
GEN.	mensārum	filiarum	nautārum
DAT.	mensīs	filīabūs	nautīs
ACC.	mensās	filīās	nautās
VOC.	mensae	filiae	nautae
ABL.	mensīs.	filīabūs.†	nautīs.

* The plural of this noun is likewise partly Greek: N. lampādes, G. -ādum, D. -ādibus, Acc. -ādes or -ādus, V. -ādes, Abl. -ādibus.

† This form of the dative and ablative is the best for *dea* and *filia*, in order

REMARK. — In the plural of every declension the nominative and vocative, and the dative and ablative, end always alike.

2. PLURAL OF THE SECOND DECLENSION.

Ēqui, *the horses* ; librī, *the books* ; candēlābrā, *the candlesticks*.

NOM.	ēqui	librī	candēlābrā
GEN.	ēquorūn	librōrūm	candēlābrōrūm
DAT.	ēquis	libris	candēlābris
ACC.	ēquōs	librōs	candēlābrā
VOC.	ēqui	librī	candēlābrā
ABL.	ēquis.	libris.	candēlābris.

The *pl. libērī, children*, and the plural of *dēus, a god*, are thus declined : —

NOM.	libērī	dēī, dīī or dī
GEN.	liberōrum or liberum *	dēōrum or dēum *
DAT.	libērīs	dēīs, dīs or dīs,
ACC.	libērōs	dēōs
VOC.	libērī	dēī, dīī or dī
ABL.	libērīs.	dēīs, dīs or dīs.

3. PLURAL OF THE THIRD DECLENSION.

Hōmīnēs, *men* ; pistōrēs, *bakers* ; vestēs, *garments* ; nāvēs, *the ships*.

NOM.	hōmīnēs	pistōrēs	vestēs	nāvēs
GEN.	hōmīnūm	pistōrum	vestīūm	nāvīūm
DAT.	hōmīnībūs	pistōribūs	vestībūs	nāvībūs
ACC.	hōmīnēs	pistōrēs	vestēs	nāvēs
VOC.	hōmīnēs	pistōrēs	vestēs	nāvēs
ABL.	hōmīnībūs.	pistōribūs.	vestībūs.	nāvībūs.

Lūmīnā, *lights* ; tībīālīā, *stockings* ; poēmāta, *n., poems*.

NOM.	lūmīnā	tībīālīā	poēmātā
GEN.	lūmīnūm	tībīālīūm	poēmātūm
DAT.	lūmīnībūs	tībīālībūs	poēmātīs
ACC.	lūmīnā	tībīālīā	poēmātā
VOC.	lūmīnā	tībīālīā	poēmātā
ABL.	lūmīnībūs.	tībīālībūs.	poēmātīs.

to distinguish them from the same cases of *dēus* and *filius* of the second declension. So the words *anima*, the soul ; *liberta*, a freed-woman ; *nīta*, daughter ; *mula*, a she-mule ; *equa*, a mare ; *asīna*, a she-ass. — may have *abus* instead of *is*, and for the same reason. The numerals *dūo*, two, and *ambō*, both, have *duabus* and *ambibus* regularly.

* So also *fubrum*, *socium*, *decemvirum*, instead of *fubrorum*, &c. This con-

Adolescentēs, *young men* ; cānēs, *dogs* ; bōvēs, *oxen*.

NOM.	ādōlescentēs	cānēs	bōvēs
GEN.	ādōlescentīum	cānūm	bōūm
DAT.	ādōlescentībūs	cānībūs	būbūs or bōbūs
ACC.	ādōlescentēs	cānēs	bōvēs
VOC.	ādōlescentēs	cānēs	bōvēs
ABL.	ādōlescentībūs.	cānībūs.	būbūs or bōbūs.

REMARKS.

1. The normal termination for the Nom., Acc., and Voc. *pl.* of neuters is *ā*. Some, however, have always *īā*. They are: 1.) Those ending in *e*, *al*, *ar*, as *māria*, *sālīa*, *calcāria*, from *māre*, the sea, *sāl*, salt, and *calcār*, a spur; 2.) All participles in *ns* and such adjectives as have either *ī* or else *ē* or *ī* in the ablative singular, comparatives excepted, as *āmantīa*, *ēsūrīentīa*, *pārīa*, *fācīlīa*, *turpīa*, from *āmans*, *ēsūrīens*, *pār*, *fācīle*, *turpe*. But we say *mājōra*, *doctōra*, from the comp. *mājor*, greater, *doctōr*, more learned.

2. The general termination of the genitive plural is *ūm* ; but the following have *īum* : —

a) All those which have *īa* in the nominative plural, as *mārīum*, *calcārīum*, *āmantīum*, *fācīlīum*, *turpīum*.

b) Words in *ēs* and *īs* which do not increase in the genitive singular (i. e. which receive no additional syllable), as *nācis*, *nārīum* ; *vestis*, *vestīum* ; *nūbēs*, *nūbīum* ; except *vātēs*, *strūēs*, *cānis*, *pānis*, and *jūvēnis*, which have *vātūm*, *strūūm*, *cānūm*, &c.

c) Of nouns in *er* some have *īum*, as *imber*, *imbrīum* ; *linter*, *litrīum* ; *venter*, *ventrīum* ; *ūtēr*, *ūtīrīum* ; others again have *ūm*, as *pātrum*, *matrūm*, *fratrūm*, *accīpitrūm*, from *pāter*, *māter*, &c. — *Cāro* has *carnīum*, and *sēnex*, *sēnūm*.

d) Many monosyllables, especially those ending in *s* and *x* with a consonant preceding ; as *dens*, *dentīum* ; *mons*, *montīum* ; *merx*, *mercīum* ; *līs*, *lītīum* ; *ōs*, *ossīum* ; *nox*, *noctīum* ; *vis*, *virīum*, &c.

e) Dissyllables and polysyllables in *ns* and *rs* have generally *īum* and sometimes *um* ; as *cōhors*, *cōhortīum* ; *clīens*, *clīentīum* ; *ādōlescens*, *ādōlescētīum* ; *sapīens*, *sapīentīum* ; but *parentes*, *parentum*.

3. In the dative and ablative plural, Greek nouns in *ma* have usually *īs*, sometimes however *ībūs* ; as *poēma*, *poēmātīs* or *poēmātībūs* ; *diploma*, *diplomātīs* or *diplomātībūs*, &c.

4. The accusative plural of those words which have *īum* in the genitive is among some writers *īs* or *eīs*, instead of *ēs* ; as *artīs*, *civīs*, *omnīs*, instead of *artēs*, *civēs*, &c.

tracted genitive (commonly but incorrectly printed *ūm*) is the common form of names of measures, weights, and coins, as *nummum*, *sestertium*, *denarium*, *cadum*, *medimnum*, *modium*, *jugerum*, *talentum*, the regular genitive plural of *nummus*, *sestertius*, &c. The poets extend this form to names of nations, and say *Argivum*, *Danavum*, &c., in lieu of *Argivorum*, &c.

4. PLURAL OF THE FOURTH AND FIFTH DECLENSIONS.

Fructūs, *m.*, *fruits*; cornūā, *n.*, *horns*; dōmūs, *f.*, *houses*; diēs, *m.*, *days*; rēs, *f.*, *things*.

NOM.	fructūs	cornūā	dōmūs	diēs	rēs
GEN.	fructūūm	cornūūm	dōmūūm	diērūm	rērūm
DAT.	fructībūs	cornībūs	dōmībūs	diēbūs	rēbus
ACC.	fructūs	cornūā	dōmōs	diēs	rēs
VOC.	fructūs	cornūā	dōmūs	diēs	rē
ABL.	fructībūs.	cornībūs.	dōmībūs.	diēbūs.	rēbus.

REM. 1. Some nouns of the fourth declension have *ūbus* instead of *ibus* in the dat. and abl. *pl.*; as *arcūs*, *arcūbūs*; *vērū*, *verūbūs*, &c.

2. The plural of the fifth declension is regular throughout.

5. THE PLURAL OF ADJECTIVES.

The plural of adjectives is subject to the same laws as that of substantives. Those in *us*, *a*, *um*, and *er*, *ra*, *rum*, follow the inflection of the first and second declensions, and the rest that of the third. Examples:—

1. Bōnī, bōnae, bōnā, *the good*; pulchrī, pulchrae, pulchrā, *the beautiful*.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	bōnī	bōnae	bōnā
GEN.	bōnōrum	bōnārum	bōnōrum
DAT.	bōnīs	bōnīs	bōnīs
ACC.	bōnōs	bōnās	bōnā
VOC.	bōnī	bōnae	bōnā
ABL.	bōnīs	bōnīs	bōnīs.
NOM.	pulchrī	pulchrae	pulchrā
GEN.	pulchrōrum	pulchrārūm	pulchrōrūm
DAT.	pulchrīs	pulchrīs	pulchrīs
ACC.	pulchrōs	pulchrās	pulchrā
VOC.	pulchrī	pulchrae	pulchrā
ABL.	pulchrīs	pulchrīs	pulchrīs.

Like *bōnī*, *ae*, *a*, decline *mēī*, *mēae*, *mēā*, *my*, *mine*; *tūī*, *tūae*, *tūā*, *thy* (*your*), *thine* (*yours*), &c. Like *pulchrī*, *rae*, *ra*: *mīserī*, *mīserae*, *mīserā*, *the miserable*, &c.

2. Dēformēs, dēformīa, *the ugly*; ācrēs, ācrīa, *the fierce*.

	<i>Masc. & Fem.</i>	<i>Neut.</i>	<i>Masc. & Fem.</i>	<i>Neut.</i>
NOM.	dēformēs	dēformīā	ācrēs	ācrīā
GEN.	dēformīūm	dēformīum	ācrīūm	ācrīūm
DAT.	dēformībūs	dēformībūs	ācrībūs	ācrībūs

ACC.	deformēs	deformiā	ācrēs	ācriā
VOC.	deformēs	deformiā	ācrēs	ācriā
ABL.	deformībūs	deformībūs.	ācribūs	ācribūs.

REMARK. — The general rule is that all adjectives of the third declension have *ia* in the neuter plural and *ium* in the genitive. — Like *deformes* are inflected *vīlēs*, *turpēs*, and all adjectives in *is*, *e*; like *ācrēs*, all those ending in *er*, *ris*, *re*.

3. *Felīcēs*, *felīciā*, *happy*; *vētērēs*, *vētērā*, *old*; *sapientēs*, *sapientīa*, *wise*.

NOM.	felīcēs	felīciā	vētērēs	vētērā	sapientēs	-tia
GEN.	felīciūm	felīciūm	vētērūm	vētērūm	sapientīūm	or -um
DAT.	felīcībūs	felīcībūs	vētērībūs	vētērībūs	sapientībūs	
ACC.	felīcēs	felīciā	vētērēs	vētērā	sapientēs	-tia
VOC.	felīcēs	felīciā	vētērēs	vētērā	sapientēs	-tia
ABL.	felīcībūs	felīcībūs.	vētērībūs	vētērībūs.	sapientībūs.	

REMARK. — Adjectives of one termination, including participles in *ns*, generally have *ia* in the neuter plural and *ium* in the genitive. Some, however, have *a* instead of *ia* in the nominative and accusative, as *vētērā*, *plūra*, and comparatives generally; e. g. *felīciōrā*, *maiorā*, &c. — Exceptions to the genitive in *ium* are: 1) such as have *e* only in the abl. sing., as *paup̄erum*, *superstīum*; 2) compounds of *facio* and *capio*, or of such nouns as have *um* in the gen. pl., as *incipitum*, *inopum*, *quadrūpēdum*, &c.; 3) the following adjectives have likewise *um*: *caelebs*, *cēlēr*, *cicūr*, *compōs*, *impōs*, *divēs*, *mēmōr*, *immēmōr*, *supplex*, *ūbēr*, *vētūs*, and *vīgūl*; 4) participles in *ns* sometimes have *um* among the poets.

C. The following table exhibits the terminations of the five declensions through all the cases, singular and plural.

1. TERMINATIONS OF THE SINGULAR.

	I.	II.	III.	IV.	V.
		<i>Neut.</i>		<i>Neut.</i>	
NOM.	ā (ē, ās, ēs)*	ūs, ēr, ūm (os, on)	a, e, o, c, l, n, r, s, t, x	ūs, ū	ēs
GEN.	ae † (ēs)	ī	īs	ūs	ēī
DAT.	ae	ō	ī	ūī	ēī
ACC.	ām (ēn)	ūm	ēm, im	ūm, ū	ēm
VOC.	ā (ē)	ē, ēr, ūm	Like Nom.	ūs, ū	ēs
ABL.	ā (ē).*	ō.	ē (ī).	ū.	ē.

* Of the nouns in *e*, *as*, *es* of this declension no examples have as yet been given. They are mostly of Greek origin, and will be considered hereafter.

† Of this there is also an ancient form in *āī*, as *aulāī*, for *aulae*, from *aula* a hall. But this is not used except in poetry.

2. TERMINATIONS OF THE PLURAL.

	I.	II.	III.	IV.	V.
		<i>Neut.</i>	<i>Neut.</i>	<i>Neut.</i>	
NOM. ae	ī,	ǣ	ēs, ǣ (īǣ)	ūs, ūǣ	ēs
GEN. ārūm	ōrūm		ūm (iūm)	ūurn	ērūm
DAT. īs (ābūs)	īs		ībūs	ībūs	ēbūs
ACC. ās	ōs,	ǣ	ēs, ǣ (īǣ)	ūs, ūǣ	ēs
VOC. ae	ī,	ǣ	ēs, ǣ (īǣ)	ūs, ūǣ	ēs
ABL. īs (ābūs).	īs.		ībūs.	ībūs.	ēbūs.

REMARK. — With respect to the quantity of the terminations of the plural number, the following rules may serve to guide the learner:—

1. *I* final is always long, and *a* final always short, as *dómīnī*, *lībrī*, *bónā*, *filā*.

2. The *is* of the dative and ablative plural of the first and second declensions is long, as *taénīs*, *dómīnis*, *candelābris*.

3. The terminations *es* and *os* are long, as *cánēs*, *lápīdēs*, *dómīnōs*, *lībrōs*.

4. The vowel before the *m* final in all Latin words is generally considered short, as *lápīdēm*, *cánēm*, *pānēm*, *dómīnōrūm*.

5. The *us* of the plural of the fourth declension is long, but in *ābus*, *ēbus*, *ībus* it is short; as *frúctūs*, *mánūs*; *frúctībūs*, *diēbūs*, *homínībūs*.

EXAMPLES.

The good boys.	{ NOM. Púērī bonī. ACC. Púērōs bonōs.
The fine tables.	{ NOM. Ménsae púlchrae. ACC. Ménsās púlchrās.
The bad boys.	{ NOM. Púērī nēquām. ACC. Púērōs nēquām.
The pretty dogs.	{ NOM. Cánēs venústī. ACC. Cánēs venústōs.
The ugly dogs.	NOM. & ACC. Cánēs defórmēs.
The old stockings.	NOM. & ACC. Tibiálīā vétērā.
My silver candlesticks.	NOM. & ACC. Candelábrā meā ar- géntēā.
Your good books.	{ NOM. Lībrī tui bonī. ACC. Lībrōs tuos bonōs.
Have you those fine tables?	Núm hábes ménsas illas púlchras?
I have them not.	Nōn hábeo.
Have you pretty dogs?	{ Écquid tibi sūnt * cánēs venústī? Hábēsne cánēs venústos?

* When the noun is in the plural, *sunt*, "there are," must take the place of the singular *est*.

I have pretty dogs.	{ SÚNT mihī cánes venísti.
	{ HÁBEO (cánes venístos).
Have you my good books?	Tenēsne tū líbros mēos bónos?
I have your good books.	Téneo (líbros túos bónos).
Have you my silver candlesticks?	Habēsne candēlábra méa argéntēa?
I have them not.	NŌn hábeo.
Have I them?	Ān égo hábeo?
You have them not.	NŌn hábes.

EXERCISE 14.

Have you the tables? — Yes, sir, I have the tables? — Have you my tables? — No, sir, I have not your tables. — Have I your buttons? — You have my buttons. — Have I your fine houses? — You have my fine houses? — Has the tailor the buttons? — He has not the buttons, but the threads. — Has your tailor my good buttons? — My tailor has your good gold buttons. — What has the boy? — He has the gold threads. — Has he my gold or my silver threads? — He has neither your gold nor your silver threads. — Has the Frenchman the fine houses or the good notes? — He has neither the fine houses nor the good notes. — What has he? — He has his good friends. — Has this man my fine umbrellas? — He has not your fine umbrellas, but your good coats. — Has any one my good letters? — No one has your good letters. — Has the tailor's son my good knives or my good thimbles? — He has neither your good knives nor your good thimbles, but the ugly coats of the stranger. — Have I your friend's good ribbons? — You have not my friend's good ribbons, but my neighbor's fine carriage. — Has your friend the shoemaker's pretty sticks, or my good tailor's pretty dogs? — My friend has my good shoemaker's fine books; but he has neither the shoemaker's pretty sticks nor your good tailor's pretty dogs. — Is your neighbor right or wrong? — He is neither right nor wrong. — Is he thirsty or hungry? — He is neither thirsty nor hungry. — Is he tired or sleepy? — He is sleepy. — Am I sleepy? — You are not sleepy. — What have I? — You have my fine notes. — You have the chairs of my neighbor. — Have you the knives of my friend? — I have not the knives of your friend, but the dogs of my neighbor.

Lesson XIV. — PENSUM QUARTUM DECIMUM.

OF THE PLURAL OF PRONOUNS.

A. The plural of the personal pronouns *ego* and *tu* is *nŏs*, "we," and *vŏs*, "you." The remaining cases are : —

	Masc. & Fem.		Masc. & Fem.
NOM. <i>we</i>	nōs	<i>ye or you</i>	vōs
GEN. <i>of us</i>	nostrum or nostri	<i>of you</i>	vestrum or vestri
DAT. <i>to us</i>	nōbīs	<i>to you</i>	vōbīs
ACC. <i>us</i>	nōs	<i>you</i>	vōs
VOC. —	nōs	<i>O ye or you</i>	vōs
ABL. <i>with us</i>	nōbīs.	<i>with you</i>	vōbīs.

REMARK. — The difference between *nostri*, *vestri* and *nostrum*, *vestrum* consists in this: that the latter are chiefly used as partitive genitives after interrogatives, numerals, comparatives, and superlatives, and the former after other words; e. g. *uter nostrum?* which of us two? *nemo vestrum*, no one of you; *vestrum primus*, the first of you; but *miserere nostri*, pity us; *amor nostri*, love of (towards) us; *vestri similes*, your like (those like you).

B. The pronoun of the third person is *illī*, *illae*, *illū*, "they," of which the remaining cases are: —

		Masc.	Fem.	Neut.
NOM.	<i>they</i>	illī	illae	illū
GEN.	<i>of them</i>	ēōrūm	ēārūm	ēōrūm
DAT.	<i>to them</i>		īis or ēīs	
ACC.	<i>them</i>	ēōs	ēās	ēā
VOC.	—	illī	illae	illū
ABL.	<i>by them.</i>		īis or ēīs.	

C. The reflexive *sui* is the same in the plural as in the singular. The intensive *ipse* has *ipsī*, *ipsae*, *ipsā*. Thus: —

Sui, of themselves.		Ipsī, ipsae, ipsā, ourselves, yourselves, themselves.		
	For every gender.	Masc.	Fem.	Neut.
NOM.	—	ipsī	ipsae	ipsā
GEN.	<i>of themselves</i>	ipsōrūm	ipsārūm	ipsōrūm
DAT.	<i>to themselves</i>		ipsīs	
ACC.	<i>themselves</i>	ipsōs	ipsās	ipsā
VOC.	—	ipsī	ipsae	ipsā
ABL.	<i>by themselves</i>		ipsīs.	

REMARK. — We thus say, as in the singular, *nos ipsi* (or fem. *ipsae*), we ourselves; *vos ipsi* (or fem. *ipsae*), you yourselves; and *illi ipsi* (or fem. *illae ipsae*) or simply *ipsi*, they themselves; *ea ipsa*, these things themselves, &c.

D. The plurals of the demonstrative pronouns *hic*, *ille*, *iste*, and *is*, are *hī*, *illī*, *istī*, and *ī*. The remaining genders and cases are as follows :—

Hi, hae, haec, <i>these</i> .				Illi, illae, illā, <i>those (of his)</i> .			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
NOM.	hī	hae	haec	illi	illae	illā	
GEN.	hōrūm	hārūm	hōrūm	illōrūm	illārūm	illōrūm	
DAT.		his			illis		
ACC.	hōs	hās	haec	illōs	illās	illā	
VOC.	hī	hae	haec	illī	illae	illā	
ABL.		his.			illis.		

Istī, istae, istā, <i>these (of yours)</i> .				Iī, ēae, ēā, <i>these, those</i> .			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
NOM.	istī	istae	istā	īī (ēī)	ēae	ēā	
GEN.	istōrūm,	istārūm,	istōrūm	ēōrum	ēārūm	ēōrūm	
DAT.		istīs			īīs or ēīs		
ACC.	istōs	istās	istā	ēōs	ēās	ēā	
VOC.	istī	istae	istā	īī (ēī)	ēae	ēā	
ABL.		istīs.			īīs or ēīs.		

E. The relative *quī*, *quae*, *quōd* (and also the interrogatives of the same form) makes its plural in *quī*, *quae*, *quae*, "who, which, or that," or interrogatively "which? what?" Thus :—

Quī, quae, quae, which, that; which? what?

		Masc.	Fem.	Neut.
NOM.	<i>which</i>	quī	quae	quae
GEN.	<i>of which</i>	quōrūm	quārūm	quōrūm
DAT.	<i>to which</i>		quībūs	
ACC.	<i>which</i>	quōs	quās	quae
VOC.	_____	_____	_____	_____
ABL.	<i>by which.</i>		quībūs.	

REMARK.—For *quībūs*, in the relative sense, there is an antiquated form *quīs* or *quēis*, which is not unfrequently employed by prose-writers of a later period.

F. The plural of the determinative *is*, *ea*, *id* is the same as that of the demonstrative; that of *idem* is as follows :—

Iidem, caedem, cādem, the same.

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>the same</i>	<i>iīdēm</i>	<i>ēaedēm</i>	<i>ēādēm</i>
GEN.	<i>of the same</i>	<i>ēōrūdēm</i>	<i>ēārūdēm</i>	<i>ēōrūdēm</i>
DAT.	<i>to the same</i>	<i>iisdēm or ēisdēm</i>		
ACC.	<i>the same</i>	<i>ēosdēm</i>	<i>ēasdēm</i>	<i>ēādēm</i>
VOC.	<i>O the same</i>	<i>iīdēm</i>	<i>ēaedēm</i>	<i>ēādēm</i>
ABL.	<i>by the same.</i>	<i>iisdēm or ēisdēm.</i>		

REMARK.—The form *iisdēm* is more common than *eisdēm*. The same is true of *iīs*, *ii*, *eis*, and *ei*.

G. The plural of the relative in connection with the determinative *is*, *ea*, *id* (vide Lesson XII. D.) is as follows:—

Ii, eae, ea — qui, quae, quae, those which.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
NOM.	<i>ii — quī</i>	<i>ēae — quae</i>	<i>ēā — quae</i>
GEN.	<i>ēōrūm — quōrūm</i>	<i>ēārūm — quārūm</i>	<i>ēōrūm — quōrūm</i>
DAT.	<i>iīs — quībūs</i>	<i>iīs — quībūs</i>	<i>iīs — quībūs</i>
ACC.	<i>ēōs — quōs</i>	<i>ēūs — quās</i>	<i>ēā — quae</i>
VOC.	—	—	—
ABL.	<i>iīs — quībūs</i>	<i>iīs — quībūs</i>	<i>iīs — quībūs.</i>

In the same manner decline *illi — quī, illae — quae, illā — quae*, “those which”; and *iīdēm — quī, ēaedēm — quae, ēādēm — quae*, “the same which.”

I have those which you have. { *Hābēo cōs (īlōs, &c.), quōs tū hā-*
(Masc.) { *bēs.*
 { *Sūnt mīhī īi (īlī, &c.), quī tībī*
 { *sūnt.*

I have those which you have. { *Hābēo ēās (īllās, &c.), quās tū hā-*
(Fem.) { *bēs.*
 { *Sūnt mīhī ēae (īllae, &c.), quae*
 { *tībī sūnt.*

I have those (things) which you { *Hābēo ēa (īlla, &c.), quae tū hābēs.*
have. (Neut.) { *Sūnt mīhī ēā, quae tībī sūnt.*

The Roman.

Rōmānus, i, m.

The German.

Germānus, Theodiscus, i, m.

The Turk.

**Turca, ae, m.*

The Italian.

Itālus, i, m.

The Spaniard.

{ *Hispānus, i, m.*

{ *Hispāntensis, is, m.*

Large (tall, big).

{ *Grandis, is, e.*

{ *Procerus, a, um.*

Tall, high.

Altus, a, um.

Smail, little.	{ Parvus, a, um. Parvulus, a, um. Pusillus, a, um.
Long.	Longus, a, um.
The small books.	Libri parvi, libelli.*
The large horses.	Equi grandes (or procēni).
They have.	{ Habent Sunt iis.
Have the English the fine horses of the French?	Habéntne Angli púlchrōs Franco-gallōrum équōs?
They have not those of the French, but those of the Romans.	Nōn Francogallōrum séd Romanōrum équōs hábent.
Have you the books which the men have?	Hábēsne tū (illos líbros), quōs líbros hómīnes hábent? †
<i>G. Obs.</i> The antecedent of the relative is sometimes repeated in connection with the pronoun of the second clause. Sometimes it is expressed with the relative only, and sometimes (though rarely) it is entirely omitted.	
I have not the books which the men have, but those which you have.	Nōn hábéo (illos líbros), quōs (líbros) hómīnes hábent, eos autém hábéo, quōs tū hábēs.
Have you not the same books which I have?	Nōnne tū eōsdem líbrōs hábēs, quōs égo hábéo?
I have the same.	{ Eōsdem (hábéo). Égo véro eōsdem hábéo.
Which books have you?	{ Quōs líbrōs hábēs? Quíd líbrōrum hábēs?
I have those of the Romans.	Líbrōs Romanōrum hábéo. (<i>Vide Less. VI. C</i>)
Have you these books or those?	{ Útrum hōs líbrōs hábēs án illōs? Hoscíne líbrōs hábēs án illōs? (<i>Vide Less. XI. A. Rem. 1.</i>)
I have neither these nor those.	{ Hábēo néque hōs néque illōs. (Égo) néque hōs néque illōs hábēo.
I have neither those of the Spaniards nor those of the Turks.	{ Néque Hispanōrum néc Turcārum líbrōs hábēo. (<i>Cf. Less. VI. C.</i>)
Have you <i>what</i> I have?	Án hábēs (id), quód égo hábēo?

* From the diminutive *libellus*, *i*, *m.*, a little book, a pamphlet. (Compare Lesson XX. E. 7.)

† The question, "Have you the books which the men have?" may thus be expressed in several ways: 1) *Habesne tu illos libros, quos homines habent?* 2) *Habesne tu illos libros, quos libros homines habent?* 3) *Habesne tu quos libros homines habent?* The first of these is the most general. The antecedent is entirely suppressed in: 4) *Sunt qui* (or *quos*), for *Sunt homines qui* (or *quos*), "There are those who," "There are men whom."

H. RULE. Adjectives and pronouns of the neuter gender, both singular and plural, are frequently employed substantively, as *hoc*, "this (thing)," *illud*, "that (thing)," *haec*, "these things," *illa*, "those things," *triste*, "a sad thing," *multa*, "many things," *omnia*, "all things," *sumum bonum*, "the chief good."

I have not what you have.

Nōn hábĕo (íd), *quód* tú hábĕs.

Have the men those things which you have?

Hábĕntne hómĭnes *ĕā*, *quae* tú hábĕs?

They have the same things which

Ēādem hábĕnt, *quae* *ĕgo* *ipse* hábĕo.

I myself have (the same things with myself).

Ēādem hábĕnt *atque* *ĕgo* *ipse*. (*Cf. Less. XII. F.*)

EXERCISE 15.

Have you these horses or those? — I have not these, but those. — Have you the coats of the French or those of the English? — I have not those of the French, but those of the English. — Have you the pretty sheep of the Turks or those of the Spaniards? — I have neither those of the Turks nor those of the Spaniards, but those of my brother. — Has your brother the fine asses of the Spaniards or those of the Italians? — He has neither those of the Spaniards nor those of the Italians, but he has the fine asses of the French. — Which oxen has your brother? — He has those of the Germans. — Has your friend my large letters or those of the Germans? — He has neither the one nor the other (*neque has neque illas*, or *neque illas neque alteras*). — Which letters has he? — He has the small letters which you have. — Have I these houses or those? — You have neither these nor those. — Which houses have I? — You have those of the English. — Has any one the tall tailor's gold buttons? — Nobody has the tailor's gold buttons, but somebody has those of your friend.

EXERCISE 16.

Have I the notes of the foreigners or those of my boy. — You have neither those of the foreigners nor those of your boy, but those of the great Turks. — Has the Turk my fine horse? — He has it not. — Which horse has he? — He has his own. — Has your neighbor my chicken or my sheep? — My neighbor has neither your chicken nor your sheep. — What has he? — He has nothing good. — Have you nothing fine? — I have nothing fine. — Are you tired? — I am not tired. — Which rice has your friend? — He has that of his merchant. — Which sugar has he? — He has that which I have. — Has he your merchant's good coffee or that of mine? — He has neither that of yours nor that of mine; he has his own. — Which ships has the Frenchman? — He has the ships of the English. — Which houses has the Spaniard? — He has the same which you have. — Has he my good knives? — He has your good knives. —

Has he the linen stockings which I have? — He has not the same that you have, but those of his brother. — Which books have you? — I have those of the Romans. — Are those men hungry? — They are not hungry, but thirsty. — They are neither tired nor sleepy.

Lesson XV. — PENSUM QUINTUM DECIMUM.

The glass.	{ Vās (<i>gen. vāsis</i>)* vitreūm, <i>n.</i>
The goblet.	{ Scýphus, <i>i, m.</i> (wine-glass).
	Pōcūlum, <i>i, n.</i>
The comb.	{ Pectĕn, <i>inis, m.</i>
	{ Pectuncūlus, <i>i, m.</i> (small comb).
Have you my small combs?	Habēsne mēōs pectūncūlōs?
I have them.	(Ēōs) hábeo.
I have them not.	(Ēōs) nōn hábeo.
Them (<i>those</i>).	{ NOM. <i>īi, ēae, ěā.</i>
	{ ACC. <i>ēōs, ěās, ěā.</i>

A. *Obs.* The pronoun *them* is commonly not put in Latin, when it would have to stand in the same case as the substantive to which it relates. (Cf. page 14, D.)

My or mine (<i>plural</i>).	Mĕi, mĕae, mĕā.
Your (<i>thy</i>) or yours.	Tŭi, tŭae, tŭā.
His (<i>own</i>).	Sŭi, sŭae, sŭā.
His (<i>another man's</i>).	Ējŭs, illŭs (<i>gen. sing.</i>).
Their (<i>own</i>) or theirs.	{ SING. Sŭs, sŭā, sŭum.
	{ PLUR. Sŭi, sŭae, sŭā.†
Their or theirs (<i>of a third person</i>).	{ MASC. Ēōrŭm, illōrŭm (<i>gen. pl.</i>).
	{ FEM. Ēārŭm, illārŭm “

B. The plural of the possessive pronouns *mĕus*, *tŭus*, *sŭus* is inflected like that of the adjective *bonus*. Thus:—

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>my or mine</i>	mĕi	mĕae	mĕā
GEN.	<i>of my or mine</i>	mĕōrŭm	mĕārŭm	mĕōrŭm
DAT.	<i>to my or mine</i>		mĕis	
ACC.	<i>my or mine</i>	mĕōs	mĕās	mĕā
VOC.	<i>O my or mine</i>	mĕi	mĕae	mĕā
ABL.	<i>with my or mine.</i>		mĕis.	

* The plural of *vās* is *vāsa*, from another singular, *vāsum*. (See Lesson XIX. D. 2.)

† The reflexive adjective pronoun *suus* is equivalent to the English “his,”

Have you my fine glass ?	Ecquid habēs vās vitreū meūm pulchrum ?
Has he my fine glasses ?	Ān ille habet vāsa vitrēa mēa pulchra ?
He has them.	Habet.
He has them not.	(Ēā) nōn habet.
Those men have them.	Vīri illi eā habent.
Have those men them ?	Nūquid eā vīri illi habent ?
They have them not.	Ēā nōn habent.
Have you my books or his (i. e. that man's) ?	Habēsne librōs meōs ān ejus (illius) ?
I have neither yours nor his (books).	Ēgo nēque tuōs nēque illius librōs habeo.
Has he his (own) book, his (own) books ?	Habētne librum suūm, librōs suōs ?
He has them.	(Ēos) habet.
Have they their (own) house, their (own) houses ?	Habētne dōmum suām, dōmōs suās ?
They have them not.	(Ēās) nōn habent.
Have you yourself their (i. e. those people's) good comb, good combs ?	Ān tū ipse habēs pectīnem eōrum bōnum, pectīnēs illōrum bōnōs ?
I have myself their good little combs.	Ēgo ipse pectūnculōs eōrum bōnōs habeo.
Which carriages have you ?	{ Quōs habēs cūrrus ? { Quae pilentā habēs ? { Habeo meōs propriōs. { Mēā propriā habeo.
I have my own.	

They (those).

Illī, illae, illā.

C. Obs. The pronoun *they* is in Latin commonly omitted with the verb. But when the verb *sum* is employed to denote possession, the dative *iis* or *illis* must be put. E. g. :—

They have.	{ Habent (<i>with the Acc.</i>). { Est iis (illis) (<i>with the Nom. Sing.</i>). { Sunt iis (illis) (<i>with the Nom. Pl.</i>). { Habētne (illi) librum bōnum ? { Estne iis (illis) liber bōnus ? { Habent librum bōnum. { Est sis liber bōnus. { Esuriūtne ? Sitiūtne ? { Nōn esuriunt (sitiunt).
Have they the good book ?	
They have the good book.	
Are they hungry ? thirsty ?	
They are not hungry (thirsty).	

when the subject of the sentence is in the *singular*, and to "their" when it is in the plural. E. g. Has *he his* book, *his* books ? *Habetne librum suūm, librōs suos* ? — Have *they their* book, *their* books ? *Habentne librum suūm, librōs suos* ?

Are they tired, sleepy?	Súntne féssī (<i>fem. féssae</i>), somnī- cūlósi (<i>fem. ae</i>)?
They are sleepy.	Cúpīdi (<i>fem. ae</i>) sómni súnt.
Are they right? wrong?	Loquuntúrne récte? Errántne?
They are neither right nor wrong.	Néque récte loquúntur néque érrant.
Are they right (morally)?	Éstne íis fās? Licétne íis?

OF COMPOUND SUBSTANTIVES.

D. The compound or double substantives of the Latin language are comparatively few,* and of these even, many are most commonly treated as separate words. With respect to their declension, they are divided into two classes.

1. Those of which the last component alone is inflected, as *jurisdictio* (= *jūris* + *dictio*), *onis*, *f.*, the administration of justice; *jurisconsultus*, or *jūrēconsultus*, *i*, *m.*, a lawyer; *plēbiscitum*, *i*, *n.*, a vote of the people; *sénātusconsultum*, *i*, *n.*, a decree of the senate.

2. Those of which both components are inflected, either separately or combined. Such are:—

a) *Jusjūrandūm*, *n.*, an oath.

	SINGULAR.	PLURAL.
NOM.	jusjūrandūm	jūrajurandā
GEN.	jūrisjūrandi	jūrumjūrandōrūm
DAT.	jūrijūrandō	jūribusjūrandis.
ACC.	jusjūrandūm	jūrajurandā
VOC.	jusjūrandūm	jūrajurandā
ABL.	jūrejūrandō	jūribusjūrandis.†

b) *Pāter familiās*, or *fāmilīae*, *m.*, the master of a family.

	SINGULAR.		PLURAL.
NOM.	pāter familiās or -ae		patrēs familiās or -ārūm
GEN.	patris familiās “ “		patrūm familiās “ “
DAT.	patri familiās “ “		patribūs familiās “ “
ACC.	patrem familiās “ “		patrēs familiās “ “
VOC.	pāter familiās “ “		patrēs familiās “ “
ABL.	patrē familiās “ “		patribūs familiās “ “

In the same manner decline *māter familiās*, *f.*, the mistress of a family; *filius familiās*, *m.*, and *filia familiās*, *f.*, the son, the daughter, of a family or house.

* This remark applies only to such compounds as are formed by the union of a noun with another or with an adjective. Compounds with particles (i. e. prepositions and adverbs) are quite numerous.

† The Genitive, Dative, and Ablative plural do not occur.

c) *Rēs publica, f., a commonwealth.*

	SINGULAR.	PLURAL.
NOM.	rēs publica	rēs publicae
GEN.	rēi publicae	rērū publicārū
DAT.	rēi publicae	rēbūs publicis
ACC.	rēm publicam	rēs publicās
VOC.	rēs publicā	rēs publicae
ABL.	rē publicā	rēbūs publicis.

OF IRREGULAR NOUNS.*

E. The irregular nouns of the Latin language may be divided into three general classes:— the *Indeclinable*, the *Defective*, and the *Redundant*.

Those which do not admit of any inflection, i. e. are altogether *indeclinable*, are:—

1. Greek and Latin names of the letters of the alphabet, as *alphā*, *bētā*, *gammā*, *deltā*, &c.

2. A number of substantives adopted from foreign languages, as *mannā*, *paschā*, *gummi*, &c.

3. Greek neuters in *ōs* and plurals in *ē*, as *Argōs*, *chāōs*, *cētōs* or *cētē*, a sea-monster, *Tempē*, &c.

4. Many Hebrew proper names, as *Bethlehem*, *Gabriel*, *Jerusalem*, *Ruth*, &c. — *Jēsūs* has *Jēsum* in the Acc. and *Jēsū* in the remaining cases.

5. The following Latin neuters: *fūs*, right; *nēfūs*, wrong; *instar*, likeness; *mānē*, morning; *nihil*, nothing; *pārum*, too little; *pondō*, a pound (or pounds); *sēcūs*, sex; *sēmīs*, half. These are generally used in the Nom. and Acc. only, except *mānē*, which occurs also in the ablative.

6. Infinitives, adverbs, and other particles, used substantively, as *SCIRE tūum*, your knowing (knowledge); *ultimum VALE*, the last farewell; *hoc ipsum DIU*, the very word “a long time”; *istud CRAS*, that to-morrow of yours, &c.

7 To these may be added the indeclinable *adjectives*: *frūgi* (the obsolete dative of *frux*, which is not used), useful, fit, honest; *nēquām*, bad; *praestō*, present, ready; *pōtis* or *pōtē* (obsolete, and only with *esse*, to be), able, capable; *sēmīs*, and a half; and *damnus* (only in law), guilty.

F. Nouns are *defective* in case or in number. Those defective in case are:—

1. Those which want the nominative, as *dāpīs*, of food; *dīcīōnīs*,

* This examination of the irregular nouns in this and the following lessons has no necessary connection with the exercises, but is nevertheless recommended to the attention of the learner.

of dominion; *femīnis*, of the thigh; *frūgtis*, of fruit; *internēctōnis*, of carnage; *ōpis*, of power; *pollinis*, of meal-dust; *vīcis*, of alternation; *verberis*, of a lash (stripe). Many of these genitives occur in the remaining cases of both numbers.

2. A number of monosyllables which want the *genitive plural*, as *os*, *ōris*, the mouth; *vās*, *vādīs*, bail; *glūs*, *glōris*, the husband's sister; *pax*, *pācis*, a treaty, &c.

3. Those which occur in the *Nom.* and *Acc. only*, as the indeclinable *fās*, *nēfās*, &c., to which may be added the plurals *colla*, the neck; *flāmīna*, breezes; *grātēs*, thanks; *murmūra*, murmurs, &c.

4. A number of substantives, which occur only in certain cases, as *astūs*, cunning, Abl. *astū*, Nom. & Acc. Pl. *astūs*; *fors*, chance, Abl. *forte*, by chance; *lūēs*, disease, Acc. *lūēm*, Abl. *lūē*; *prēces*, pl., prayers, Abl. Sing. *prēce*; *sātīās* for *sātietās*, satiety, occurs only in the Nom. Sing. — *Vīs*, might, power, wants the dative; in the remaining cases it has G. *vis*, A. *vim*, V. *vis*, A. *vi*; Pl. N. *vires*, G. *virium*, &c.

5. A number of words used in certain connections are always in a particular case, as:—

a) The Genitives *dīcis* and *nauci* in *dīcis causā*, for form's sake; *non nauci facere*, not to value a straw.

b) Certain Datives with the verb *esse*, to be, as *despicītūi*, *dīvisui*, *ostentui*, *dūci esse*, to be an object of contempt, to serve for divison, for display, as a guide, &c.

c) The Accusatives *infītas* with *īre*, to deny; *suppētīas* with *ferre*, to bring help; *vēnum* with *īre* (or *dāre*), to be offered for sale (to offer for sale).

d) The Ablatives *nātū* (by birth) in connection with *māior*, *mīnor*, *maxīmus*, &c., the elder, younger, oldest, &c. (by birth); *sponte*, with *mēū*, *tūū*, *sūū*, of my, thy, his own accord; *in promptu* and in *procinctu* with *esse* and *stāre*, to be ready, to stand prepared.

e) Verbal substantives in Abl. Sing. with one of the possessives *mēū*, *tūū*, *sūū*, &c., as *admonitū*, *concessu* or *permissu*, *mandatu*, *jussu* (and *injussu*, &c.) *meo*, *tuo*, *suo*, at my, thy, his own request, with my, thy, his own permission, command, order, &c.

f) The Abl. Pl. *grātīs* (from *grātūs*), without reward, gratis; *in-grātīs*, against one's will; *fōris*, out of doors (to the question *where?*), which to the question *whither?* becomes *fōrās*, Acc.

6. Many nouns do not admit of the *Vocative* from the nature of their signification.

7. The *adjectives* defective in case are:—

a) Those which do not occur in the nominative: as (*sons*) *sontis*, "hurtful"; (*sēminex*) *sēmīnēcis*, "half dead"; and a few other similar compounds. To these add (*ceterus*), a, *um* and *ludicrus*, a, *um*, of which the Nom. Masc. does not occur.

b) The genitive *primōris*, "the fore," "first," which wants the Nom. and neuter forms, and the plural *plērique*, "most," which borrows the genitive of *plurimi*.

c) *Necesse* and the obsolete *necessum*, "necessary," which are used only in the neuter and in connection with *est*, *erat*, or some other verb; and the obsolete *volupe*, "agreeable," likewise used only with *est*, &c.

d) The vocatives *macte*, pl. *macti*, which occur as the only forms of an obsolete *mactus*, *a*, *um*, and commonly with an imperative of *esse*, in the sense of "honored," "praised," "prosperous."

EXERCISE 17.

Have you my good combs? — I have them. — Have you the good horses of the English? — I have them not. — Which brooms have you? — I have those of the foreigners. — Have you my coats or those of my friends? — I have neither yours nor those (*illas*) of your friends. — Have you mine or his? — I have his. — Has the Italian the good cheeses which you have? — He has not those which I have, but those which you have. — Has your boy my good pencils? — He has them. — Has he the carpenter's nails? — He has them not. — What has he? — He has his iron nails. — Has anybody the thimbles of the tailors? — Nobody has them. — Who has the slips of the Spaniards? — The English have them. — Have the English these ships or those? — The English have their ships. — Have your brothers my knives or theirs. — My brothers have neither your knives nor theirs. — Have I your chickens or those of your cooks? — You have neither mine nor those of my cooks. — Which chickens have I? — You have those of the good peasant. — Who has my oxen? — Your servants have them. — Have the Germans them? — The Germans have them not, but the Turks have them. — Who has my wooden table? — Your boys have it. — Who has my good bread? — Your friends have it. — Have those Italians my good letters? — They have not your good letters, but your good books. — Are they hungry or thirsty? — They are neither hungry nor thirsty, but (they are) sleepy. — Are they right or wrong? — They are wrong. — They are neither right nor wrong. — Have they your knives or those (*illos*) of the English? — They have neither mine nor those of the English. — Have I his looking-glasses or those (*illa*) of his cook? — You have neither the one nor the other (neither these nor those).*

Lesson XVI. — PENSUM SEXTUM DECIMUM.

Some, any (some one, any one).	{	<i>Āliquis</i> , - <i>quā</i> , - <i>quōl</i> or - <i>quid</i> .
		<i>Quidā</i> m. <i>quaedā</i> m, <i>quoddā</i> m or <i>quiddā</i> m.
		<i>Ullūs</i> , <i>ū</i> , <i>ūm</i> .
		<i>Nonnullūs</i> , <i>ū</i> , <i>ūm</i> .
		<i>Āliquō</i> (pl. indeclinable).

* The English "the former — the latter" is *ille* — *hic*, and "the one — the other," *alter* (or *unus*) — *alter* (or *ille*). See page 103, note †.

Does any? Whether any?

If any (if any one).

Lest any (= that no).

Ecquis, ecquae, ecquod or ecquid?

Sī quis, sī quā, sī quod or quid.

Nē quis, nē quī, nē quod or quid.

A. The indefinite pronouns *āliquis*, *quidam*, *ullus*, *nonnullus*, *sī quis*, *nē quis*, and *ecquis*? are used either as substantives in the sense of *some one*, *any one*, *something*, *anything*, or as adjectives in the sense of *some* or *any*. They are thus inflected:—

Alīquis, -quā, -quod or -quid, some, any (generally).

SINGULAR.				PLURAL.		
NOM.	<i>āliquis</i>	<i>āliquā</i>	{ <i>āliquod</i> <i>āliquid</i> }	<i>āliqui</i>	<i>āliquae</i>	<i>āliquā</i>
GEN.		<i>ālicujūs</i>		<i>āliquōrūm</i>	<i>-ārūm</i>	<i>-ōrūm</i>
DAT.		<i>ālicui</i>			<i>āliquibūs</i>	
ACC.	<i>āliquē</i>	<i>āliquā</i>	{ <i>āliquod</i> <i>āliquid</i> }	<i>āliquos</i>	<i>āliquās</i>	<i>āliquā</i>
VOC.	Like Nom.			Like Nom.		
ABL.	<i>āliquō</i>	<i>āliquā</i>	<i>āliquō</i>		<i>āliquibūs</i> .	

Quidam, quaedam, quoddam or quiddam, a certain one.

SINGULAR.

NOM.	<i>quidām</i>	<i>quaedām</i>	{ <i>quoddām</i> <i>quiddām</i> }
GEN.		<i>cujusdām</i>	
DAT.		<i>cuidām</i>	
ACC.	<i>quendām*</i>	<i>quandām</i>	{ <i>quoddām</i> <i>quiddām</i> }
VOC.	Like Nom.		
ABL.	<i>quōdām</i>	<i>quādām</i>	<i>quōdām.</i>

PLURAL.

NOM.	<i>quidām</i>	<i>quaedām</i>	<i>quaedām</i>
GEN.	<i>quōrundām</i>	<i>quārundām</i>	<i>quōrundām</i>
DAT.		<i>quibūdām</i>	
ACC.	<i>quōsdām</i>	<i>quāsdām</i>	<i>quaedām</i>
VOC.	Like Nom.		
ABL.		<i>quibūsdām.</i>	

Ecquis, ecquae or ecqua, ecquod or -quid? any one (interrogatively).

SINGULAR.				PLURAL.		
NOM.	{ <i>ecquis</i> <i>ecqui</i> }	<i>ecquae</i> <i>ecqua</i>	{ <i>ecquod</i> <i>ecquid</i> }	<i>ecqui</i>	<i>ecquae</i>	{ <i>ecquae</i> <i>ecquā</i> }

* The *n* instead of *m* in *quendam*, *quandam*, *quorundam*, and *quarundam* is euphonic.

GEN.	eccūjūs		ecquōrūm	-ārūm	-ōrūm
DAT.	eccuī			ecquibūs	
ACC.	ecquēm	ecquām	{ ecquōd ecquīd }	ecquōs	ecquās { ecquae ecquā
VOC.	—	—		—	—
ABL.	ecquō	ecquā	ecquō.		ecquibūs.

Ullūs, ullā, ullūm, *any* (negatively).

	SINGULAR.			PLURAL.		
NOM.	ullūs	ullā	ullūm	ulli	ullae	ullā
GEN.		ullūs		ullōrūm	ullārum	ullōrūm
DAT.		ulli			ullis	
ACC.	ullūm	ullām	ullūm	ullōs	ullās	ullā
VOC.	—	—	—	—	—	—
ABL.	ullō	ullā	ullō.		ullis.	

REMARKS.

1. The neuter *aliquid* is always used adjectively in agreement with its noun, whereas *aliquid* generally stands substantively; as *aliquid detrimentum*, some detriment; but *aliquid*, something; *aliquid boni*, something (of) good, &c. — *Aliquis* is both substantive and adjective, and is sometimes joined with *unus*; as (*unus*) *aliquis*, some one; *liber aliquis*, some book.

2. *Quidam* is said of individuals or objects, of the nature of which we are either ignorant, or which we do not wish to specify: "a certain (one)," "a sort of," "a certain degree of." E. g. *Quidam de meis amicis*, a certain one (some one) of my friends; *quodam tempore*, at a certain time; *quoddam commune vinculum*, a certain (a sort of) common bond; *quiddam boni*, (a certain) something good, a certain degree of good. — This pronoun may stand either substantively or adjectively, and *quiddam* differs from *quoddam*, like *aliquid* from *aliquid*. — The plural *quidam*, *quaedam*, *quaedam* is often used simply with the sense of *aliquot* or *nonnulli*, "some," "several."

3. Between the forms *ecqui*, *ecquae* and *ecqua*, there is no appreciable difference, *ecquīs* and *ecquī* being both used either independently in the sense of "any one," "some one," or adjectively in the sense of "any"; as *Ecquīs* (or *ecquī*) *hic est*? Is there *any one* here? *Ecquīs* (or *ecquī*) *est tibi liber*? Have you *any book*? The same may be said of the neuters *ecquod* and *ecquid*. The latter, however, (*ecquid*), frequently loses all pronominal force, and serves merely to introduce a question.

4. *Ullus* is generally an adjective, and is only used in sentences involving a *negation* or *uncertainty*. Hence it is frequently preceded by *nōn*, *nec*, *sine*, *si*, *nūm* or *numquid*; as *sine ullā spē*, without any hope; *si tibi est ullus amicus*, if you have *any friend*; *nego tibi esse ullum amicum*, I deny that you have *any friend*, &c. — *Ullus*, how-

ever, becomes *positive* by a double negation in *nonnullus*, *a*, *um*, "some," as does also *nihil* in *nonnihil*, "something."

5. *Quis* is commonly put instead of *aliquis* in all sentences involving a condition, a negation, or comparison. When thus employed in the sense of *any* or *any one*, it is preceded by *si*, *nisi*, *ne*, *num*, *quo*, *quanto*, or *quum*; as *si quâ ratione*, if in any way; *si quid est tibi bonum*, if you have anything good; *ne quod periculum incidêret*, lest (= that no) danger might occur; *quanto quis est doctior, eo modestior*, the more learned any one is, the more modest he will be. — *Stiquis* and *nêquis* are declined exactly like *ecquis*, i. e. the fem. sing. is *siqua* or *siquae*, and the neut. *siquod* or *siquid*.

6. When the substantive denotes a *quantity* or *mass* in the singular, the English "some" or "any" may be expressed by *âliquantum* or *âliquantulum* (with the genitive), and when it denotes *number* in the plural, by the indeclinable *âliquot* (in the same case with the noun). E. g. *âliquantum sacchari*, some sugar; *âliquot libri* or *libros*, some books.

7. The English word "any" is often *entirely suppressed* in Latin. Thus:—

The wine.	Vinum, i, n. ; mērum, i, n. (<i>pure wine</i>).
Some (any) wine.	Vinum or âliquantum vīni.
Some (any) bread.	Pānem or âliquantum pānis.
Some (any) paper.	Chārtam or âliquantum chārtæ.
Some (any) books.	Libros or âliquot (nonnullos) libros.
Some good cheese.	{ Cāsēum bonum.
	{ Âliquantum cāsēi bōni.
Have you any wine ?	{ Êcquid est tibi vinum ?
	{ Habēsne vinum (âliquantum vīni)?
I have some.	{ Est (mīhi nonnullum).
	{ (Âliquantum) habeo.
Have you any water ?	{ Êcqua (êcquid) est tibi aqua ?
	{ Habēsne aquam (or âliquantum aquæ) ?
I have some.	{ Est (mīhi nonnulla).
	{ (Âliquantum) habeo.
Have you any good wine ?	{ Êcquid est tibi vinum bonum ?
	{ Habēsne âliquantum vīni bōni ?
I have some.	{ Est (mīhi âliquantum).
	{ (Nonnullum) habeo.
Has he any good cloth ?	{ Êcqui(s) est ei bonus pānnus ?
He has some.	{ Habétne bonum pānnum ?
	{ Est. Habet.
Have you any shoes ?	{ Êcqui sunt tibi cālcei ?
	{ Habēsne cālceos âliquot (âliquos) ?
I have some.	{ Sūnt mīhi âliquot (âliqui).
	{ Nonnullos (quōsdam) habeo.

Have you some good or bad horses ?	{	Écui tibi sũnt equi bõni an nẽquã ?
	{	Habẽsne equos bõnos an nẽquã ?
	{	Sũnt mĩhi (alĩqui) bõni.
I have some good ones.	{	Habeo (nonnullos or quõsdam) bõnos.
	{	Écquæ est tibi aqua bõna an nẽquã ?
Have you good or bad water ?	{	Utrum aquã habes bõnam an vilem ?
	{	(Est mĩhi) bõna.
I have some good.	{	Bõnam habeo.
	{	Estne tibi vinum bõnum an vilẽ ?
Have you good or bad wine ?	{	Utrum vinum habes bõnum an vilẽ ?
	{	(Est mĩhi) vilẽ.
I have some bad.	{	Vile (nẽquã) habeo.

OF NOUNS DEFECTIVE IN NUMBER.

B. Words defective in number are either such as have *no plural*, or such as have *no singular*.

Those which do not admit of a plural are called *singulãria tantum*. They are:—

1. Abstract nouns, or such as denote a quality or intellectual existence considered as general or indivisible; as *justit̃ia*, *p̃ietas*, *temp̃erant̃ia*, *s̃enectus*, *fũm̃es*, *sũls*, &c., justice, piety, temperance, old age, hunger, thirst,* &c.

2. Names of materials or of a mass without subdivision; as *aurum*, gold; *argentum*, silver; *argilla*, white clay; *coenum*, mire, mud; *sabũlum*, sand; *sanguis*, blood, &c.

3. Collectives, i. e. such as denote a totality or mass of individuals or things; as *plebs* and *vulgus*, the vulgar; *põpũlus*, the people; *suppeller*, furniture; *victus*, food, support; *virũs*, poison (of every kind). So also *indolẽs*, natural parts; and *scient̃ia*, the totality of a man's knowledge, &c.

4. Proper names, except when they are common to several individuals; as *Virgilius*, *Cicẽro*, *Plautus*, &c. But *Caesar*, *Caesãres*.

5. The following words: *justit̃ium*, suspension of business (in courts, &c.); *lẽtum*, death; *mẽridiẽs*, noon; *spẽct̃imen*, example; *vẽr*, spring; *vesp̃er* and *vesp̃era*, evening.

* Abstract terms, however, frequently do occur in the plural, a) when they denote *different kinds* of the same quality, as *excellẽtiæ*, *quĩetẽs*, *iracundiæ*, *fortit̃udinẽs*, *mortẽs*, *mẽtũs*, different kinds of excellence, rest, anger, bravery, death, fear, &c.; and b) to express a *repetition* of the same thing in different subjects, as *adventũs*, *effusĩonẽs*, arrivals, eruptions; *int̃eritũs*, *exitũs*, *odũs*, *animi*, destruction, exit, odium, courage, as experienced or incurred by different men. — To these may be added the idiomatic Latin plurals *niṽis*, *grandinẽs*, *imb̃rẽs*, *pluṽiæ*, falls of snow, hail, rain, and *soles*, spells of sunshine.

6. To these may be added the peculiar use of names of vegetables and fruits, where in English we employ the plural; as *fābam*, *lentem*, *rāpum* serere, to sow beans, lentils, turnips; *ciceris* cātinus, a bowl of peas; *nux*, *ūva*, the nut, grape, i. e. nuts, grapes, &c.

EXERCISE 18.

Have you any sugar? — I have some. — Have you any good coffee? — I have some. — Have you any salt? — I have some. — Have I any good salt? — You have some. — Have I any shoes? — You have some. — Have I any pretty dogs? — You have some. — Has the man any good honey? — He has some. — What has the man? — He has some good bread. — What has the shoemaker? — He has some pretty shoes. — Has the sailor any biscuits? — He has some. — Has your friend any good pencils? — He has some. — Have you good or bad coffee? — I have some good. — Have you good or bad wood? — I have some good. — Have I good or bad oxen? — You have some bad (ones). — Has your brother good or bad cheese? — He has neither good nor bad. — What has he good? — He has some good friends. — Who has some cloth? — My neighbor has some. — Who has some money? — The French have some. — Who has some gold? — The English have some. — Who has some good horses? — The Germans have some. — Who has some good hay? — This ass has some. — Who has some good bread? — That Spaniard has some. — Who has some good books? — These Frenchmen have some. — Who has some good ships? — Those Englishmen have some. — Has anybody wine? — Nobody has any. — Has the Italian fine or ugly horses? — He has some ugly (ones). — Have you wooden or stone tables? — I have neither wooden nor stone (ones). — Has your boy the fine books of mine? — He has not those of your boy, but his own. — Has he any good thread stockings? — He has some. — What has the Turk? — He has nothing. — He has (a certain) something bad (*quidā mali*). — Who has something good? — A certain stranger has something good. — Has any one hay? — Certain husbandmen have some hay and (*et*) corn.

Lesson XVII. — PENSUM SEPTIMUM DECIMUM.

No, not any, none.

{ *Nullūs, nullā, nullūm.*
Nihil (with the gen.).
Numquīs, -quae, -quid ?
 Sometimes simply *Nōn*.

A. Obs. The pronominal adjective *nullus* is declined like *ullus*. (Vide Lesson XVI.) Its masculine singular is also employed substantively in the place of *nemo*, "no one, nobody" (Lesson X. C.) *Numquīs* is declined like *ecquīs*, and is used

in questions to which *nullus* is expected in the answer. Instead of the adjective *nullus*, *nihil* is frequently put partitively with the genitive, singular and plural. Sometimes the English “no,” “none,” is expressed by a simple *non*. Examples:—

Have you any book ?	{ Numquis est tibi liber ?
	{ Habēsne librum aliquem ?
I have none.	{ Nōn est.
	{ Nullum habeo.
Have you any wine ?	{ Numquid est tibi vinum (vini) ?
	{ Num habes aliquantum vini ?
I have none.	{ Nōn (nullum) est.
	{ Nullum habeo.
Have you no bread ?	{ An est tibi nihil pānis ?
	{ An nullum panem habes ?
I have none.	{ Nihil.
	{ Nullum (habeo).
Have I no paper ?	{ Numquid est mihi nihil chartae ?
	{ Num chartam nullam habeo ?
You have some.	{ Est tibi nonnihil.
	{ Nonnullam vērō habes.
Have you no shoes ?	{ Nōn tibi sūnt illi calcēi ?
	{ An nihil calcēōrum habes ?
I have none.	{ Nulli.
	{ Nihil (nullos, nōn ullos) habeo.
Have you any ?	{ Numqui tibi sūnt ?
	{ Num aliquos (ullos) habes ?
I have none.	{ Nōn sūnt.
	{ Nullos habeo.
Has the man any ?	{ Num qui sūnt vīro illi ?
	{ Num vīr ille ullos habet ?
He has none.	{ Nōn sūnt.
	{ Nullos habet.
Has he any good books ?	{ Ecqui sūnt ei libri boni ?
	{ Habētne libros aliquos bonos ?
He has some.	{ Sūnt ei aliqui (nonnulli).
	{ Nonnullos (aliquot) habet.
I have no money, no books.	{ Nihil pecūniae, nihil librōrum habeo.

The American

The Irishman.

The Scotchman.

The Dutchman.

The Russian.

*Americānus, i, m.

Hibernus, i, m.

Scōtus, i, m.

Batāvus, i, m.

*Russus, i, m.

Are you an American ?

Esne tū Americānus ?

I am (one). I am not.

Sūm. Nōn sūm.

Have you the books of the Dutch
or those of the Russians ?

{ Utrum libros tēnes Batavōrum an
Russōrum ?
{ Batavorūne libros tēnes an Rus-
sōrum ?

B. The substantives which are *pluralia tantum*, i. e. used in the plural number only, are :—

1. The names of certain determinate days of the Roman month, as *Calendae*, the Calends; *Nōnae*, the nones; *Idūs*, the ides. To these add *nundinae*, a fair (held every ninth day); and *feriae*, holidays.

2. The names of festivals and public games, as *Bacchānālīa*, *Flōrālīa*, *Sātūrnālīa*, &c., festivals in honor of Bacchus, Flora, Saturn, &c., *Olympīa*, the Olympic games, and *lūdī*, public games generally. So also *nātālīa*, birthday festival; *rēpōtīa*, drinking-bout after a feast; *sponsālīa*, espousals.

3. Many names of towns and countries, including such as are properly names of nations, e. g. *Arbēlā (orum)*, Erbil; *Athēnae*, Athens; *Gādēs*, Cadiz; *Leuctrā (orum)*; *Delphī*; *Trēvīrī*, the country of the Treviri; *Pārīsī*, Paris; *Syrācūsae*, Syracuse; *Persae*, Persia.

4. The following substantives, which, with a plural form, commonly preserve a *plural signification* :—

Alpes, the Alps.	infēriāe, } funeral rites.
ambāges, quibbles, subterfuges.	justa, }
argūtīae, subtleties, wit.	infēri, the gods below.
arma, arms.	insīdīae, snares.
artus, limbs.	lamenta, complaints.
bellāria, dainties.	lēmūrēs, departed spirits.
cāni, gray hairs.	libēri, children.
coelītes, the celestials.	majōres, ancestors.
consentes, the twelve highest gods.	mānes, shades (of the dead).
crepundia, toys.	mīnae, menaces.
dēlicīae, delight; darling.	moenīa, walls.
divītiāe, riches.	parietīnae, dilapidated walls.
donāria, } presents.	pēnātes, household-gods.
lautia, }	postēri, descendants.
excūbiae, watches.	praestigīae, jugglers' tricks.
exta, }	prēces, prayers.
intestina, } the intestines.	primōres, }
viscēra, }	procēres, } nobles, leaders.
exūviae, } spoils.	rēliquīae, the remains.
spōllia, }	salēbrae, impediments.
facētīae, pleasantries.	sentes, }
fōri, }	vēpres, } thorns.
fōrūli, } book-cases.	sēta, garlands.
fōria, excrements.	sūpēri, the upper gods.
grātes, thanks.	tormīna, the gripes.
gemīni, twins.	trīcae, fooleries, gewgaws.
gerrae, }	utensīlia, necessities (of life).
quisquīliae, } nonsense.	valvae, }
ilia, the entrails.	fōres, } door-folds.
impedimenta, baggage.	vērbēra, blows.
indūviae, articles of clothing.	

5. The following substantives, which, though plural in form, have more or less a *singular signification* : —

altāria, <i>the high altar.</i>	inimicitiae, <i>enmity.</i>
cancelli, } <i>lattice-work, grating.</i>	lōcūli, <i>a casket.</i>
clāthri, }	mānūbiae, <i>booty.</i>
casses, } <i>hunter's net.</i>	nuptiae, <i>a wedding.</i>
plāgae, }	ōbices, <i>a bolt, bar.</i>
clitellae, <i>pack-saddle.</i>	pantices, <i>the paunch.</i>
clūnes, } <i>the buttocks.</i>	praecordia, <i>the diaphragm.</i>
nātes, }	pugillāres, }
cūnae, }	tābulae, } <i>writing-tablets.</i>
cunābūla, }	cērae, }
incunābūla, }	scālae, <i>the ladder.</i>
exsēquiae, <i>the funeral.</i>	scōpae, <i>the broom.</i>
fauces, <i>the throat.</i>	sordēs, <i>the dirt.</i>
fidēs, <i>the lyre.</i>	tenēbrae, <i>darkness.</i>
indūciae, <i>armistice.</i>	virgulta, <i>the brushwood.</i>

C. Some substantives assume a different signification in the plural, and sometimes also a different gender. Thus : —

SINGULAR.	PLURAL.
fastus, <i>pride.</i>	fastus, } <i>the calendar.</i>
fōrum, <i>the market-place.</i>	fasti, }
lustrum, <i>a period of five years.</i>	fōri, <i>the gangways.</i>
tempus, <i>time.</i>	lustra, <i>dens of wild beasts.</i>
	tempōra, <i>the temples (of the head).</i>

D. Others modify their signification in the plural without abandoning that of the singular : —

SINGULAR.	PLURAL.
aedes, is, <i>a temple.</i>	aedes, ium, <i>a house.</i>
āqua, <i>water.</i>	āquae, <i>mineral springs.</i>
auxilium, <i>help.</i>	auxilia, <i>auxiliary troops.</i>
bōnum, <i>something good.</i>	bōna, <i>property.</i>
carcer, <i>a prison.</i>	carcēres, <i>the lists (barrier).</i>
castrum, <i>a castle.</i>	castra, <i>a camp.</i>
cōmītium, <i>a part of the Roman forum.</i>	cōmītia, <i>an election-meeting.</i>
cōpia, <i>abundance.</i>	cōplae, <i>military forces.</i>
cūpēdia, <i>daintiness.</i>	cūpēdiae or } <i>dainty bits.</i>
	cūpēdia, n. }
ēpulum, <i>a banquet.</i>	ēpulae, <i>the food, meal.</i>
fācultas, <i>ability, power.</i>	fācultātes, <i>property, means.</i>
fortūna, <i>fortune, luck.</i>	fortūnae, <i>gifts of fortune.</i>
hortus, i, <i>a common garden.</i>	horti, }
	hortūli, } <i>a garden for pleasure.</i>
littēra (or litēra), <i>a letter of the alphabet.</i>	littērae (litērae), <i>a letter, writings.</i>
lūdus, <i>pastime, school.</i>	lūdi, <i>a public spectacle.</i>

nāris, *the nostril*.
 nātālis (i. e. dies), *birthday*.
 (ops), *help*.
 ōpēra, *trouble, pains*.
 pars, *the part*.
 rostrum, *a beak, bill*.
 sāl, *salt*.

nāres, *lum, the nostrils, or the nose*.
 nātāles, *the birth (with respect to rank)*.
 ōpes, *power; property*.
 ōpērae, *operatives*.
 partes, *a party; rôle*.
 rostra, *the orator's stage*.
 sāles, *witty sayings, repartee*.

E. The *Adjectives* defective in number are *pauci*, a few, and *plērique*, most, which in ordinary language want the singular. Of *paucus*, the neuter diminutive *pauzillum* or *pauzillulum* only occurs in the sense of "some little." The singular *plerusque* was anciently used in the sense of "the greater part of," but is now only put in the neuter (*plerumque*), and adverbially, "for the most part."

EXERCISE 19.

Has the American good money? — He has some. — Have the Dutch good cheese? — Yes, sir, the Dutch have some. — Has the Russian no cheese? — He has none. — Have you good stockings? — I have some. — Have you good or bad honey? — I have some good. — Have you some good coffee? — I have none. — Have you some bad coffee? — I have some. — Has the Irishman good wine? — He has none. — Has he good water? — He has some. — Has the Scotchman some good salt? — He has none. — What has the Dutchman? — He has good ships. — Have I some bread? — You have none. — Have I some good friends? — You have none. — Who has good friends? — The Frenchman has some. — Has your servant any coats or brooms? — He has some good brooms, but no coats. — Has any one hay? — Some one has some. — Who has some? — My servant has some. — Has this man any bread? — He has none. — Who has good shoes? — My good shoemaker has some. — Have you the good hats of the Russians, or those of the Dutch? — I have neither those of the Russians nor those of the Dutch, I have those of the Irish. — Which sacks has your friend? — He has the good sacks of the merchants. — Has your boy the good hammers of the carpenters? — No, sir, he has them not. — Has this little boy some sugar? — He has none? — Has the brother of your friend good combs? — The brother of my friend has none, but I have some? — Who has good wooden chairs? — Nobody has any.

Lesson XVIII. — PENSUM DUODEVICESIMUM.

OF NUMERALS.

A. The numerals of the Latin language are either adjectives or adverbs.

* The platform or desk from which the ancient Romans spoke, so called from its having been adorned with the *beaks* of captured ships.

Numeral adjectives are divided into five classes: *Cardinal*, *Ordinal*, *Distributive*, *Multiplicative*, and *Proportional*.

Of adverbial numerals there is but one class, which answer to the question *how many times?* as *sēmēl*, once, *tēr*, thrice.

B. Cardinals contain the answer to the question *quōt?* how many? as *ūnus*, one, *dūo*, two, *centum*, a hundred. Of these the first three are susceptible of declension, and those from *quattuor* (four) to *centum* (a hundred), inclusive of both, are invariable. The multiples of 100, as far as *mille* (a thousand), are declined like the plural of *bonus*; as *dūcenti*, *ae*, *a*, two hundred, &c. — *Unus*, *dūo*, and *trēs* are thus inflected: —

Unus, *a*, *um*, *one*.

	SINGULAR.			PLURAL.		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	ūnŭs	ūnā	ūnŭm	ūnī	ūnae	ūnā
GEN.		ūnŭs		ūnōrŭm	ūnārŭm	ūnōrŭm
DAT.		ūnī			ūnīs	
ACC.	ūnŭm	ūnā	ūnŭm	ūnōs	ūnās	ūnā
VOC.	ūnē	ūnā	ūnŭm	ūnī	ūnae	ūnā
ABL.	ūnō	ūnā	ūnō.		ūnīs.	

Dūo, *dūae*, *dūo*, *two*.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	dūō	dūae	dūō
GEN.	dūōrŭm	dūārŭm	dūōrŭm
DAT.	dūōbŭs	dūābŭs	dūōbŭs
ACC.	dūōs or dūo	dūās	dūō
VOC.	dūō	dūae	dūō
ABL.	dūōbŭs	dūābŭs	dūōbŭs.

Trēs, *triā*, *three*.

	<i>Masc. & Fem.</i>	<i>Neut.</i>
NOM.	trēs	triā
GEN.	triŭm	
DAT.	tribŭs	
ACC.	trēs	triā
VOC.	trēs	triā
ABL.	tribŭs.	

REMARK 1. The plural *ūnī*, *ūnae*, *ūnā*, can only be used, *a*) when joined with substantives that are *pluralia tantum*, i. e. used in the plural only; as *ūnae scōpae*, one broom; *ūnae litterae*, one letter; *ūnā castra*, one camp; in *ūnīs aedibus*, in one house; *b*) when it assumes the sense of "only," "alone," "one and the same," "like," &c.; as *tres uni passus*, only three steps; *unis moribus*, with one and the same kind of manners, &c.

2. Like *dūō* is inflected *ambō*, *ambae*, *ambō*, "both." — Instead of the genitives *dūōrŭm*, *dūārŭm*, the contracted form *dūum* is frequently employed, especially with *milŭm*, thousand.

C. Obs. The numeral *mille*, thousand, is indeclinable in the singular, but is regularly inflected in the plural, e. g. *millā*, *millŭm*, *millibus*, &c. It is generally followed by the genitive (sometimes by an appositional case) of the objects enumerated, as *mille hominŭm*, *duo (tria*,

quattuor, &c.) milia hominum* (more rarely *homines*), &c. — This is its construction as a *substantive*; but *mille* is far more frequently used as an *indeclinable adjective* in all the cases, singular and plural; e. g. *mille equites*, a thousand knights; *mille hominum numero*, a thousand men in number; *mille modis*, in a thousand ways.

D. The Romans have a separate class of numerals in answer to the question, *How many each (apiece)?* or *How many each time?* (*Quōtēni, ae, a?*) These are always in the plural, and are called *Distributives*. E. g. *bīni (terni, quāterni, &c.)*, “two (three, four) each,” or “two (three, four) each time,” “two by two”; *singūli*, “one each,” “one by one,” “one at a time.” Examples:—

Boys of sixteen or seventeen years each.	<i>Puēri sēnum septenūmve dēnum† annōrum.</i>
They met with one interpreter each.	<i>Cūm singūlis interpretibus congressi sūnt.</i>
He gave us three books apiece.	<i>Dedit nobis ternos libros.</i>
His daughters have each a son.	<i>Filiae ejus singulos filios habent.</i>
He does not know how much twice two is.	<i>Nōn didicit, bis bina quōt essent.</i>

E. Obs. These distributives are employed instead of the cardinals, *a)* in connection with such substantives as are used in the plural only,‡ as *binae* (not *duae*) *scopae*, two brooms, *quaternae nuptiae*, four weddings, &c.; *b)* with substantives whose plural assumes a simple signification different from the singular, as *castrum*, a castle, *duo castra*, two castles; but *una castra* (*pl.* peculiar), a camp, *bina castra*, two camps; *aedes*, a temple, *tres aedes*, three temples; but *aedes* (*a pl.* with singular signification), a house, *unae aedes*, one house, *trinae aedes*, three houses; *littera*, a letter (of the alphabet), *quattuor litterae*, four letters (of the alphabet); but *litterae* (*pl.*), a letter (epistle), *unae litterae*, one letter, *quaternae litterae*, four letters, &c.

The hatter.

The joiner.

Round.

A or *an* (one).

**Opifex* (*gen. -icis*) *pilōrum, m.*

Fābēr (*ri, m.*) *scrinlārius.*

Rotundus, a, um.

{ *Ūnūs, ā, ūm.*

{ *Aliquīs, -quā, -quōd.*

* It is also customary to use the distributives instead of the cardinal numerals, and to say *bina* (*terna, quaterna, &c.*) *milia* for *duo milia, &c.* — The *accusative* of the objects enumerated becomes necessary when one of the declinable numerals *dūcenti, &c.* is added; as, *habet tria milia trecentos milites*, he has three thousand three hundred soldiers.

† The plural in *um* is the *regular* form for this class of numerals, instead of the *orum, arum, orum* of other adjectives.

‡ This applies only to such nouns as have a singular signification with this plural form. Plurals like *liberi*, children, follow the general law.

§ In all these cases, where the distributive is thus used for the cardinal numeral with nouns of a plural form, the English “one” must be expressed by *uni, ae, a*, and “three” by *trini, ae, a*. *Singuli* and *terni* remain distributive always.

F. Obs. The indefinite article *a* or *an* is generally omitted in Latin. When expressed, however, it is *unus, a, um*, "one," or *aliquis, quā, quod*, "some one." Examples:—

Have you a looking-glass ?	{ Estne tibi (unum) speculum ?
	{ Habesne (unum) speculum ?
I have one.	{ Est mihi unum.
	{ Habeo unum.
Have you a book ?	{ Estne tibi (unus) liber ?
	{ Habesne (unum) librum ?
I have one.	{ Est mihi unus.
	{ Habeo unum (aliquem).
I have none.	{ Est mihi nullus (or Non est).
	{ Nullum habeo.
Have you a good round hat ?	{ Estne tibi bonum unum pileum
	{ rotundum ?
	{ An habes bonum unum pileum ro-
	{ tundum ?
I have one.	{ Est mihi unus.
	{ Unum habeo.
Has he a beautiful house (home) ?	{ Num est ei domus pulchra ?
	{ Numquid ille habet domum unam
	{ pulchram ?
I have none.	{ Est ei nulla (or Non est).
	{ Nullam habet (or Non habet).
I have two of them.	{ Mihi sunt duas.
	{ Ego (earum) duas habeo.
He has three of them.	{ Sunt ei tres.
	{ Habet (earum) tres.

G. Obs. The partitive genitive after numerals is commonly omitted in Latin, when the quantity denoted by them is equal to the whole. But the relative pronoun may stand in the same case with the numeral.

You have four of them.	{ Sunt tibi quattuor.
	{ Quattuor (earum *) habes.
Of which you have five.	{ Quae tibi quinque sunt.
	{ Quas† quinque habes.
Have you five good horses ?	{ Suntne tibi quinque equi boni ?
	{ Num quinque habes equos bonos ?
Nay rather, I have six of them.	{ Immo vero mihi sunt sex.
	{ Habeo (eorum) sex.

* *Earum* can only be correctly put when it refers to a larger number already alluded to.

† *Quae* and *quas*, because the numeral *quinque* denotes the entire number possessed ; but *quarum* if a larger number is meant.

I have six good and seven bad ones. { *Sunt mihi sex boni et septem viles.*
Ego sex bonos septemque viles habeo.

And. (Copulative conjunction.)

Et, ac, atque, -que.

H. Obs. The conjunction *ac* cannot be used when the next word begins with a vowel or the letter *h*. *Et* and *atque* stand before vowels and consonants both. The enclitic *que*, like the interrogative *ne*, is always suffixed to the word which it serves to connect.

Have you a (one) letter? { *Estne tibi una epistola?*
Habesne unas literas?
 I have ten of them. { *Sunt mihi decem.*
Habeo (earum) decenas.
 I have ten letters and five notes. { *Sunt mihi decem epistolae et (ac, atque*) quinque schedulae.*
(Ego) decenas litteras et (ac, atque) quinque schedulas habeo. (See Obs. E.)
 Titus and Cajus have each of them a book. { *Titus et Cajus libros singulos habent.*
 They have five looking-glasses apiece. { *Sunt iis quina specula.*
Quina specula habent.
 I have three houses and a thousand pens. { *Sunt mihi aedes trinae et mille pennarum.*
Ego aedes trinas atque mille pennas habeo.

I. The following Table exhibits a list of the cardinal and distributive numerals of the Latin language :—

CARDINAL.		DISTRIBUTIVE.	
1. unus, a, um, <i>one.</i>	I.	singuli, ae, a,	<i>one each.</i>
2. duo, ae, o, <i>two.</i>	II.	binī, ae, a,	<i>two each.</i>
3. tres, tria, <i>three.</i>	III.	terni (or trini), ae, a,	<i>three each.</i>
4. quattuor, <i>four.</i>	IV.	quaterni, ae, a,	<i>four each.</i>
5. quinque, <i>five.</i>	V.	quini, ae, a,	<i>five each.</i>
6. sex, <i>six, &c.</i>	VI.	seni, ae, a,	<i>six each, &c.</i>
7. septem	VII.	septeni, ae, a.	
8. octo	VIII.	octoni, ae, a.	
9. novem	IX.	noveni, ae, a.	
10. decem	X.	deni, ae, a.	

* *Atque* (= *ad* + *que*) is emphatic, and may be rendered by "and besides." *Et* connects objects considered as *distinct*, *que* things *belonging to, or resulting from*, each other. *Ac* has upon the whole the same force as *atque*, but it is often employed instead of a simple *et*, to prevent a repetition of the latter.

CARDINAL.		DISTRIBUTIVE.	
11.	undĕcim	XI.	undĕni, ae, a.
12.	dūōdĕcim	XII.	dūōdĕni, ae, a.
13.	{ trĕdĕcim or } { dĕcem et tres }	XIII.	terni dĕni, ae, a.
14.	quattuordĕcim	XIV.	quaterni dĕni, ae, a.
15.	quindĕcim	XV.	quini dĕni, ae, a.
16.	{ sĕdĕcim (sexdecim) or } { dĕcem et sex }	XVI.	sĕni dĕni, ae, a.
17.	{ septendĕcim or } { dĕcem et septem }	XVII.	septĕni dĕni, ae, a.
18.	{ dĕcem et octo or } { dūōdĕviginti * }	XVIII.	{ octōni dĕni, ae, a. duodevicĕni, ae, a.
19.	{ dĕcem et nōvem or } { undĕviginti }	XIX.	{ novĕni dĕni, ae, a. undĕvicĕni, ae, a.
20.	viginti	XX.	vicĕni, ae, a.
21.	{ unus et viginti } { viginti ūnus † }	XXI.	vicĕni singŭli, ae, a.
22.	{ duo et viginti } { viginti duo }	XXII.	vicĕni bini, ae, a.
23.	tres et viginti	XXIII.	vicĕni terni, ae, a.
24.	{ octo et viginti } { dūōdĕtriginta }	XXVIII.	vicĕni octōni, ae, a.
29.	{ nōvem et viginti } { undĕtriginta }	XXIX.	vicĕni nōvĕni, ae, a.
30.	triginta	XXX.	tricĕni, ae, a.
40.	quādrāginta	XL.	quādrāgĕni, ae, a.
50.	quinqŭaginta	L.	quinqŭagĕni, ae, a.
60.	sexāginta	LX.	sexāgĕni, ae, a.
70.	septuāginta	LXX.	septuāgĕni, ae, a.
80.	octōginta	LXXX.	octōgĕni, ae, a.
90.	nōnāginta	XC.	nonāgĕni, ae, a.
99.	{ nōnāginta nōvem } { undĕcentum }	IC.	{ nonāgĕni nōvĕni, ae, a. undĕcĕni, ae, a.
100.	centum	C.	centĕni, ae, a.
109.	{ centum et nōvem } { centum nōvem }	CIX.	centĕni nōvĕni, ae,
200.	dūcenti, ae, a	CC.	dūcĕni, ae, a.
300.	trĕcenti, ae, a	CCC.	trĕcĕni, ae, a.
400.	quādringenti, ae, a	CCCC.	quādringĕni, ae, a.
500.	quingenti, ae, a	IO or D.	quingĕni, ae, a.

* For 18, 28, 38, &c. and for 19, 29, 39, &c. the subtractive expressions *dūōdĕviginti*, *dūōdĕtriginta*, *undĕviginta*, &c., as far as *undĕcentum*, are more common than the compounds *dĕcem et octo*, &c., and neither the *duo* nor the *un* of these words is inflected.

† The rule for the juxtaposition of the *intermediate* numbers is, that *from 20 to 100 either the smaller may precede with et, or the larger without et*, as in the case of 21. But beyond 100, *the larger always comes first*, with or without *et*; e. g. *dūcenti quadrāginta sex*, or *dūcenti et quadrāginta sex*, 246.

CARDINAL.			DISTRIBUTIVE.
600.	sexcenti, ae, a	DC.	sexcēni, ae, a.
700.	septingenti, ae, a	DCC.	septingēni, ae, a.
800.	octingenti, ae, a	DCCC.	octingēni, ae, a.
900.	{ nongenti, ae, a noningenti, ae, a }	DCCCC.	nonagēni, ae, a.
1,000.		CIO or M.	singūla milia.
2,000.	dūo (or bina)* milia	MM.	bina milia.
5,000.	quinque (or quina) milia	IOO.	quina milia.
10,000.	dēcem milia	CCIOO.	dēna milia.
100,000.	centum milia	CCCIOOO.	centēna milia.

EXERCISE 20.

Have you a good letter? — I have a good letter and a good book. — Has your servant a broom? — He has six brooms and five chickens. — Has your friend any houses? — He has some. — He has ten houses (*aedes*) and five gardens. — What has the youth? — He has a thousand books and two thousand notes. — Who has a beautiful round table? — The hatter has one. — The friend of our tailor has ten round tables and twenty chairs. — Have you a good servant? — I have one. — Has your hatmaker a beautiful house? — He has two (of them). — Have I a pretty gold ribbon? — You have one. — What has the joiner? — He has beautiful tables. — Has he a beautiful round table? — He has one. — Has the baker a large looking-glass? — He has one. — Has the Scotchman the friends that I have? — He has not the same that you have, but he has good friends. — Has he your good books? — He has them. — Have I their good hammers? — You have them not, but you have your good iron nails. — Has that hatter my good hat? — He has not yours, but his own. — Have I my good shoes? — You have not yours; you have his. — Who has mine? — Somebody has them. — Has anybody two letters? — The brother of my neighbor has three. — Has your cook two sheep? — He has four. — Has he six good chickens? — He has three good and seven bad. — Has the merchant good wine? — He has some. — Has the tailor good coats? — He has none. — Has the baker good bread? — He has some. — What has the carpenter? — He has good nails. — What has your merchant? — He has good pencils, good coffee, good honey, and good biscuits. — Who has good iron? — My good friend has some. — Am I right or wrong? — You are wrong. — Is anybody sleepy? — The shoemaker is sleepy and thirsty. — Is he tired? — He is not tired. — Has your servant the glasses of our (*nostrorum*, vide next Lesson) friends? — He has not those of your friends, but those of his great merchants. — Has he my wooden chair? — He has not yours, but that of his boy. — Are you thirsty? — I am not thirsty, but very hungry (*vehementer esurio*).

* Vide page 74, note *.

Lesson XIX. — PENSUM UNDEVICESIMUM.

<i>How much?</i>	<i>Quān multūm? quantūm?</i> (with the gen.).
<i>How many?</i>	<i>Quān multi, ae, ā?</i> <i>Quō?</i> (indeclinable).
How much bread, wine, water?	<i>Quān multūm pānis, vīni, āquae?</i> <i>Quantūm pānis, vīni, āquae?</i>
How many knives?	<i>Quōt (quān multi) cūltri?</i> <i>Quān multi cultrōrum?</i>
How many tables?	<i>Quōt (quān multae) mēnsae?</i> <i>Quān multae mensārum?</i>
How many looking-glasses?	<i>Quōt (quān multa) spēcūla?</i> <i>Quān multa speculōrum?</i>
<i>Only, but. (Adv.)</i>	<i>Tantum, solum,* nōn nisi, duntaxat.</i>
How many tables have you?	<i>Quōt tibi mēnsae sūnt?</i> <i>Quān multas mēnsas habēs?</i>
I have only two.	<i>Mihi nōn sūnt nisi duae.</i> <i>Duas tantum habeo.</i>
How many knives have you?	<i>Quōt sūnt tibi cūltri?</i> <i>Quān multos cultrōs habēs?</i>
I have but one good one.	<i>Est mihi ūnus sōlus bōnus.</i> <i>Ūnum solum bōnum habeo.</i>
How many glasses have you?	<i>Quōt sūnt tibi vāsa vitrēa?</i> <i>Quān multa vāsa vitrēa habēs?</i>
I have but six.	<i>Sūnt mihi duntaxat sex.</i> <i>Sex tantum habeo.</i>
I have ten, <i>and those (and indeed)</i> good ones.	<i>Dēcem mihi sūnt, ēaque (et ea, atque ea) bōna.</i>

A. Obs. The demonstrative *is, ea, id* is often put with the conjunctions *et, atque, que, et—quidem*, and *nec* by way of explanation of something that precedes, in the sense of the English "and that," "and indeed," "nor indeed," "and not indeed" (*nec is*).

I have a hundred books, and those good ones.	<i>Cēntum libros (librōrum) habeo, et eos bōnos.</i>
I have but one table, and that a poor one.	<i>Ūnam tantum mēnsam habeo, eamque tēnūem.</i>

<i>What? What kind of?</i>	<i>Quis, quae, quōd or quīd.</i>
<i>What sort of?</i>	<i>Qui(s)quid, quāquid, quodquid or quidquid?</i> <i>Qualis, quālis, quāle?</i>

* In connection with a substantive, and especially with one denoting a person, the English "only" is frequently expressed by the adjective *solus* or *unus* ("alone"); as, *ego solus habeo*, I only (alone) have; *solus poetas legit*, he reads only poets.

B. Obs. The pronominal adjective *quālis* denotes the nature or quality of a person or object, and is the correlative of *tālis*, "such," "so constituted." It is inflected like *turpis* (Lessons IV. and XIII.). The pronoun *quī, quae, quōd* agrees with its noun in gender, number, and case, but *quīd* stands substantively, and is followed by the genitive.

What (sort of a) book have you?	{	Quālis (quīs) ēst tibi liber?
I have a fine book.	{	Quālem librum (quid libri) habes?
	{	Est mihi liber pulcher.
	{	Librum pulchrum habeo.
What (kind of a) table has he?	{	Quālis (quāenam) ēst ei mensa?
	{	Quid mensae habet?
He has a wooden table.	{	Quān or quālem mensam habet?
	{	Est ei mensa lignea.
	{	Mensam ligneam habet.
What (sort of) sugar has your friend?	{	Quāle (quōd) ēst amico tuo saccharum?
	{	Quidnam ēst amico tuo sacchari?
	{	Quāle (quōd) habet amicus tuus saccharum?
He has good sugar.	{	Est ei saccharum bonum.
	{	Bonum saccharum habet.
What (sort of) knives has he?	{	Quāles (qui) sūnt ei libri?
	{	Quid librōrum habet?
He has bad books.	{	Quāles (quōsnam) libros habet?
	{	Sūnt ei libri viles (nēquam).
	{	Libros habet nēquam (viles).
What paper have you?	{	Quālis (quāe) ēst tibi charta?
	{	Quidnam chartae habes?
	{	Quālem (quān) chartam habes?
I have beautiful paper.	{	Est mihi charta pulchra.
	{	Pulchram chartam habeo.

Our, ours.

Your, yours (plural).

Nostēr, nostrā, nostrūm.

Vestēr, vestrā, vestrūm.

C. The possessive pronouns *noster* and *vester* are declined like *pulcher*. Thus:—

Nostēr, nostrā, nostrūm, our, ours.

	SINGULAR.			PLURAL.		
NOM.	nostēr	nostrā	nostrūm	nostrī	nostrae	nostrā
GEN.	nostrī	nostrae	nostrī	nostrōrūm	-ārūm	-ōrūm
DAT.	nostrō	nostrae	nostrō		nostrīs	
ACC.	nostrūm	nostrūm	nostrūm	nostrōs	nostrās	nostrā
VOC.	Like Nom.			Like Nom.		
ABL.	nostrō	nostrā	nostrō.	nostrīs.		

Have you our candlestick or his ?	Nostrúmne candēlábрум hábes án éjus (illius) ?
I have his.	Éjus (hábeo).
Has he his own hats or ours ?	Ūtrum ille ténét pīleos suòsmet án nóstros ?
He has ours.	Nóstros (ténét).
Which paper have you ?	Quám chártam hábes ?
I have that of our friends.	Familiáriúm nostròrum chártam há- beo.
How many are there of us ?	Quót (quám múltí) súmús ?

D. Obs. When *quot* or *quam multi* denotes the entire number, they do not admit the partitive genitive after them. The latter can only be put where in English we use *among*.

How many are there of you ?	Quót éstis ?
How many are there of them ?	Quót sunt illi ?
There are twenty of us, of you, of them.	Viginti súmús, éstis, súnť.
How many are there <i>among</i> us, <i>among</i> you, <i>among</i> them ?	Quót sunt nóstrum, véstrum, illò- rum ?
There are twelve <i>among</i> us, you, them.	Duódécim súnť nóstrum, véstrum, illòrum.

OF REDUNDANT NOUNS.

E. Redundant nouns are such as exhibit a superfluity of forms. This may take place in several ways :—

1. There may be two forms for the nominative and one only for the remaining cases ; as *arbōr* or *arbūs*, gen. *arbōris*, f., a tree ; *hōnōr* or *hōnōs*, gen. *hōnōris*, m., honor, &c., &c.

2. There may be one form for the nominative, and two forms of different declensions for the genitive and remaining cases ; as *laurūs*, gen. i & ūs, f., the laurel-tree* ; *cupressūs*, i & ūs, f., the cypress ; *ficūs*, i & ūs, f., the fig-tree ; *pīnūs*, i & ūs, f., the pine ; and *cōlūs*, i & ūs, f., a distaff. Among these may be included *jūgērūm*, i, n., a Roman acre, which has a redundant ablative : sing. *jūgērō* & *jūgēre*, pl. *jūgēris* & *jūgērībūs*† ; and the plural *īlīa*, the entrails, which in the gen. has *īlīum* & *īlōrum*, and in the dat. and abl. *īlībūs* & *īlīs*. *Vās*, gen. *vāsis*, n., a vessel, has its plural from the secondary form *vāsum*, i, n. :—*rāsa*, *vasōrum*, &c.

* The remaining cases are, Dat. *laurō*, Acc. *laurūm*, Voc. *laurē*, Abl. *laurō* and *laurū* ; Pl. Nom. *lauri* and *laurūs*, Gen. *laurōrum*, Dat. and Abl. *lauris*, Acc. *laurōs*, Voc. *lauri*. Other names of trees prefer the second declension, except *quercus*, which is entirely of the fourth.

† The forms of the second declension are to be preferred in prose.

3. One and the same noun may have two forms of different genders, but of the same declension. Such are:—

bācūlum,* i, n.	and	bācūlus, i, m.	a staff, stick.
baltēus, i, m.	"	baltēum, i, n.	girdle, belt.
callus, i, m.	"	callum, i, n.	hard flesh, callus.
cātillus, i, m.	"	cātillum, i, n.	a small dish.
cātinus, i, m.	"	cātinum, i, n.	a dish, platter.
clīpēus, i, m.	"	clīpēum, i, n.	a shield.
cūbītus, i, m.	"	cūbītum, i, n.	the fore-arm; a cubit.†
intūbus, i, m.	"	intūbum, i, n.	succory (a plant).
jūgūlum, i, n.	"	jūgūlus, i, m.	the collar-bone.
lūpinus, i, m.	"	lūpinum, i, n.	lupine (a plant).
pālātum, i, n.	"	pālātus, i, m.	the palate.
pāpȳrus, i, m. & f.	"	pāpȳrum, i, n.	the papyrus (reed).
pīlēum, i, n.	"	pīlēs, i, n.	sort of hat.
porrum, i, n.	"	porrus, i, m.	leek.

4. One and the same substantive may have two forms of different declensions, as:—

ālmōnia, ae, f.	and	ālmōnium, i, n.	aliment.
angīportus, ūs, m.	"	angīportum, i, n.	alley, lane.
arcus, ūs, m.	"	arcus,† i, m.	a bow; an arch.
buccīna, ae, f.	"	buccinum, i, n.	a horn, trumpet.
cingūlum, i, m.	"	cingula, ae, f.	a girdle, belt.
consortio, ōnis, f.	"	consortium, i, n.	partnership.
delphinus, i, m.	"	delphin, inis, m.	a dolphin.
elēphantus, i, m.	"	elēphās, antis, m.	an elephant.
essēdum, i, n.	"	essēda, ae, f.	a war-chariot.
hebdōmās, ādis, f.	"	hebdōmāda, ae, f.	a week.
jūventus, ūtis, f.	"	{ jūventa, ae, f. } { jūventās,§ ātis, f. }	(the age of) youth.
mendum, i, n.	"	menda, ae, f.	a fault, error.
pālumbēs, is, m. & f.	"	{ pālumbus, i, m. } { pālumba, ae, f. }	the ring-dove.
paupertās, ātis, f.	"	paupēriēs, ēi, f.	poverty.
pāvō, ōnis, m.	"	pāvus, i, m.	a peacock.
pēnum, i, n.	"	{ pēnus, ūs & i, m. & f. } { pēnus, ōris, n. }	provisions.
plebs, gen. plebis, f.	"	plēbēs, ēi, f.	the common people.
senectus, ūtis, f.	"	senecta,¶ ae, f.	old age.
tāpētē, is, n.	"	{ tāpētum, i, n. } { (tāpēs,) ētis, m. }	tapestry; carpet.

* In this list the form most generally in use is put first, without reference to gender.

† The measure is commonly denoted by *cubitus*, especially in the plural.

‡ The latter chiefly of the rainbow. But this noun may also be referred to case 2.

§ Chiefly in poetry:—youth personified.

|| The poetical form.

¶ This latter is poetical.

tōnītrus, ūs, m.	} and	tōnītrūm, i. n.	thunder.
tōnītrū, ūs, n.			
vespĕra, ae, f.	“ {	vesper(us), ĕri,* m.	} evening.
		vesper, ĕris, m.	

5. A number of feminine nouns have two forms, one of the first, the other of the fifth declension †:—

barbāria, ae,	and	barbāriĕs, ĕi, f.	barbarity.
dūrītĭa, ae,	“	dūrītĭĕs, ĕi, f.	hardness.
luxŭria, ae,	“	luxŭriĕs, ĕi, f.	profusion, luxury.
mācĕria, ae,	“	mācĕriĕs, ĕi, f.	a garden-wall.
mātĕria, ae,	“	mātĕriĕs, ĕi, f.	matter, materials.
mollitĭa, ae,	“	mollitĭĕs, ĕi, f.	suppleness, softness.
mŭria, ae,	“	mŭriĕs, ĕi, f.	salt liquor, brine.
segnitĭa, ae,	“	segnitĭĕs, ĕi, f.	sluggishness.

6. Verbal substantives of the fourth declension with a secondary form in *um*:—

cōnātus, ūs, m.	and	cōnātum, i. n.	an effort, attempt.
eventus, ūs, m.	“	eventum, i. n.	an issue, event.
praetextus, ūs, m.	“	praetextum, i. n.	an ornament, a pretext.
rictus, ūs, m.	“	rictum, i. n.	the jaws, open mouth.

F. Among redundant nouns we must include those which, in the plural, assume another gender and another form, partly in addition to the regular form. Such are:—

1. MASCULINES, which in the plural have an additional NEUTER form:—

jōcus, i, m.	a jest, joke;	pl.	jōci	and	jōca.
lōcus, i, m.	a place;	“	lōci †	“	lōca.
sibilus, i, m.	a whistling sound;	“	sibili	“	sibila. §
Tartŭrus, i, m.	the infernal region;	“	Tartāra	(only).	

2. FEMININES with an additional NEUTER form in the plural:—

carbŭsus, i, f.	a curtain, sail;	pl.	carbŭsi	and	carbŭsa.
margŭrita, ae, f.	a pearl;	“	margŭritae	“	margŭrita, -orum.
ostrĕa, ae, f.	an oyster;	“	ostrĕae	“	ostrĕa, -orum.

3. NEUTERS with plurals of different genders:—

balnĕum, i, n.	a bath;	pl.	balnĕa, n.	and	balnĕae, f.
coelum, i, n.	the sky, heavens;	“	coeli	(only), m.	

* Of this form there is only the Acc. *vespĕrum* and the Nom. commonly *vesper*, sometimes *vespĕrus*. The ablative is *vespĕre* and *vesperi*. But *vesper*, *ĕri*, m., the evening-star, is regular.

† But this form of the fifth declension is commonly used only in the Nom., Acc., and Abl.

‡ The masculine, chiefly of *places* or *passages* in books; the neuter, of localities proper.

§ *Sibili* denotes single or isolated whistling or hissing sounds, and *sibila* continued hissing (chiefly in poetry).

|| The latter more frequent, and in the sense of “public baths.”

dēlictum, i, n.	delight;	pl. dēliciae (only), f.
ēpulum, i, n.	a public banquet;	" epulae (only), f.
frēnum, i, n.	the bridle, rein;	" frēni, m. and frēna, n.
porrum,* i, n.	leek;	" porri (only), m.
rastrum, i, n.	a rake, harrow;	" rastri, m. and rastra, n.
sisēr, ēris, n.	skirwort (a plant);	" sisēres (only), m.

EXERCISE 21.

How many friends have you? — I have two good friends. — Have you eight good trunks? — I have nine. — Has your friend ten good brooms? — He has only three. — Has he two good ships? — He has only one? — How many hammers has the carpenter? — He has only four. — How many shoes has the shoemaker? — He has ten. — Has the young man ten good books? — He has only five. — Has the painter seven good umbrellas? — He has not seven, but one? — How many corks have I? — You have only three. — Has your neighbor our good bread? — He has not ours, but that of his brother. — Has our horse any hay? — It has some. — Has the friend of our tailor good buttons? — He has some. — Has he gold buttons? — He has no gold (buttons), but silver (ones). — How many oxen has our brother? — He has no oxen. — How many coats has the young man of our neighbors? — The young man of our neighbor has only one good coat, but that of your friend has three of them. — Has he our good rams? — He has them. — Have I his? — You have not his, but ours. — How many good rams have I? — You have nine.

EXERCISE 22.

Who has our silver candlesticks? — Our merchant's boy has them. — Has he our large birds? — He has not ours, but those of the great Irishman. — Has the Italian great eyes or great feet? — He has great eyes and great feet. — Who has great thread stockings? — The Spaniard has some. — Has he any cheese? — He has none? — Has he corn? — He has some. — What kind of corn has he? — He has good corn. — What kind of rice has our cook? — He has good rice. — What kind of pencils has our merchant? — He has good pencils. — Has our baker good bread? — He has good bread and wine. — Who has good cheese? — Our neighbor has some. — Has our tailor's friend some cloth? — He has some. — He has none. — What has he? — He has our bad coats. — Who is thirsty? — Nobody is thirsty; but the friend of our neighbor is sleepy. — Who has our iron knives? — The Scotchman has them. — Has he them? — He has them. — What kind of friends have you? — I have good friends. — Is the friend of our Englishman right? — He is neither right nor wrong. — Has he good little birds, and good little sheep? — He has neither birds nor sheep. — What has the Italian? — He has nothing.

* The singular *porrus*, m. is rarely used.

— Has our tailor's boy anything beautiful? — He has nothing beautiful, but something ugly. — What has he ugly? — He has an ugly dog. — Has he an ugly horse? — He has no horse. — What has our young friend? — He has nothing. — Has he a good book? — He has one? — Has he good salt? — He has none. — How many are there of us? — There are fifty of us. — How many are there among them? — There are a thousand among them. — How many are there of you? — There are twenty-five of us. — What sort of combs have you? — I have good combs.

Lesson XX. — PENSUM VICESIMUM.

<i>Much, a good deal.</i>	{ <i>Multūm</i> (with the gen.). <i>Multūs, ā, ūm.</i> <i>Permultūm</i> (a good deal). <i>Multi, ae, ā.</i>
<i>Many, a large number.</i>	{ <i>Multūm</i> (with the gen. pl.). <i>Non pauci, ae, ā.*</i> <i>Cōpia magna, ae, f.</i> (with the gen.).

A. Obs. The indefinite numeral *multus* is declined like *bonus*, and has the construction of adjectives. But instead of *multus* in agreement with its substantive, the neuter *multum* is often put partitively, and followed by the genitive, either singular in the sense of "much," or plural in the sense of "many." As

Much bread, money, sugar.	<i>Multum pānis, pecūniae, saccchūri.</i>
Many books, letters, candlesticks.	{ <i>Multi libri, multae epistolae, multa candelabra.</i> <i>Multum librōrum, epistolārum, candelabrōrum.</i>
Many men.	{ <i>Multi homīnes (or homīnum).†</i> <i>Cōpia (homīnum) magna.</i>
Many (i. e. men); many things.	<i>Multi; multa (neut. pl.) = res multae.</i>
Have you much good wine?	<i>Estne tibi (habēsne) multum vīni bōni?</i>
I have a good deal.	{ <i>Est mihi permultum.</i> <i>Permultum habeo.</i>

* *Non pauci* is negative: "not a few." — *Copia* or *multitudo* (gen. *-dinis*) *magna*, "a large force, body, or multitude." Besides these, *frequentes* is also used in the sense of "numerous."

† *Multi hominum* is the same as the English "many among men," "many of the human family."

Have you much of the money?	Estne tibi (habēsne) multum ejus pecuniae?
I have a good deal of it.	{ Est mihi ejus satis multum. Satis multum ejus habeo.
Too much.	{ Nimis, ā, ūm. Nimis multum, nimium (with the gen.).
Too many.	{ Nimis multa, ae, ā. Nimis multum or nimium (with the gen. pl.).
Too much bread, money, wine.	Nimis multum (nimium) panis, pecuniae, vini.
Too many men.	{ Nimis multi homines (hominum). Nimium hominum.
We.	Nos. (Lesson IX. B.)
We have.	{ Nobis est (pl. sunt). Nos habemus (tenemus).
We are.	Nos sumus.
We are hungry, thirsty.	(Nos) esurimus, sitimus.

B. Obs. The pronoun *nos*, like *ego*, *tu*, *ille*, &c., is commonly not expressed before the verb.

We are right (correct), wrong. (Nos) recte loquimur, (nos) erramus.

We have not much money. { Nobis non est multum pecuniae.
Non multum pecuniae habemus.

Ye or you (pl.).	Vos. (Lesson IX. B.)
Ye (or you) have.	{ Vobis est (pl. sunt). Vos habetis.
Ye (or you) are.	Vos estis.
Ye (or you) are hungry, thirsty.	(Vos) esurit, sitit.
Ye (or you) are right, wrong.	{ (Vos) recte loquimini. (Vos) erratis.
Ye (or you) are tired, sleepy.	(Vos) estis fessi, somnolosi.
Enough.	{ Satis, sat, adsatim (with the gen.); pl. satis multum, ae, ā.

C. Obs. The adverb *satis* is often employed substantively, like the pronouns *nil*, *quid*, *quantum*, *multum*, &c., and is followed by the genitive singular or plural. E. g.

Enough bread, money, sugar. Satis (sat) panis, pecuniae, sacchari.*

* *Satis* may, however, also stand adjectively; as *satis otium*, *satis consilium*, leisure, advice enough; so that we may likewise say, *Satis pecunia*, *saccharum*, *homines*, &c. — In questions, *satin'* for *satisne* is very common; as *Satin' salve?* Is all quite well? *Satin' plane audio?* Do I hear with sufficient distinctness?

Men enough.	{ Sāt (sātis) hómīnum.
	{ Sātis mūlti hómīnes.
Looking-glasses enough.	{ Sātis specūlōrum.
	{ Sātis mūlta spēcūla.
Have you money enough?	{ Ēstne tibi sātis pecūniāe?
	{ Habēsne sātis pecūniāe?
I have only a little, but (yet) enough.	{ Pārum tāntum hábeo, séd (támen) sātis.
Little.	{ Pārūm, paulūm (with the gen.).
	{ Pauxillum, pauxillulum.

D. Obs. The construction of the adverb *pārum* (*paulum*) is the same as that of *sātis*. *Pārum* is frequently used in the sense of "too little."

(But) little bread, money, sugar. Pārum (paulum) pānis, pecūniāe, saccari.

Only a little, not much, but little. { Nonnisi pārūm (*paulūm*).
 { Paulūm (*pārūm*) tantūm.
 { Nōn multūm. (All with the gen.)
A little (a small quantity). { Paulūm, paulūlūm, aliquidulūm, pauxillūm.

A little wine, salt, bread. Aliquāntulūm (paulūlūm) vīni, sālīs, pānis.

Have you a little sugar? { Ēstne tibi aliquāntulūm saccari?
 { Habēsne paulūlūm saccari?
 I have. { Est. — Hábeo.

You have but little courage. { Nōn est tibi multum animi.
 { Pārum tāntum hábes fortitudinis.

The courage (spirit, gallantry). Ánimus, i, m.; fortitūdo, inis, f.; virtus, ūtis, f.

A few, few. { Pauci, ae, ō (pl.).
 { Perpauci, ae, ō (quite few).

(A) few men. { Pauci hómīnes (hómīnum).
 { Pauci (*without homines*).

(A) few things. { Paucæ res or paucā (*neut. pl.*)
 Few men have money enough. { Pauci (hómīnes) sātis pecūniāe hábent.

I have only a few things. { Pauca tāntum hábeo.

Have you (ye) many friends? { Hübētisne multos amicos?

We have but few (of them). { Paucos tāntum (eōrum) habēmus.
 { Habēmus nōn nisi paucos.

Of them. { Eōrum, eārum, eōrum.

Has the stranger much money? { Habétne peregrinus multum pecūniāe?

He has but little (of it). { Pārum tāntum (ejus) hábet.
 { Nōn hábet (ejus) nisi pārūm
 { (pauxillum).

OF THE CLASSIFICATION OF SUBSTANTIVES.

E. Latin substantives are commonly divided into a number of general classes, of which some are peculiar to the language. The principle of division depends partly on their signification and partly on their derivation. These classes are : —

1. *Common Nouns*, or such as denote a genus or species comprehending a plurality of individuals or parts; as *hōmo*, a man; *ēquus*, a horse; *dōmus*, a house.

Among common nouns may be included the *names of materials*; as *aurum*, gold; *sāl*, salt; *argentum*, silver.

2. *Collectives*, or those which, though singular in form, are plural in signification; as *pōpūlus*, a people; *sēnātus*, a senate.

3. *Abstract Nouns*, or such as denote some *quality, activity, or mode of existence*; as *pulchritūdo*, -*nis*, beauty; *pīctas*, -*ātis*, f., piety; *infantia*, ae, f., infancy; *cursus*, -*ūs*, m., a course; *fūmes*, -*is*, f., hunger.

The majority of these substantives are formed from adjectives or verbs. Those derived from adjectives commonly end in *itas* (*ietas*), *ia*, *tudo*, *itia*, or *edo*; as *bōnus* — *bōnitas*, goodness; *vētus* — *vētustas*, oldness, age; *ēlēgans* — *ēlēgantia*, elegance; *miser* — *miseria*, misery; *longus* — *longitudo*, length; *justus* — *justitia*, justice; *dulcis* — *dulcedo*, sweetness.

4. *Proper Nouns*, or names of individuals, countries, and places; as *Cēsār*, *Cicēro*, *Virgīlius*; *Itālīa*, *Rōma*.

5. *Patronymics*, derived from proper names of persons, and indicative of extraction. These generally end in *ides* (*ides*, *ades*, *iades*) masculine, and in *is* (*ēis*, *ias*), *ine*, or *ione** feminine. E. g. *Prīamīdēs*, a son of Priam; *Lāertiādēs*, a son of Laertes; *Nērēis*, a daughter of Nereus; *Neptūnīnē*, a daughter of Neptune.

6. *Patrials* or *Gentiles*, derived from proper names of countries or places, and indicative of nationality; as *Anglus*, an Englishman; *Arabs*, an Arab; *Celta*, a Celt; *Trōs* (gen. *Trōis*), a native of Troy; *Trōūs*, -*ādīs*, f., a woman born at Troy; *Arpīnās*, -*ātīs*, a native of Arpinum.

The majority of Patrials are originally adjectives; as *Romānus*, a, um; *Syracusānus*, a, um; *Antīōchēnsis*, is, e; *Athēntēnsis*, is, e, &c.

* Patronymics in *dēs* and *nē* are of the first declension; as *Prīamīdes*, -*dae*, -*den*, -*de*, -*dī* (*dū*); *Neptūnīnē*, -*ēs*, -*ē*, -*en*, -*ē*, -*ē*. Those in *is* and *as*, of the third; as *Nērēis*, -*idīs* or -*idos*, &c.; *Thestias*, -*īdīs*, f., &c.

7. *Diminutives*, or such as convey the idea of littleness, and sometimes of endearment; as *fraterculus*, a little brother; *litterula*, a little (short) letter.

This class of substantives is very numerous in Latin. They are formed from other substantives, and end (according to the gender of their primitives) most commonly in *ulus*, *ula*, *ulum*, or *culus*, *cula*, *culum*; sometimes also in *ulus*, *a*, *um*; *ellus* (*illus*), *a*, *um*, or *unculus*, *a*, *um*. The following, formed from words already known to the learner, may serve as examples:—

<i>servulus</i> , i, m.	a little servant;	from	<i>servus</i> .
<i>hortulus</i> , i, m.	" garden;	"	<i>hortus</i> .
<i>puerulus</i> , }	" boy;	"	<i>puer</i> .
<i>puellus</i> , }			
<i>puellulus</i> , }			
<i>infantulus</i> , i, m.	" infant;	"	<i>infans</i> .
<i>capitulum</i> , i, n.	" head;	"	<i>caput</i> .
<i>opusculum</i> , i, n.	" work;	"	<i>opus</i> .
<i>chartula</i> , ac, f.	" paper;	"	<i>charta</i> .
<i>aedicula</i> , ac, f.	" house;	"	<i>aedes</i> .
<i>diēcula</i> , ac, f.	" while;	"	<i>dies</i> .
<i>curriculum</i> , i, n.	" chariot;	"	<i>currus</i> .
<i>corculum</i> , i, n.	" heart;	"	<i>cor</i> .
<i>corniculum</i> , i, n.	" horn;	"	<i>cornu</i> .
<i>ocellus</i> , i, m.	" eye;	"	<i>oculus</i> .
<i>libellus</i> , i, m.	" book;	"	<i>liber</i> .
<i>cultellus</i> , i, m.	" knife;	"	<i>culter</i> .
<i>cātellus</i> , }	" dog;	"	<i>canis</i> .
<i>cātulus</i> , }			
<i>filīolus</i> , i, m.	" son;	"	<i>filius</i> .
<i>filīola</i> , ac, f.	" daughter;	"	<i>filia</i> .
<i>pileolus</i> , i, m. }	" hat;	"	<i>pileus</i> (um).
<i>pileolum</i> , i, n. }			
<i>bacillum</i> , i, n.	" stick;	"	<i>baculum</i> .
<i>villum</i> , i, n.	" wine;	"	<i>vinum</i> .
<i>lāpillus</i> , i, m.	" stone;	"	<i>lapis</i> .
<i>hōmunculus</i> , i, m.	" man;	"	<i>homo</i> .
<i>dōmuncula</i> , ac, f.	" house;	"	<i>domus</i> .
<i>equūlcus</i> , i, m.	" horse;	"	<i>equus</i> .

8. *Amplificatives* (usually in o), which convey the notion of largeness and contempt; as *bucco*, *ōnis*, m. (from *bucca*, the cheek), a blubber-head; *nāso*, *ōnis*, m. (from *nāsus*, the nose), a man with a large nose.

9. *Verbal Nouns*, or such as are derived from verbs. These are either common or abstract; as *lector*, *ōris*, m., a reader; *audītor*, *ōris*, m., a hearer; *āmor*, *ōris*, m., love; *clāmor*, *ōris*, m., a clamor; *contemptiō*, *ōnis*, f., and *contemptus*, *ūs*, m., contempt; *gaudīum*, i, n., joy; *ornāmentum*, i, n., an ornament.

EXERCISE 23.

Have you much coffee? — I have only a little. — Has your friend much water? — He has a great deal. — Has the foreigner much corn? — He has not much. — What has the American? — He has much sugar. — What has the Russian? — He has much salt. — Have we much rice? — We have but little. — What have we? — We have much wine, much water, and many friends. — Have we much gold? — We have only a little, but enough. — Have you many boys? — We have only a few. — Has our neighbor much hay? — He has enough. — Has the Dutchman much cheese? — He has a great deal. — Has this man courage? — He has none. — Has that foreigner money? — He has not a great deal, but enough. — Has the painter's boy candles? — He has some. — Have we good letters? — We have some. — We have none. — Has the joiner good bread? — He has some. — He has none. — Has he good honey? — He has none. — Has the Englishman a good horse? — He has one. — What have we? — We have good horses. — Who has a beautiful house? — The German has one. — Has the Italian many pretty looking-glasses? — He has a great many; but he has only a little corn. — Has my good neighbor the same horse which you have? — He has not the same horse, but the same carriage. — Has the Turk the same ships that we have? — He has not the same; he has those of the Russians.

EXERCISE 24.

How many servants have we? — We have only one, but our brothers have three of them. — What knives have you? — We have iron knives. — What bag has the peasant? — He has a thread bag. — Has the young man our long (*longas*) letters? — He has them not. — Who has our pretty notes? — The father of the sailor has them. — Has the carpenter his nails? — The carpenter has his iron nails, and the hat-maker his paper hats. — Has the painter beautiful gardens? — He has some, but his brother has none. — Have you many glasses? — We have only a few. — Have you enough wine? — We have enough of it. — Has anybody my brooms? — Nobody has them. — Has the friend of your hatmaker our combs or yours? — He has neither yours nor ours; he has his. — Has your boy my note or yours? — He has that of his brother. — Have you my stick? — I have not yours, but that of the merchant. — Have you my gloves? — I have not yours, but those of my good neighbor.

EXERCISE 25.

Has your little servant my broom? — He has it not. — Who has my little paper? — Our neighbor's little son has it. — Has any one my little daughter's little book? — Nobody has your little daughter's little book, but somebody has her little carriage. — What has the little boy? — He has the little work of his friend. — Have you any little houses? — I have ten little houses, and six young (little) horses. — Who has my little stick? — Your little brother has it. — Is any one

sleepy? — The little daughter of the tailor is sleepy. — What has that little man? — He has his little gardens, and his little knives. — Is he a Roman? — No, sir, he is not a Roman, but an Arab. — Are you a Celt? — I am not a Celt, but a German. — How many little eyes has that child (*infantulus*)? — It has two. — How many little hats have you? — I have but one. — Who is right (correct)? — My little son is right. — Is any one wrong? — The young man (*adolescentulus*) is wrong.

Lesson XXI. — PENSUM UNUM ET VICESIMUM.

The pepper.	Pīpēr, ĕris, n.
The meat (flesh).	Cāro, <i>gen.</i> carnis, <i>f.</i>
The meat (food).	Cībūs, i, m.; esca, ae, <i>f.</i>
The vinegar.	Ācētum, i, n.; vinum ācidum, i, n.
The beer.	Cerevisia (cervisia), ae, <i>f.</i>
The shirt.	*Indūstum, i, n.; tūnica lintēa, ae, <i>f.</i>
The leg.	Crūs, <i>gen.</i> crūris, n.; pēs, pēdis, m. (the foot).
The head.	Cāpūt, Itis, n.
The head (i. e. natural talent).	Ingēnium, i, n.; indōles, is, <i>f.</i>
The arm.	Bracchium, i, n.
The heart.	Cōr, <i>gen.</i> cordis, n.
The heart (i. e. soul)	Pectūs, ōris, n.; ānīmus, i, m.
The month.	Mensis, is, m.
The work.	Ōpūs,* ĕris, n.
The volume.	Vōlūmēn, īnis, n.; tōmus, i, n.
The florin.	*Flōrēnus, i, m.
The dollar (crown).	*Thālērūs, i, m.
The kreutzer (a coin).	*Kreutzērus, † i. m.
The shilling.	*Schillingus, i, m.

A few, some few.

{ *Aliquod* (indeclinable).
Nonnulli, ae, ā.
Pauci, ae, ā; *perpauci*, ae, ā (very few).

A. Obs. The proper equivalent for the English "few" is *pauci*, ae, ā, and is opposed to "many." — Instead of this, *nonnulli* and *aliquot* may be used in the sense of "some, some few, several."

* This word, like the English, signifies both *work* or *labor* in general, and also a literary production.

† I put these modern coins with a Latin termination, instead of the more inconvenient circumlocution *numus nomen gerens kreutzer, schilling*.

Have you a few books?	{ SÚntne tibi áliquot líbri ?
	{ Hábēsne áliquot líbros ?
I have a few (some few).	{ SÚnt mibi áliquot.
	{ Nonnúllos hábeo.
He has a few.	{ SÚnt éi áliquot (nonnúlli).
	{ Nonnúllos (áliquot) hábet.
I have only (but) a few knives.	{ Pauci tántum cúltri mibi sÚnt.
	{ Cúltros hábeo nŏn nÍsi paucos.
You have only a few.	{ Pauci modo (tántum) tibi sÚnt.
	{ Hábes nŏn nÍsi paucos.
Few men.	{ Pauci hómínes, pauci.
Few things.	{ Paúcae res, paúca (n. pl.).
Very few (men), things.	{ Perpauci, perpaúca.
Other, the other, another.	{ Altĕr, ĕra, ĕrŭm (of two).
	{ Áltĭus, ā, ŭl (of several).

B. Obs. *Altĕr* is opposed to *ŭnus* or another *alter*, and signifies *the other of two*. *Áltĭus*, on the other hand, is applied to several or many, and is *another* (of many). These words are thus inflected:—

S. altĕr, the other.			P. altĕri, the others.		
NOM. altĕr	altĕrā	altĕrŭm	altĕri,	altĕrac,	altĕrā
GEN.	altĕrius		altĕrŏrŭm	altĕrārŭm	—ŏrŭm
DAT.	altĕri			altĕris	
ACC. altĕrŭm	altĕrām	altĕrŭm	altĕrŏs	altĕrās	altĕrā
VOC. altĕr	altĕrā	altĕrŭm	altĕri	altĕrac	altĕrā
ABL. altĕrŏ	altĕrā	altĕrŏ.		altĕris.	

S. áltĭus, another.			P. áltĭi, others.		
NOM. áltĭus	áltĭā	áltĭŭd	áltĭi	áltĭae	áltĭā
GEN.	áltĭus		áltĭŏrŭm	—ārŭm	—ŏrŭm
DAT.	áltĭi			áltĭis	
ACC. áltĭŭm	áltĭām	áltĭŭd	áltĭŏs	áltĭūs	áltĭā
VOC. áltĭus	áltĭā	áltĭŭd	áltĭi	áltĭae	áltĭā
ABL. áltĭŏ	áltĭā	áltĭŏ.		áltĭis	

The other horse (of two).	{ Alter équus.
	{ Alter equŏrum or ex équis.
The other horses (of two troops).	{ Équi altĕri.
Another horse.	{ Áltĭus équus.
Other horses.	{ Áltĭi équi.
Another thing.	{ Rĕs áltĭa, (or simply) áltĭud. (Lesson XV. H.)
	{ Rĕs áltĭae, (or simply) áltĭa.
Other things.	{ Éstne tibi áltĭus équus ?
Have you another horse ?	{ Hábēsne áltĭum équum ?
	{ Ést mibi áltĭus.
I have another.	{ Hábeo áltĭum.

Have you the other horse ?	{	Estne tibi alter equorum ?
I have it not.	{	Habēsne altērum ex equis ?
		Nōn est. Nōn habeo.
		NOM. ACC.
No (none) other.	{	MASC. nullūs āliūs nullūm āliūm.
	{	FEM. nullā āliā nullām āliām.
	{	NEUT. nullūm āliūd nullūm āliūd.
No other.	{	MASC. nulli ālii nullōs ālios.
	{	FEM. nullae āliae nullās āliās.
	{	NEUT. nullā āliā nullā āliā.
I have no other horse.	{	Est mīhi nullus equus ālius (or
	{	aliōrum equōrum).
I have no other.	{	Ālium equum nullum habeo.
	{	Mīhi est ālius (āliōrum) nullus.
	{	Ālium nullum habeo.
Have you other horses ?	{	Nūm tibi sūnt equi ālii ?
	{	Nūmquid habēs equos ālios ?
I have no others.	{	Sūnt mīhi ālii nulli.
	{	Nūllos ālios habeo.
I have some others.	{	Sūnt mīhi ālii quidam.
	{	Nonnūllos ālios habeo.
Has he another shirt ?	{	Estne ei indūsium āliud ?
	{	Habētne (ille) indūsium āliud ?
He has another.	{	Est (ei āliud).
	{	Hābet āliud.
He has no other.	{	Est ei āliud nullum.
	{	Nullum āliud hābet.

C. Obs. When the words *alter* and *alius* are repeated in opposition to each other, the first *alter* signifies "the one," and the second "the other"; and the first *alius* "one," and the second "the other."

The one hates the other.	Alter (or unus) altērum ōdit.
One (of many or of two parties) hates the other.	Ālius ālium ōdit.
They hate each other.	Ālii ālios odērunt.
It is one thing to asperse and another to accuse.	Āliud est maledicere āliud accusare.

The rest (the others).

Have you the other (the rest of the) horses ?	{	Sūntne tibi equi ceteri ?
I have them not.	{	Habēsne equos ceteros (rēliquos) ?
		Nōn sūnt. Nōn habeo.
What have the rest (the others) ?	{	Quid hābent ceteri ?
	{	Quid est ceteris (rēliquis) ?
They have nothing.		Nihil hābent.
Has he the other things (i. e. the rest, remainder) ?		Ān hābet cetera (rēliqua) ? (Vide Lesson XV. H.)
He has them not.		(Ea) nōn hābet.

OF ORDINAL NUMERALS.

D. Ordinal numerals contain the answer to the question *Quōtūs, ā, ūm?* "Which of a certain number, rank, or place?" as *primus*, the first; *secundus*, the second; *decimūs*, the tenth. They are all of them adjectives of the first and second declensions, and inflected like *bōnus*, *a, um*. Examples:—

Have you the first or the second book?	{ Estne tibi liber primus an secundus?
	{ Utrum librum habes primum an secundum?
I have the third.	{ Est mihi tertius.
	{ Tertium habeo.
Which volume have you?	{ Quotum est tibi volumēn?
	{ Quotum volumēn habes?
I have the fifth.	{ Est mihi quintum.
	{ Quintum habeo.
Which note have you?	{ Quota est tibi schedula?
	{ Quotam schedulam habes?
I have the fifth.	{ Est mihi quinta.
	{ Habeo quintam.
Which is the hour (of the day)?	{ Quota hora est?
It is ten o'clock (the tenth).	{ Hora decima est.*
What day of the month is it?	{ Quotus est dies mensis?
It is the sixth.	{ Sextus est.
	{ Dies est mensis sextus.

E. Adverbial numerals correspond to the question *Quōtīens?* or *Quōtīēs?* "How many times?" The answer then is either, generally, *tōtīens* (or *tōtīēs*), so many times; *aliquōtīens* (or *-ēs*), several times; or definitely, *semel*, once; *bis*, twice; *decies*, ten times, &c.

F. The following table exhibits a list of the ordinals of the Latin language, and of the corresponding adverbial numerals:—

ORDINALS.		NUMERAL ADVERBS.	
1.	{ primus, ā, ūm, the first.	semel,	once.
	{ prior, prius, ōris, (of two).		
2.	{ secundus, a, um, the second.	bis,	twice.
	{ alter, ēra, ērum (of two).		

* Among the ancient Romans the tenth hour was *four* o'clock, P. M., the first being our six, A. M. The division of the days of the month was likewise different from ours (as will be shown hereafter). In writing and speaking the Latin, however, it is now customary to follow the modern method. It is necessary to add here, that "at an hour," "on a day" (or, more generally, "time when"), must be put in the ablative; as *horā primā*, at one o'clock; *tertio Aprilis*, on the third of April. A date may be written thus:—*Romae, tertio Octobris, a. p. Chr. MDCCCLVI.*; Rome, October 3d, 1856.

ORDINALS.		NUMERAL ADVERBS.	
3.	tertius, a, um, <i>the third.</i>	tēr,	<i>thrice.</i>
4.	quartus, a, um, <i>the fourth.</i>	quātēr,	<i>four times.</i>
5.	quintus, a, um, <i>the fifth.</i>	quinqlē,	<i>five times.</i>
6.	sextus, a, um, <i>the sixth, &c.</i>	sexlē,	<i>six times, &c.</i>
7.	septimus, a, um.	septlē.	
8.	octāvus, a, um.	octlē.	
9.	nōnus, a, um.	nōvlē.	
10.	dēcimus, a, um.	dēclē.	
11.	undēcimus, a, um.	undēclē.	
12.	dūōdēcimus, a, um.	dūōdēclē.	
13.	tertius dēcimus, a, um.	terdēclē or trēdēclē.	
14.	quartus dēcimus, a, um.	quaterdēclē or quattuordēclē.	
15.	quintus dēcimus, a, um.	quinqlesdēclē or quindēclē.	
16.	sextus dēcimus, a, um.	sexiesdēclē or sēdēclē.	
17.	septimus dēcimus, a, um.	septiesdēclē.	
18.	{ octāvus dēcimus, a, um.	octiesdēclē.	
	{ dūōdevicēsīmus, a, um.	dūōdeviclē.	
19.	{ nōnus dēcimus, a, um.	nōviesdēclē.	
	{ undēvicēsīmus, a, um.	undēviclē.	
20.	{ vicēsīmus, a, um. }	viclē.	
	{ vigēsīmus, a, um. }		
21.	{ vicēsīmus primus,* a, um.	sēmcl et viclē.	
	{ ūnus et vicēsīmus, a, um.	viclē (et) sēmcl.	
22.	{ alter et vicēsīmus, a, um.	bis et viclē.	
	{ vicēsīmus et alter, a, um.	viclē (et) bis.	
23.	{ tertius et vicēsīmus, a, um.	tēr et viclē.	
	{ vicēsīmus tertius, a, um.	viclē (et) tēr.	
28.	{ vicēsīmus octāvus, a, um.	octlē et viclē.	
	{ dūōdētricēsīmus,† a, um.	viclē (et) octlē.	
29.	{ nōnus et vicēsīmus, a, um.	nōvlē et viclē.	
	{ undētricēsīmus, a, um.	viclē (et) nōvlē.	
30.	{ tricēsīmus, a, um. }	triclē.	
	{ trigēsīmus, a, um. }		
40.	quadrāgēsīmus, a, um.	quadrāglē.	
50.	quinqūgēsīmus, a, um.	quinqūaglē.	
60.	sexāgēsīmus, a, um.	sexāglē.	
70.	septuāgēsīmus, a, um.	septuāglē.	
80.	octōgēsīmus, a, um.	octōglē.	

* The rule respecting the juxtaposition of ordinals is, that *either the smaller numeral should precede the greater* WITH "et," or *the greater the smaller* WITHOUT "et," as in this instance. To this, however, those from 13 to 19 must be regarded as exceptions, *tertius decimus* or *tertius et decimus*, &c. being here the only admissible forms. For 21st, *Ūnus et vicēsīmus*, fem. *Ūna et vicēsīma* (or, contracted, *unetvicēsīma*), are more common than *PRIMUS et vicēsīmus*, &c. So also *ALTER et vicēsīmus* (*tricēsīmus*, *quadrāgēsīmus*, &c.) better than *SECUNDUS et vicēsīmus*, &c.

† For 28, 38, &c., 29, 39, 99, &c., the subtractive expressions *dūōdētricēsīmus*, *dūōdēquadrāgēsīmus*, &c., *undētricēsīmus*, *undēquadrāgēsīmus*, *undēcentēsīmus*, &c., are used, without any change of *duo* or *un*, precisely as in cardinals.

ORDINALS.

90.	nōnāgēsīmus, ā, ūm.
100.	centēsīmus, a, um.
200.	dūcentēsīmus, a, um.
300.	trēcentēsīmus, a, um.
400.	quādringentēsīmus, a, um.
500.	quingentēsīmus, a, um.
600.	sexcentēsīmus, a, um.
700.	septingentēsīmus, a, um.
800.	octingentēsīmus, a, um.
900.	nongentēsīmus, a, um.
1,000.	millēsīmus, a, um.
2,000.	bis millēsīmus, a, um.
3,000.	tēr millēsīmus, a, um.
10,000.	dēcīēs millēsīmus, a, um.
100,000.	centīēs millēsīmus, a, um.
1,000,000.	dēcīēs centīēs millēsīmus, a, um.

NUMERAL ADVERBS.

nongīēs, <i>ninety times.</i>
centīēs.
dūcentīēs.
trēcentīēs.
quādringentīēs.
quingentīēs.
sexcentīēs.
septingentīēs.
octingentīēs.
nongentīēs.
millīēs.
bis millīēs.
tēr millīēs.
dēcīēs millīēs.
centīēs millīēs.
millīēs millīēs.

EXERCISE 26.

Have you a few knives? — I have a few. — Have you many rams? — I have only a few. — Has the friend of the great painter many looking-glasses? — He has only a few. — Have you a few florins? — I have a few. — How many florins have you? — I have ten. — How many kreutzers has your servant? — He has not many, he has only two. — Have the men the beautiful glasses of the Italians? — The men have them not, but we have them. — What have we? — We have much money. — Have you the carriage of the Dutchman or that of the German? — I have neither the one nor the other. — Has the peasant's boy the fine or the ugly letter? — He has neither the one nor the other. — Has he the gloves of the merchant or those of his brother? — He has neither the one nor the other. — Which gloves has he? — He has his own. — Have we the horses of the English or those of the Germans? — We have neither the one nor the other. — Have we the umbrellas of the Spaniards? — We have them not; the Americans have them. — Have you much pepper? — I have only a little, but enough. — Have you much vinegar? — I have only a little. — Have the Russians much meat? — The Russians have a great deal, but the Turks have only a little. — Have you no other pepper? — I have no other. — Have I no other beer? — You have no other. — Have we no other good friends? — We have no others. — Has the sailor many shirts? — He has not many; he has only two. — Have you a wooden leg? — I have not a wooden leg, but a good heart. — Has this man a good head? — He has a good head and a good heart. — How many arms has that boy? — He has only one; the other is of wood. — What kind of head (i. e. talents) has your boy? — He has a good head.

EXERCISE 27.

Which volume have you? — I have the first. — Have you the second volume of my work? — I have it. — Have you the third or the

fourth book? — I have neither the one nor the other. — Have we the fifth or sixth volume? — We have neither the one nor the other. — Which volume have we? — We have the seventh. — What day of the month is it? — It is the eighth. — Is it not (*nonne*) the eleventh? — No, sir, it is the tenth. — Have the Spaniards many crowns? — The Spaniards have only a few; but the English have a great many. — Who has our crowns? — The French have them. — Has the youth much head (i. e. talent)? — He has not much head, but much courage. — How many arms has the man? — He has two. — How many shirts has he? — He has only two. — He has six good and ten bad (ones).

EXERCISE 28.

Have you the crowns of the French or those of the English? — I have neither those of the French nor those of the English, but those of the Americans. — Has the German a few kreutzers? — He has a few. — Has he a few florins? — He has six of them. — Have you another stick? — I have another. — What other stick have you? — I have another iron stick. — Have you a few gold candlesticks? — We have a few. — Have these men vinegar? — These men have none, but their friends have some. — Have our boys candles? — Our boys have none, but the friends of our boys have some. — Have you some other bags? — I have no others. — Have you any other cheeses? — I have some others. — Have you other meat? — I have no other. — Has your friend many other books? — He has but very few others. — How many shillings has that boy? — He has only five. — Have you the other horse? — I have it not. — Have they the other (the rest) of the books? — They have them. — Have you the other things (the remainder)? — I have it not. — What is the hour? — It is twelve o'clock. — Is it not five? — No, sir, it is only four.

Lesson XXII. — PENSUM ALTERUM ET VICESIMUM.

The part, portion.	<i>Para, gen. partis, f.</i>
The volume, tome.	<i>Volumen, inis, n.</i>
	<i>Tomus, i, m.</i>
Have you the first or third tome of my work?	<i>Utrum operis mei tomum habes primum an tertium?</i>
I have both.	<i>Ambos (utrumque) habeo.</i>
Both.	<i>Ambō, ambae, ambō.</i>
	<i>Uterquē, utrūquē, utrumquē.</i>

A. Obs. *Ambō* is "both," considered as united; *uterque*, "both" in the sense of "each of the two," "the one as well as the other." The former is inflected like *duo*, and the latter like *uter*. (Cf. Lesson XII. A.) Thus:—

G 9

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>both</i>	ambō	ambae	ambō
GEN.	<i>of both</i>	ambōrūm	ambārūm	ambōrūm
DAT.	<i>to both</i>	ambōbūs	ambābūs	ambōbūs
ACC.	<i>both</i>	ambōs (ambō)	ambās	ambō
VOC.	<i>O both</i>	ambō	ambae	ambō
L.	<i>with both</i>	ambōbūs	ambābūs	ambōbūs.

		SINGULAR.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	ūterquē	utrāque	utrumquē
GEN.		utrūsqūē	
DAT.		utriquē	
ACC.	utrumquē	utramque	utrumquē
VOC.	uterquē	utrāquē	utrumquē
ABL.	utrōquē	utrāquē	utrōquē.
		PLURAL.	
NOM.	utriquē	utraequē	utrāquē
GEN.	utrōrumquē	utrārumquē	utrōrumquē
DAT.		utrisquē	
ACC.	utrosquē	utrasquē	utrāquē
VOC.	utriquē	utraequē	utrāquē
ABL.		utrisquē.	

REMARKS.

1. *Ambō*, like *duō*, *trēs*, *dūcenti*, &c., is a natural plural, and consequently wants the singular.

2. *Uterque*, although involving a plural signification, is commonly put in the singular; as *uterque polus*, both poles; *utrāque fortuna*, both good and bad fortune; *uterque pārens*, both parents. Sometimes, however, also in the plural; as *utrique Dionysii*, both the Dionysiiuses; *utrāque oppīda*, both towns.

3. The plural *utrique* is regularly used, when two parties or collective bodies are spoken of; as *Ūtrique* (i. e. *plebs et senatus*) *victoriā crudeliter exercebant*, They both (i. e. the people and the senate) made a cruel use of their (respective) victories.

4. The remaining correlatives of *ūter*, "which of (the) two?" are: *altēr*, "the one of two," or "the other" (Lesson XXI. B.); *altērūter*, "one or other of two," "the one or the other"; *neuter*, "neither of the two"; *ūtervis* and *uterlibet*, "any one of the two you please," "either of the two." All these compounds of *uter* are inflected like the simple pronoun, except *alterūter*, of which either both components are declined separately, as *alter ūter*, *altēra utra*, *altērūm utrum*, gen. *altērīus utrius*, &c., or the last only, as *altērūter*, *altērutra*, *altērutrūm*, gen. *altērutrīus*, &c.

Have you my book or my paper?

I have both.

Ūtrum hābes mēum lībrum an mēam chārtam?

Ambū (utrūmque) hābeo.

B. RULE.—An adjective, participle, or pronoun, belonging to two or more nouns, is generally put in the plural. Its gender is determined according to the following rules:—

1. When the substantives are of *the same gender*, the adjective, participle, or pronoun agrees with them in gender. E. g. *Pater mihi et frater mortui sunt*, My father and brother are dead. *Soror ejus et mater mortuae sunt*, His sister and mother are dead.

2. When substantives denoting *living beings* are of *different genders*, the adjective is masculine rather than feminine, and feminine rather than neuter. E. g. *Pater mihi et mater mortui sunt*, My father and mother are dead. *Soror tua et ejus mancipium (neut.) inventae sunt*, Your sister and her slave have been found.*

3. When substantives denoting *inanimate objects* are of different genders, the adjective is neuter. E. g. *Libros atque mensas multa pulchraque habeo*, I have many fine books and tables. *Labor voluptasque dissimilia naturae sunt*, Labor and pleasure are naturally unlike.

4. When there is a *mixture* of animate and inanimate objects, the adjective either assumes the gender of the animate object, or is put into the neuter. E. g. *Familios et domos bonos multosque habeo*, I have good servants and houses, and many of them. *Canes mihi et cornua venatica multa eaque bona sunt*, I have many dogs and hunting-horns, and those good ones.

5. The adjective, however, frequently agrees (in gender, number, and case) with the nearest noun, and is understood with the rest. E. g. *Amor tuus ac judicium (sc. tuum) de me*, Your affection and (your) opinion of me. *Libros atque mensas multas easque pulchras habeo*.

Which of us (of you, of them)	Ūter nōstrum (véstrum, eōrum)
two has that book?	líbrum illum hábet?
Neither of us (of you, of them)	Neúter nōstrum (véstrum, eōrum)
has it.	éum hábet.
One or the other of us (of you, of them) has it.	Álterúter nōstrum (véstrum, eōrum) éum hábet.
Both of us (of you, of them) have it.	Ūterque nōstrum (véstrum, eōrum)
	éum hábet.
Which of the two books have you?	Nōs (vōs, illi) ámbo éum hábent.
	Ūtrum† líbrum (librōrum) hábés?
I have either, neither, both, of them.	Alterútrum, neútrum, utrúmque eōrum (éos ámbos) hábeo.
Which of the two pens has your brother?	Ūtram hábet fráter tuús pénnam (pennārum)?

* *Inventae*, if the slave is a female, but *inventi* if a male.

† From this we must distinguish the interrogative *útrum*, which has no influence upon the construction of other words, except as the sign of a double question.

He has both.	{ Utrámque (utrásque) hábet. Ámbas hábet.
Have you my light or my stick?	Utrúmne hábes méum lúmen án bácúlum?
I have them both?	{ Utrámque (útraque) hábeo. Hábeo éa ámbo.
Which of the two sets of books have you?	Útri súnť tibi líbri (librôrum)?
I have both.	Utrique. (Vide A. Rem. 3.)
Still, yet.	Etiámnũm, adhũc * (adverbs).
Some or any more.	{ SING. Etiámnũm (adhũc) álquantũm. PLUR. Etiámnũm (adhũc) álquõť (or álquõs, -quås, -quã).
Left, remaining.	Rẽlquĩs, ã, ũm.
Some or any more bread, money, wine.	{ Etiámnũm (ádhuc) álquántum pã- nis, pecúnlae, vini. Álquántum pãnis, pecúnlae, vini rẽlquũm.
Some or any more books, letters, glasses.	{ Ádhuc (etiámnũm) álquõť líbros, epístolas, vása vitrẽa. Álquõť líbros rẽlquõs. Álquas epístolas rẽlquas. Álqua vása vitrẽa rẽliqua.
Have you any more wine, water, bread (left)?	{ Éstne tibi ádhuc álquántum vini, áquae, pãnis? Hábẽsne álquántum vini, áquae, pãnis rẽlquũm?
I have some more (left).	{ Ést mihĩ ádhuc álquántum. Hábeo nonnúllum rẽlquũm.
Has he any more books?	{ Écqui tibi súnť ádhuc (etiámnũm) líbri? Hábẽsne álquõť (álquõť) líbros rẽlquõť?
I have some more (left).	{ Súnť mihĩ ádhuc álquõť. Hábeo nonnúllos rẽlquõs.
Have I any more candlesticks?	{ Écqua (númqua) mihĩ súnť ádhuc candẽlábra? Án ego álquõť candẽlábra rẽliqua hábeo?
You have no more (left).	{ Núlla (nõn) súnť. Núlla rẽliqua hábes.
Not any more, no more.	{ Nihĩ amplius (with the gen.). Nullũs (ã, ũm) rẽlquĩs (ã, ũm).

* The primary signification of *adhuc* (= *ad* + *huc*) is "hitherto," "thus far," "as yet." There is good authority, however, for its secondary senses of *praeterea*, "besides," and *etiámnũm*, "yet," "as yet," "still."

Has he any more bread, water, vinegar?	{ Númquid ést éi ádhuc pânis, áquae, acéti?
	{ Núm ille aliquántum pânis, áquae, acéti réliquum hábet?
He has no more (left).	{ Ést éi níhil réliquum.
	{ Níhil éjus ámplius hábet.
I have no more books.	{ Líbri míhi núlli réliqui súnt.
	{ Níhil ámplius librôrum hábeo
I have no more letters.	{ Epístôlae míhi núllae réliquae súnt.
	{ Níhil ámplius epistolârum hábeo.
I have no more looking-glasses.	{ Spécûla míhi núlla réliqua súnt.
	{ Níhil speculôrum ámplius hábeo.
<i>Not much more (left).</i>	{ <i>Pârum (paulum) réliquum.</i>
	{ <i>Non (haud) multum ámplius (with the gen. sing. and pl.)</i>
<i>Not many more (left).</i>	{ <i>Non multi (ae, ã) réliqui (ae, ã).</i>
<i>(Only a few left).</i>	{ <i>Nonnisi pauci (ae, ã) réliqui (ae, ã).</i>
Have you much more wine?	{ Númquid ést tibi ádhuc múltum vini?
	{ Núm múltum hábes vini réliquum?
I have not much more.	{ Ést míhi éjus réliquum nõn nísi pârum.
	{ Haúd múltum ámplius hábeo.
Have you many more books?	{ Núm tibi etiánnum múlti líbri súnt?
	{ Núm líbros múltos ádhuc hábes réliquos?
I have not many more.	{ Paúci tántum míhi réliqui súnt.
	{ Nõn múltos réliquos hábeo.
Has he one more book?	{ Éstne éi ádhuc únus líber réli- quus?
	{ Hábetne etiánnum únum líbrum?
He has one more good book.	{ Ést éi ádhuc únus líber bónu <i>s</i> ré- liquus.
	{ Hábet etiánnum únum líbrum bó- num.
Have we a few more knives?	{ Habemúsne ádhuc áliquot líbros (réliquos)?
We have a few more.	{ Habémus (ádhuc) nonnúllos réli- quos.
Have they any more letters?	{ Écquae síis ádhuc súnt epístôlae?
They have a few (some) more.	{ Súnt síis ádhuc áliquot.
	{ Hábent nonnúllas réliquas.
Has he a few good goblets (left)?	{ Súntne éi ádhuc áliquot bóna pó- cûla?
	{ Hábetne nonnúlla bóna pó <i>cûla</i> ré- liqua?

He has a few more (left). { *Sunt ei adhuc aliquot.*
 { *Habet nonnulla reliqua.**

EXERCISE 29.

Which volume of his work have you? — I have the second. — How many tomes has this work? — It has three. — Have you my work, or that of my brother? — I have both. — Has the foreigner my comb or my knife? — He has both. — Have you our bread or our cheese? — I have both. — Have you my glass or that of my friend? — I have neither the one nor the other. — Have we any more hay? — We have some more. — Has our merchant any more pepper? — He has some more. — Has he any more candles? — He has some more. — Have you any more coffee? — We have no more coffee, but we have some more vinegar. — Has the German any more water? — He has no more water, but he has some more meat. — Have we any more gold ribbons? — We have no more gold ribbons, but we have some more silver (ribbons). — Has our friend any more sugar? — He has no more. — Have I any more beer? — You have no more. — Has your young man any more friends? — He has no more.

EXERCISE 30.

Has your brother one more horse? — He has one more. — Have you one more? — I have one more. — Has the peasant one more ox? — He has one more. — Have you a few more gardens? — We have a few more. — What have you more? — We have a few good ships, and a few good sailors more. — Has our brother a few more friends? — He has a few more. — Have I a little more money? — You have a little more. — Have you any more courage? — I have no more. — Have you much more money? — I have much more, but my brother has no more. — Has he enough salt? — He has not enough. — Have we buttons enough? — We have not enough. — Has the good son of your good tailor buttons enough? — He has not enough. — Which of you two has some money left? — Neither of us has any left. — One or the other of us has a good deal of it left. — Has the sailor my stick or my sack? — He has neither (*neutrum*) of the two. — Have you my hat or my coat? — I have both. — Which of you (three) has my paper? — I have it not. — Has the youth anything left? — He has nothing left. — Have you many more candles? — I have not many more.

* Instead of *reliquus* (*a, um*) *est*, and *reliqui* (*ae, a*) *sunt*, the compounds of *sum*, *superest* and *supersunt*, may be employed in a similar sense. E. g. *Superestne tibi aliquantum aquae, vini, pecuniae?* — *Superest.* — *Non superest.* — *Libri mihi multi iique boni supersunt,* &c.

Lesson XXIII. — PENSUM TERTIUM ET VICESIMUM.

<i>As much — as.</i>	{ <i>Tām mūltam — quām (mūltūm).</i> <i>Tantūm — quantūm* (quām), (with the gen.).</i>
<i>As many — as.</i>	{ <i>Tām multī, ae, a — quām multī, ae, a.</i> <i>Tōt (indecl.) — quōt (indecl.).</i>
As much bread as wine.	<i>Tantum (tām mūltum) pānis, quāntum (quām mūltum or quām) vīni.</i>
As many men as children.	{ <i>Tōt hómīnes quōt† libēri.</i> <i>Tām multī hómīnes, quām (multī) libēri.</i>
Have you as much gold as silver?	<i>Habēsne tantum auri, quāntum (quām) argēnti?</i>
I have as much of the former as of the latter.	<i>Habeo tantum illius, quāntum (quām) huius.</i>
I have as much of the one as of the other.	<i>Tantum ex (de) altēro (úno), quām ex (de) altēro habeo.</i>

A. Obs. The partitive relation denoted by the English “of” is in Latin expressed either by the genitive or by the prepositions *e, ex,* or *de* with the ablative.

Have you as many hats as coats?	<i>Habēsne tót pilēos quōt tógas?</i>
I have as many of these as of those.	<i>Tót (tām multas) illórum, quōt (quām multas) hārum habeo.</i>
I have as many of the one as of the other.	<i>Habeo tām multas (tót) ex únīs, quām multos (quōt) ex altēris.†</i>
Have you as many (wine-) glasses as goblets?	<i>Súntne tibi tót (tām multī) scýphi, quōt (quām multa or quām) pócula?</i>

* In a similar manner the Romans say, *tantus — quantus*, as great — as; *talis — qualis*, such — as; *tóties — quóties*, as many times — as, &c. Words thus corresponding with each other are called *correlatives*.

† *Tot — quot, tantum — quantum* are more frequent than *tam multi*, &c. The Romans are fond of inverting the logical order of these clauses, and of saying *quot — tot, quantum — tantum*, &c., and sometimes the *tot, tantum*, &c. is entirely suppressed; as *Cras et quot dies* (= *tot dies, quot*) *erimus in Tusculano*, To-morrow and as many days as we shall be in Tusculanum.

‡ “The former” of two persons or things is commonly expressed by *ille*, and sometimes also (especially when two persons are spoken of) by *prior*, m. & f., *prius*, gen. *prioris*. “The latter” may then be either *hic* or *posterior*, m. & f., *posterius*, n., gen. *posterioris*. “The one” may be expressed by *alter* or *unus*, “the other,” by *alter* or *ille*. The words may thus be used in every gender and in any of their cases, singular and plural. The plural *unī — alteri* is here employed precisely like *utrique* of Lesson XXI. *A. Rem. 3.*

I have quite as many of the one as of the other. *Súnt mīhi tótīdem ex áteris, quót ex áteris or illis.*

Quite (or just) as many — as.

Tótīdēm (indecl.) — *quō.*

Quite (or just) as much — as.

Tantundēm (or *tantundēm*) — *quantū.*

B. Obs. *Tōtīden* is a compound of *tot* and *īdem*, and *tantundem* of *tantum* and *īdem* (= likewise). The construction of these words is the same as that of *tot* and *tantum*.

I have just as much of this as of that. *Est mīhi tantūdem hūjus, quantū illius.*

I have just as many of these as of those. *Súnt mīhi tótīdem hōrum, quót illōrum.*

I have just as much wine as water. *Est mīhi tantūdem vīni, quantū aquae.*

You have just as many hats as letters. *Tibi súnt tótīdem plūi, quót epistolae.*

More.

Plūs, pl. plūres, plūra.

C. Obs. The comparative *plūs* has only the neuter in the singular, but a double form in the plural. It is thus inflected : —

	SINGULAR.		PLURAL.
	<i>Neut.</i>	<i>Masc. & Fem.</i>	<i>Neut.</i>
NOM.	plūs	plūrēs	plūrā (plūriā)
GEN.	plūris	plūriūm	
DAT.	_____	plūribūs	
ACC.	plūs	plūrēs	plūrā (plūriā)
VOC.	_____	_____	_____
ABL.	plūrē or I.	plūribūs.	

REMARKS.

1. The dative singular of *plus* is wanting.
2. The form *plūriā* for *plūra* is obsolete, but still in use in the compound *complūriā*, several.
3. *Plūres* and *complūres* are the only comparatives which have their genitives in *ūm*. All others have *um*. (Cf. Less. XIII.).
4. The neuters *plus* and *plura* are often used substantively,* and then the former signifies "more" (in the abstract), the latter "more things."

D. Obs. The neuter singular *plus* stands partitively, and is followed by the genitive of the noun, which may be either sin-

* And *plus* also adverbially; as *plus formosus* (= *formosior*), more beautiful; *plus plusque diligere*, to cherish more and more.

gular or plural. *Plures* and *plura* have the agreement of regular adjectives, but they are frequently employed in the sense of "more than one," or "several." Thus:—

More bread, water, wine.	Plūs pānis, aquae, vini.
More men.	Plūs hominum, plūrēs hominēs.
More letters.	Plūs epistolārū, plūrēs epistolae.
More goblets.	Plūs poculōrum, plūrā poculā.

Than.

*Quam; * quam quod, quam quantum; quam quot.*

More water than wine.	Plūs aquae quā (quantum) vini.
More men than children.	{ Plūs hominum quā (quot) liberū (= liberōrum). Plūrēs homines quā (quot) liberi.
More of this than of that.	{ Plūs hujusce quam illius. Plūs de (ex) hoc quā de (ex) illo.
More of the one than of the other.	Plūs ex (de) altero (ūno), quā ex (de) altero or illo.
More of these than of those.	{ Plūs hōrum (hārum, hōrum) quā illōrum (illārum, illōrum). Plūs (plūres, plūra) ex (de) his quā ex (de) illis.
More of the one than of the other.	Plūs (plūres, plūra) de alteris (ūnis), quam de alteris or illis.
I have more of your sugar than of mine.	{ Est mihi plūs tui sacchāri quā quantum mei. Ego plūs de sacchāro tuo habeo, quā quod de meo.
I have more books than letters.	Sunt mihi plūres librōrum quā quot epistolārū.

Less.

Minūs (neut. with the gen.).

Less water than wine.	Minūs aquae quā (quam quantum) vini.
Less bread than sugar.	Minūs pānis quā (quod) sacchāri.

How many books have you?	{ Quot sunt tibi libri?
	{ Quot libros habes?
I have more than five hundred.	{ Sunt mihi plūs quingenti. Plūs quingētos habeo.

E. Obs. When the comparatives *plus*, *amplius*, and *minus* are followed by a numeral, the particle *quam* is often omitted.

* With reference to this *quam*, and the construction of comparatives generally, see Lesson XLII. The student will notice here the idiomatic use of *quantum*, *quod*, and *quot*.

I have less than twenty.	{ SÚNT mĭhi mínus viginti.
How much money have you?	{ Mínus viginti hábeo.
I have less than ten dollars	Quántam pecúniā hábes?
(crowns).	Mínus decem thaléros hábeo.
I have more than twenty thousand dollars.	SÚNT mĭhi ámplius viginti mĭlta thalêrum (= thalerôrum).
Less (i. e. fewer) men than children.	Pauciôres hómīnes quám (quam quot) líberi.

Fewer (*less*).*Pauciôres*, m. & f., *pauciôra*, n.

F. Obs. The neuter singular *mĭnus*, "less," is construed like *plus*,* and the plural *pauciôres*, a, "fewer," like *plures*. They are thus inflected:—

NOM.	mĭnūs	pauciôrēs	pauciôrā
GEN.	mĭnōrīs	pauciôrūm	
DAT.	mĭnōrī	pauciôrībūs	
ACC.	mĭnūs	pauciôrēs	pauciôrā
VOC.	_____	_____	_____
ABL.	mĭnōrē or ĭ.	pauciôrībūs.	

Less of this than of that.	{ Mínus hujúsce quám illius.
	{ Mínus de (ex) hōc quám de (ex) illo.
Fewer of these than of those.	Pauciôres ex (de) his quám ex (de) illis.
Fewer of the one than of the other.	Pauciôres de álteris (únis), quam de álteris or illis.
Fewer of us than of you.	Pauciôres nóstrum quám (quam quot) véstrum.
More than I, than you, than he.	Plūs (plūrēs, plūrā) quám † égo, quám tú, quám ille.
Less than I, than you, than he.	Mínus quám égo, quám tú, quám ille.
More than we, than you, than they.	Plūs (plūrēs, plūrā) quám nós, quám vós, quám illi.
Fewer than I, than you, than he.	Pauciôrēs quám égo, quám tú, quám ille.
Fewer things (less) than we, than you, than they.	Pauciôrā quám nós, quám vós, quám illi.
As much as I, you, he.	Tántum (tám mŭltum), quántum (quám) égo, tú, ille.

* With this difference, however, that *mĭnus* is followed by the genitive singular only. In the plural, *pauciôres*, fewer, becomes necessary.

† Or *quam quantum*, *quam quod*, *quam quot*, according to the context.

<i>As many as we, you, they.</i>	<i>Tū (tām multos), quōt (quām) nōs, vōs, illi.</i>
Have you more books than I ?	{ Tenēsne tū plūs librōrum, quām ego ? Sūntne tibi plūres librōrum, quām mihi ?
I have more of them than you.	{ Téneo eōrum plūs quām tū. Sūnt mihi plūres quām tibi.
Have I less sugar than they ?	{ Nūm est mihi minus saccchāri quām illis ?
Nay (on the contrary), you have more.	Immo véro tibi plūs est.
Has the young man fewer friends than we ?	{ Habétne jūvénis pauciōres amīcos, quām nōs (habémus) ? Sūntne jūvēni pauciōres amīci, quām nobis (sūnt) ?
He has less (fewer).	{ Pauciōres habet. (Sūnt ei) pauciōres.
Have we as much bread as they ?	{ Habemūsne tantum pānis, quāntum illi (hábent) ? Éstne nobis tām multum pānis quām illis ?
We have just as much as they.	{ Tantūdem habémus, quāntum (quām) illi. Nōbis est tantūdem, quāntum (quām) illis.
Have you as many children as they ?	{ Écquid vōs tót libēros habētis, quōt illi (hábent) ? Sūntne vōbis tót libēri quōt illis ?
We have just as many as they.	{ Tótīdem habémus, quōt illi (hábent). Nōbis sūnt tótīdem quōt illis.
<i>Several.</i>	{ Plūrēs, m. & f., plūrā, n. Complūrēs, m. & f., complūrīa,* n. Nonnulli, ae, ō.
<i>Several different (diverse).</i>	{ Diversi, ae, ō. Vārii, ae, ō.
Several men, women, children.	Plūres (complūres) víri, muliēres, libēri.
Several lights, looking-glasses, candlesticks.	Plūra (complūrīa) lúmīna, spécūla, candelābra.
Several (different) houses, books, horses.	Dómūs, líbri, équi divērsi (vārii).†
The father.	Pātēr, gen. patris, m.
The son.	Filiūs, i, m.
The woman.	Mulīēr, ēris, f.

* Compare C. Obs. and Remarks of this Lesson.

† Compare Lesson XXII. B. Obs.

The daughter.	Filla, ae, <i>f.</i> ; nāta, ae, <i>f.</i>
The child (infant).	Infans, tis, <i>m.</i> & <i>f.</i>
The children.	Libēri, ōrum, <i>m. pl.*</i>
The captain (of the army).	Centūrio, ōnis, <i>m.</i>
The sea-captain.	{ Praefectus (i, <i>m.</i>) nāvis. Navarchus, i, <i>m.</i>
The tea.	Thēa, ae, <i>f.</i> ; infūsum (i, <i>n.</i>) thēac.†
The cake.	Plācenta, ae, <i>f.</i>
Cakes (of every kind).	Pānificia, ōrum, <i>n. pl.</i>
The enemy.	Inimicus, i, <i>m.</i> ; hostis, is, <i>m.</i>
The finger.	Dīgītus, i, <i>m.</i> ‡
The boot.	Cālga, ae, <i>f.</i>

EXERCISE 31.

Have you a coat? — I have several. — Has he a looking-glass? — He has several. — What kind of looking-glasses has he? — He has beautiful looking-glasses. — Who has my good cakes? — Several men have them. — Has your brother a child? — He has several. — Have you as much coffee as honey? — I have as much of the one as of the other. — Has he as much tea as beer? — He has as much of the one as of the other. — Has this man as many friends as enemies? — He has as many of the one as of the other. — Has the son of your friend as many coats as shirts? — He has as many of the one as of the other. — Have we as many boots as shoes? — We have as many of the one as of the other. — We have more of the one than of the other. — Have we less hay than he? — We have just as much as he.

EXERCISE 32.

Has your father as much gold as silver? — He has more of the latter than of the former. — Has he as much tea as coffee? — He has more of the latter than of the former. — Has the captain as many sailors as ships? — He has more of the one than of the other. — Have you as many rams as I? — I have just as many. — Has the foreigner as much courage as we? — He has quite as much. — Have we as much good as bad paper? — We have as much of the one as of the other. — Have we as much cheese as bread? — We have more of the latter than of the former. — Has your son as many cakes as books? — He has more of the latter than of the former; more of the one than of the other. — How many books has he? — He has more than five thousand. — Has he more than twenty ships? — He has less than twenty; he has only fifteen. — Has this little boy more than ten fingers? — He has no more than ten.

* On this *plurāle tantum*, see Lesson XVII. B. 4.

† *Thea* is the Linnæan name of the plant; *infūsum*, an infusion generally.

‡ This is the general name. The special names are: *pollex*, *icis*, *m.* (the thumb); *index*, *icis*, *m.*; *medius*, *i*, *m.* (the middle finger); *annulāris*, *is*, *m.* (ring-finger); *minimus*, *i*, *m.* (little finger).

EXERCISE 33.

How many children have you? — I have only one, but my brother has more than I; he has five. — Has your son as much head as mine? — He has less head than yours, but he has more courage. — My children have more courage than yours. — Have I as much money as you? — You have less than I. — Have you as many books as I? — I have less than you. — Have I as many enemies as your father? — You have fewer than he. — Have the Americans more children than we? — They have fewer than we. — Have we as many ships as the English? — We have less than they. — Have we fewer knives than the children of our friends? — We have fewer than they. — How many have they? — They have more than eighty. — How many have we? — We have less than twelve.

EXERCISE 34.

Who has fewer friends than we? — Nobody has fewer. — Have you as much of my tea as of yours? — I have as much of yours as of mine. — Have I as many of your books as of mine? — You have fewer of mine than of yours. — Has the Spaniard as much of your money as of his own? — He has less of his own than of ours. — Has your baker less bread than money? — He has less of the latter than of the former. — Has our merchant fewer dogs than horses? He has fewer of the latter than of the former; fewer of the one than of the other. — He has fewer horses than we, and we have less bread than he. — Have our neighbors as many carriages as we? — We have fewer than they. — We have less corn and less meat than they. — We have but little corn, but meat enough. — How many houses have you? — I have more than thirty of them. — How many horses has the brother of our friend? — He has more than a hundred horses, and less than fifty books. — How much money have we? — We have less than ten shillings. — Has your young man less (fewer) mirrors than we? — He has more than you; he has more than a thousand.

Lesson XXIV. — PENSUM VICESIMUM QUARTUM.**OF THE LATIN VERBS.**

A. Latin verbs are divided into three principal classes: — 1. *Transitive verbs*; 2. *Intransitive or neuter verbs*; 3. *Deponent verbs*.

1. Transitive verbs are active verbs, the sense of which is not complete without the addition of an object, which is gener-

ally in the accusative; as *āmo*, I love, sc. *amicum*, my friend; *scrībo*, I write, sc. *epistolam*, a letter.

2. Intransitive or neuter verbs are those which denote either a simple mode of existence, or such an activity as does not terminate in any object; as *dormio*, I sleep, *curro*, I run.

3. The class of deponent verbs is peculiar to the Latin. They have a passive form with an active (or reflexive) signification; as *loquor*, I speak, *sequor*, I follow.

4. Transitive verbs have two forms, called the *Active* and the *Passive Voices*; as *moneo*, I remind, *moneor*, I am reminded; *audio*, I hear, *audior*, I am heard.

5. Latin verbs have four Moods, viz.:— 1. the *Indicative*; 2. the *Subjunctive*; 3. the *Imperative*; and 4. the *Infinitive*; as, 1. *āmo*, I love; 2. *amārem*, I might love; 3. *amāto*, let him love; 4. *amāre*, to love.

6. They have *six* Tenses:— 1. the *Present*; 2. the *Imperfect*; 3. the *Perfect*; 4. the *Pluperfect*; 5. the *First Future*; and 6. the *Future Perfect*. E. g. 1. *audio*, I hear; 2. *audiebam*, I heard; 3. *audivi*, I have heard; 4. *audivēram*, I had heard; 5. *audiam*, I shall hear; 6. *audivēro*, I shall have heard.

7. The Latin verb has *four* Participles:— The *present active* in *ns*; the *future active*, in *turus*; the *perfect passive*, in *tus*; and the *future passive*, in *ndus*; e. g. *āmans*, loving; *amāturus*, about to love; *amātus*, loved; *amandus*, to be loved.

8. Among the forms of the Latin verb are usually included the *Gerund* (vide Lesson XXV.), the active *Supine* in *um*, and the passive *Supine* in *ū*; e. g. *amātum*, to love; *amātū*, to be loved.

OF THE CONJUGATION OF VERBS.

B. There are in Latin *four Conjugations*, distinguished from each other by the termination of the *Infinitive Present*, which ends as follows:—

1. *āre*; 2. *ēre*; 3. *ēre*; 4. *īre*.

Examples:— *amāre*, to love; *monēre*, to remind; *legēre*, to read; *audire*, to hear.

The characteristic terminations of the Present Indicative in the first and second persons are:—

1. *o*, *ās*; 2. *eo*, *ēs*; 3. *o* (*io*), *is*; 4. *io*, *is*.

Examples:— *āmo*, *āmās*, I love, thou lovest; *moneo*, *moneās*, I remind, thou remindest; *lēgo*, *lēgis*, I read, thou readest; *audio*, *audis*, I hear, thou hearest.

C. To the full conjugation of Latin verbs, it is essential to know *four principal parts*, from which the rest are derived. These parts are:—*a) the Present Indicative*; *b) the Present Infinitive*; *c) the Perfect Indicative*; *d) the Supine in um*. The terminations of these parts are:—

1st conj.	o,	ārē,	āvi,	ātum,
2d conj.	ō,	ērē,	ūi,	itum,
3d conj.	o (io),	ērē,	i,	tum,
4th conj.	io,	irē,	ivi,	itum.

Examples:—1. amo, amāre, amāvi, amātum; 2. monēo monēre, monūi, monitum; 3. lego, legēre, lēgi, lectum; facio, facēre, fēci, factum; 4. audio, audire, audivi, auditum.

REMARK 1.—The invariable or permanent part of the present (indicative and infinitive) is called the first or general root of the verb (*am, mon, lēg, aud*); that of the perfect, the second root (*amāv, monū, lēg, audiv*); and that of the supine in *um*, the third root (*amāt, monit, lect, audit*).*

REMARK 2.—Many verbs are irregular in the formation of these principal parts, which frequently follow the analogy of two different conjugations (e. g. the verb *do* below). In these cases the infinitive present determines to which of the conjugations the verb is to be referred. Some verbs again are defective, the supine, or the perfect and the supine both, being wanting.

To love, cherish.	{ Amo, āre, āvi, ātum, Diligo, ēre, lexi, lectum. (ALIQUEM, ALIQUID).†
To set in order, arrange.	Dispōno, ēre, pōsui, pōsitum (ALIQUID).
To open.	Aperto, ire, pertui, pertum (ALIQUID).
To do.	Ago, ēre, ēgi, actum (ALIQUID).
To do (make).	Facio, ēre, fēci, factum (ALIQUID).
To give.	Dō, dāre, dēdi, dātum ‡ (ALICUI ALIQUID).
To see.	Vidēo, ēre, vidi, visum (ALIQUEM, ALIQUID).
To say, speak.	Dico, ēre, dixi, dictum (ALIQUID).
To carry.	Porto, āre, āvi, ātum (ALIQUID).
To wash.	Lāvo, āre, āvi (or lāvi), ātum (lautum or lōtum) (ALIQUEM, ALIQUID).
To want, need.	{ Egēo, ēre, ūi, — (ALIQUA RE). Indīgēo, ēre, ūi, — (ALICŪJUS).

* The manner in which the different tenses, &c. are formed from these primary parts is explained in Lesson XXVIII., which see. The student should make himself familiar with the formula of every verb, as it occurs in this and in subsequent lessons.

† See Rules F. and G. of this Lesson.

‡ The verb *dō* has the syllable *dā* short; as *dāre, dāmus*. The monosyllabic forms *dā* and *dās* are the only exceptions.

OF THE PRESENT INDICATIVE.

D. The present indicative of Latin verbs corresponds in general to that of the English. The distinctions, however, indicated by the English *I love, do love, am loving*, are not expressed by any separate forms in Latin. The present indicative of the respective conjugations is thus inflected : —

1. <i>Amo, I love.</i>		2. <i>Mōnċeo, I remind.</i>	
SING.	<i>I love</i> <i>ămăđ *</i>	<i>I remind</i> <i>mōnċăđ</i>	
	<i>Thou lovest</i> <i>ămăs</i>	<i>Thou remindest</i> <i>mōnċēs</i>	
	<i>He loves,</i> <i>ămăt,</i>	<i>He reminds,</i> <i>mōnċĕt,</i>	
PLUR.	<i>We love</i> <i>ămămŭs</i>	<i>We remind</i> <i>mōnċēmŭs</i>	
	<i>Ye love</i> <i>ămătĭs</i>	<i>Ye remind</i> <i>mōnċĕtĭs</i>	
	<i>They love.</i> <i>ămant.</i>	<i>They remind.</i> <i>mōnċent.</i>	
3. <i>Lċgo, I read.</i>		4. <i>Audġo, I hear.</i>	
SING.	<i>I read</i> <i>lċġăđ</i>	<i>I hear</i> <i>audġăđ</i>	
	<i>Thou readest</i> <i>lċġĭs</i>	<i>Thou hearest</i> <i>audġis</i>	
	<i>He reads,</i> <i>lċġĭt,</i>	<i>He hears,</i> <i>audġit,</i>	
PLUR.	<i>We read</i> <i>lċġĭmŭs</i>	<i>We hear</i> <i>audġimŭs</i>	
	<i>Ye read</i> <i>lċġĭtĭs</i>	<i>Ye hear</i> <i>audġitĭs</i>	
	<i>They read.</i> <i>lċġunt.</i>	<i>They hear.</i> <i>audġiunt.</i>	

Like *ămo* inflect : *do, porto, lăvo, &c.* — Like *moneo* : *hăbċeo, vġdeo, ģġċeo, and indġċeo, &c.* — Like *lċgo* : *dilġgo, dispŃno, dico, &c.* — Like *audġo* : *ăpġrġo, ģsŭrġo, sġtio, &c.*

E. Obs. Verbs of the third conjugation in *io* are inflected like *audġo*, except that the *i* of the different persons is short. The verb *sum*, I am, is irregular. The present indicative of *făcio*, I make, do, and *sŭm* runs thus :

SING.	<i>I do</i> <i>făciđ</i>	<i>I am</i> <i>sŭm</i>
	<i>Thou dost</i> <i>făcis</i>	<i>Thou art</i> <i>ģs</i>
	<i>He does,</i> <i>făcĭt,</i>	<i>He is,</i> <i>ģst,</i>
PLUR.	<i>We do</i> <i>făcĭmŭs</i>	<i>We are</i> <i>sŭmŭs</i>
	<i>Ye do</i> <i>făcĭtĭs</i>	<i>Ye are</i> <i>ģstĭs</i>
	<i>They do.</i> <i>făciunt.</i>	<i>They are.</i> <i>sunt.</i>

Do you love your brother ?
I do love him.

Ămăsne tŭ frătreŭm tŭum ?
Vġro, ģum ămo.

F. RULE. — The object of an active transitive verb is put in the Accusative. This accusative may be either a person (*aliquem*) or a thing (*aliquid*). As

* The *o* final of the present tense of all verbs is commonly long, but in poetry sometimes short.

*Puer librum legit.**Vidéo hominem.**Apèri fenestram.**The boy reads the book.**I see the man.**Open the window.*

Does your brother arrange his books?

Disponitne frater tuus libros suos?

He does arrange them.

Disponit.

He does not arrange them.

Eos non disponit.

Do ye see anything beautiful?

Videtisne aliquid pulchri?

We do see something beautiful.

Videmus vèro quiddam pulchri.

What is that little boy doing?

Quid agit ille puerculus?

He is doing something bad.

Agit aliquid nèquam (mali).

Do you open the window?

Apèrisne fenestram?

I am opening it.

Apèrio.

Who is washing his stockings?

Quis lavat tibiália sua?

The sailors are washing them.

Lavant ea naútæ.

What do the men say?

Quid dicunt homines?

They say nothing.

Nihil dicunt.

Does your father give you a good book?

Dátne tibi pater librum bonum?

He gives me a good book.

Dát mihi librum bonum.

G. Obs. In Latin, as in English, the *immediate* object of transitive verbs (whether they be active or deponent) is put in the *Accusative* (*aliquem* or *aliquid*), and the *remote* object (i. e. that *for* or *with* reference to which anything is done) in the *Dative* (*alicui*).^{*} As

*Dá mihi librum.**Give me the book.**Mitto tibi epistolam.**I send you the letter.**Commōdat nobis cūltrum.**He lends us the knife.**Nōn schōlæ, sed vitæ discimus.**We learn not for school, but for life.*

Dost thou love him?

{ Eúmne ámas?

I do not love him.

{ Númquid eúm ámas?

Eúm nōn ámo (nōn diligo).

Do you want your money?

{ Egēsne tú pecúniā tuā?

{ Indigēsne pecúniæ tuæ?

H. Obs. The verb *egēo* and its compound *indigēo* are intransitive, and are generally followed† by the Ablative, but sometimes by the Genitive of the object needed. (Cf. Lesson XXVI. B.)

* In connection with this rule it is necessary to remark, that many verbs in Latin are neuter, while their English equivalents are transitive. No details can at present be given, but the construction of every verb will be pointed out as it is needed by the student of this method. Of Latin verbs generally, some are followed by the *Nominative*, others govern the *Genitive*, *Dative*, *Accusative*, or *Ablative*.

† I. e. they govern the Ablative and Genitive. In Latin the object commonly precedes the verb, and can only be said to follow in *logical order*.

I really do need it.	{ Ego véro eā egēo.
What do you stand in need of?	{ Sane, ejus indigēo.
I do not need anything.	Quā rē indiges?
Do you want any one (any-thing)?	Nihil egēo.
I need my father.	Egēsne aliquo (aliquā rē)?
	Pātris * indigēo.

EXERCISE 35.

Does your brother love you? — He does love me. — Do you love him? — I do love him. — Does your father love him? — He does not love him. — Dost thou love me, my good child? — I love thee. — Dost thou love this ugly man? — I do not love him. — Does the servant open the window? — He does open it. — Dost thou open it? — I do not open it. — Does he open the book? — He does not open it. — Dost thou set my books in order? — I set them in order. — Does the servant arrange our boots and shoes? — He sets both the one and the other in order. — Do our children love us? — They do love us. — Do we love our enemies? — We do not love them. — What do you give me? — I do not give thee anything (I give thee nothing). — Do you give my brother the book? — I do give it to him. — Do you give him a hat? — I do give him one. — What do you give him? — I give him something beautiful. — What does he give you? — He gives me nothing.

EXERCISE 36.

Does the sailor wash his stockings? — He does wash them. — Do you wash your hands (*manus tuas*)? — I do wash them. — Does your brother wash as many shirts as stockings? — He washes more of the one than of the other. — Do you wash your shirts? — I do not wash them. — Do your brothers wash their stockings or ours? — They neither wash yours nor theirs; they wash those (i.e. the stockings) of their children. — What does your servant carry? — He carries a large table. — What do these men carry? — They carry their wooden chairs. — What books does the young man carry? — He carries good books. — Does he read them? — He does not read them? — What do you read? — I am reading nothing. — What do the men say? — They are saying something good. — What dost thou say? — I do not say anything. — What are you doing? — I am doing nothing. — What are the boys doing? — They are doing something bad. — They are reading good books. — Are these men hungry or thirsty? — They are neither hungry nor thirsty.

EXERCISE 37.

Dost thou hear anything? — I hear nothing. — Does your father hear anything? — He neither hears nor sees anything. — Dost thou

* The genitive (especially of the person) is quite frequent after *indigēo*.

see anything? — I see nothing. — Do you see my large garden? — I do see it. — Does your father see our ship? — He does not see it, but we see it. — How many ships do you see? — We see a good many; we see more than thirty (*plus triginta*). — Do you give me books? — I do give thee some. — Does your father give you money? — He does not give us any. — Does he give you hats? — He does not give us any. — Do you see many sailors? — We see more soldiers than sailors (*quam nautarum*). — Do the soldiers see many storehouses? — They see more gardens than storehouses. — Do the English give you good cakes? — They do give us some. — Do you give me as much wine as beer? — I give thee as much of the one as of the other. — Do you give me some more cakes (*panificia aliquot amplius*)? — I do not give you any more. — Do you give me the horse which you have? — I do not give you that which I have? — Which horse do you give me? — I give you that of my brother. — Do you want (need) your money? — I do want it. — Does your father want his servant? — He does want him. — Dost thou need anything (*aliquā re*)? — I need nothing (*nihil*). — Do we want our carriage? — We do want it. — Do our friends want their clothes? — They do want them,

Lesson XXV. — PENSUM VICESIMUM QUINTUM.

OF THE GERUND.

A. The gerund is a verbal substantive of the second declension neuter gender. It is formed from the present indicative by changing the 1. *o*, 2. *eo*, 3. *o* (*io*), 4. *io* of the respective conjugations into 1. *andi*, 2. *endi*, 3. *endi* (*iendi*), 4. *iendi*; as, *āmo*, *amandi*; *mōnēo*, *mōnendi*; *lēgo*, *lēgendi* (*fāciō*, *fāciendi*); *audiō*, *audiendi*. Its nominative is wanting, the present infinitive being commonly used in its stead. The gerund is thus declined: —

GEN. of loving	āmandī	GEN. of seeing	videndī
DAT. to loving	āmandō	DAT. for seeing	videndō
ACC. loving	āmandūm	ACC. seeing	videndūm
ABL. by loving	āmandō.	ABL. by seeing	videndō.

So decline: *apērtendi*, *dandi*, *dicendi*, *fāciendi*, *lāvandi*, *lēgendi*, *mōnendi*, *portandi*, &c.

B. Gerunds generally govern the same cases as their verbs. They are in other respects construed like substantives, according to the following rules: —

a) The Genitive is used : 1. After certain adjectives implying an operation of the mind ; as *cupīdus, diligens, gnārus, ignārus, memōr, immēmōr, perītus, studiōsus*, &c. 2. After many substantives, especially after *ars, causa, consilium, cupiditas, facultas, occasio, potestas, spes, studium, tempus, voluntas*, and the ablatives *causā* and *gratiā*, "for the sake of." E. g. *cupīdus dicendi*, desirous of speaking ; *studiosus audiendi*, fond of hearing ; *ars pingendi*, the art of painting ; *tempus abeundi*, the time of leaving (to leave) ; *discendi causā*, for the sake of learning.

b) The Dative of the gerund is employed after verbs and adjectives, especially after *intentum esse, opēram dare, tempus inpendere*, and after *utilis, inutilis, noxiūs, par, aptus, indolens*, &c. ; as, *operam dat studendo*, he applies himself to study ; *intentus est legendo*, he is bent on reading ; *aptus discendo*, apt to learn ; *utilis bibendo*, useful to drink.

c) The Accusative of the gerund always depends on prepositions, especially on *ad* (to, for) and *inter* (during, while) ; sometimes also on *ante* (before), *circa*, and *ob*. E. g. *paratus ad videndum*, ready to see ; *inter ludendum*, while playing, &c.

d) The Ablative of the gerund is either used, 1. to denote the instrument in answer to the question *whereby ? wherewith ?* or, 2. it is dependent on one of the prepositions *ab, de, ex*, or *in* ; as, *defessus sum scribendo*, I am wearied with writing ; *justitia in suo cuique tribuendo*, justice in giving every man his own.

EXAMPLES : —

The desire of living well.	Cūpīditas bēnē vivēdi.
The science of avoiding unnecessary expenses.	Sciēntia vitādi sūmptus super-vaciōs.
Desirous, fond of hearing.	Cūpīdus, studiōsus audīēdi.
Sulphur water is useful for drinking (to drink).	Aqua nitrōsa utilis ēst bibēdo.
He is not solvent (able to pay).	Nōn (par) ēst solvēdo (dat.).
They were present at the registration.	Scribēdo (dat.) adfuerunt. (A law term.)
He came for the purpose of seeing (to see).	Vēnit ad vidēdum.
He keeps dogs for hunting purposes.	Alit cānes ad venūdum.
Easy to take (to be taken).	Fācilis ad capīdum.
While walking, drinking, playing.	Inter eūdum (ambulāndum), bibēdum, ludēdum.
The mind of man is nourished by learning and thinking.	Hōmīnis mēns discēdo alitur et cogitādo.
He spends his leisure in reading and writing.	Ōtium sūm in legēdo consūmit inque scribēdo.

OF THE FUTURE PASSIVE PARTICIPLE.

C. The future passive participle is formed according

to the analogy of the gerund. Its terminations for the respective conjugations are:—

1. *andus, a, um*; 2. *endus, a, um*; 3. *endus, a, um* (*iendus, a, um*); 4. *iendus, a, um*. As, *amandus, a, um*, to be loved; *videndus, a, um*, to be seen; *legendus, a, um*, to be read; *faciendus, a, um*, to be done; *audiendus, a, um*, to be heard. This participle is regularly inflected like *bonus, a, um*; it is used in all the cases, both singular and plural, and agrees with its substantive in gender, number, and case.

REMARK.— Verbs of the third and fourth conjugations may also have *undus* instead of *endus*, especially when *i* precedes; as *dicundus, faciundus, audiundus*, &c. Thus, regularly, *potiundus*, from *potior*, I possess. In other verbs this form occurs chiefly in certain standard expressions, such as *In jure dicundo*, In administering justice; *In finibus dividundis*, In determining the boundaries, &c.

OF THE NOMINATIVE OF THE PARTICIPLE IN "DUS."

D. The nominative (and sometimes the accusative) of the future passive participle has generally the signification of *necessity* or of *propriety*, more rarely also of *possibility*; as *amandus*, "one that must be loved, is to be loved, ought to be loved"; *legendus*, "that must be read, is required to be read," &c. The construction of this participle has the peculiarity of requiring the agent (*by* whom the action is to be performed) in the *dative case*, instead of in the *ablative* with *ab*. (Cf. Lesson XXXIV.) Examples:—

I, thou, he, must love.	<i>Amandum est mihi, tibi, illi.</i>
We, you, they, must see.	<i>Videndum est nobis, vobis, illis.</i>
I, you, they, must read.	<i>Legendum est mihi, tibi, sis.</i>
I (thou, he) must write a letter (I have a letter to write).	<i>Epistola mihi (tibi, ei) scribenda * est.</i>
We (ye, they) must write letters (have to write letters).	<i>Epistolae (nobis, vobis, eis) scri- bendae sunt.</i>
I (you, they) have to read the * book.	<i>Libr̄ est mihi (tibi, illis) legendus.</i>
We (you, he) have to read books.	<i>Libri sunt mihi (tibi, illi) legendi.</i>

* It was customary among the earlier Latin writers (and also among the later poets) to employ the object *accusative* after the neuter form of the participle of transitive verbs, and to say, *epistolam* (or *epistolas*) *mihi scribendum est*; as, for example, Lucretius: *Quoniam aeternas poenas in morte timendum est*, instead of *Quoniam aeternae poenae in morte timendae sunt* (Since we must dread eternal punishment in death). But this construction is rarely used by Cicero, and the rule should be to employ the nominative and the participle in the same case.

I, thou, he, must rest (go, sleep), &c.	Quiescendum (v̄indum,* dormi- endum) est mihi, tibi, ei, &c.
We ought especially to cherish diligence, and to practise it always.	Diligentia praeceptis colenda est nobis, et semper adhibenda.
One must venture (risk), one must die.	Audendum est, moriendum est.
Every one must (should) use his own judgment.	Suo cuique iudicio (abl.) utendum est.
I know that I must write a letter.	Scio epistolam mihi esse scribendam.

OF THE OBLIQUE CASES OF THE PARTICIPLE IN "DUS,"
OR OF THE GERUNDIVE.

E. The future passive participle rarely retains its original signification of necessity or propriety in the oblique cases (i. e. in the genitive, dative, &c.), but is commonly employed in the sense of a present participle or of the gerund. When thus used, it is called the *Gerundive*. Thus we say:—

The design of writing a letter (<i>lit.</i> of a letter to be written).	Consilium epistolae scribendae, instead of consilium scribendi epistolam.†
The design of writing letters (<i>lit.</i> of letters to be written).	Consilium epistolarum scribendarum, instead of consilium epistolas scribendi.
A committee of ten on legislation (<i>lit.</i> for the writing of laws).	Decemviri legibus scribendis (<i>dat.</i>).
One of the committee of three on grants of public lands.	Triumvir agro dando (<i>dat.</i>).
He is born for the endurance of miseries.	Natus est miseriis ferendis (<i>dat.</i>).
He was sent to procure ships.	Missus est ad naves comparandas (<i>for</i> ad comparandum naves).
He comes to defend the city.	Venit ad urbem defendendam (<i>for</i> ad defendendum urbem).

* In intransitive verbs this neuter form of the participle with *est, erat, &c.* is the only one in use. The dative of the agent is often left indeterminate.

† This conversion of the object accusative of the gerund into the passive construction of the gerundive may always take place, unless in those cases where perspicuity would suffer from the change. When the accusative after the gerund is a pronoun or adjective of the *neuter* gender, the conversion usually does not take place, to prevent ambiguity respecting the gender of these words. Thus always: *Studium illud efficiendi* (the desire of accomplishing that), and never *illius efficiendi*; *Cupidus plura cognoscendi* (desirous of knowing more), and never *plurium cognoscendorum*. Thus also: *In suum cuique tribuendo* (in giving every one his own), more commonly than, *In suo cuique tribuendo*. In general, however, the rule is, that, when the verb governs the accusative, the passive construction with the participle is to be preferred to the gerund with the accusative.

Fortitude in the endurance of hardships and dangers.	Fortitúdo in labóribus periculisque subeúndis (<i>for</i> in subeúndo labóres, &c.).
I am engaged in writing a letter.	Occupátus súm in epístolā scribéndā (<i>for</i> in scribendo epístolam).
I am engaged in writing letters.	Occupátus súm in epístolis scribéndis (<i>for</i> in scribendo epístolas).
The plan has been formed of destroying the city, of murdering the inhabitants, of blotting out the Roman name.	Ínita súnt consília úrbis deléndae, civium trucidandórum, nóminis Románi extinguéndi.

F. Obs. From the above examples, it will be perceived that the gerundive agrees with its substantive in gender, number, and case. Violations of this general rule, however, both with respect to gender and to number, are not unfrequent in the genitive of substantives, and especially of pronouns. E. g. :—

Since there is an opportunity of seeing you (<i>fem.</i>).	Quóniam tui (<i>fem.</i>) vidéndi (<i>for videndae</i>) ést cópla.
For the sake of exhorting you.	Véstri exhortándi (<i>for exhortandórum</i>) causā.
The liberty of plundering fruit.	Licéntia diripiéndi pomórum (<i>for poma</i>).
The power of selecting examples.	Exemplórum (<i>for exémpa</i>) eligéndi potéstas.

EXERCISE 38.

Are you fond of reading? — I am fond of reading. — Are your brothers fond of reading? — They are not fond of reading. — Who is fond of hearing? — The merchants are fond of hearing. — Does he come for the purpose of seeing? — He does come for the purpose of seeing. — They come (*veniunt*) for the purpose of hearing. — Is it useful to drink wine? — It is useful. — It is not useful to drink wine. — Are you (*esne tu*) solvent (i. e. can you pay your debts)? — I am solvent. — I cannot pay my debts. — Is the place easy to take (easily taken)? — It is difficult (*difficilis*) to be taken. — Do you read while you are playing? — I do not read while I am playing. — By what (*quā re*) is the mind of man nourished? — It is nourished by learning and thinking. — Does he spend his leisure in reading? — No, sir, he spends it in playing. — Does he read for the sake of learning (*discendi gratiā*)? — He reads for the sake of writing.

EXERCISE 39.

Must you read? — I am not obliged to read. — Must they sleep? — They must sleep. — Must your brother go? — He must go. — Who must go (*cui*)? — The sailor must go. — The boys must go. — Must the captains go? — They must go. — Must one venture? — One must

venture. — One must not venture. — What must (should) one do (*quid est faciendum*)? — Every one must (should) use his own judgment. — Do you keep (*alísne tu*) dogs for hunting? — I do not keep any. — Must you write a letter (Have you a letter to write)? — I must write one (I have one to write). — Have I any letters to write? — You have some to write. — Who has (*cui sunt*) many letters to write? — The merchant has many to write. — I have none to write. — Who should practise diligence? — We all (*nobis omnibus*) should practise and cherish it.

EXERCISE 40.

Have you (*estne tibi*) the design of writing a letter? — I have the design of writing several. — Has your father the design of writing letters? — He has the design of writing letters and notes. — Is the time of departure at hand (*adestne tempus abeundi*)? — It is at hand. — The time of departure is not yet (*nondum*) at hand. — Is it time to speak? — It is time to speak. — Are you (*esne tu*) engaged (*occupatus*) in writing a letter? — I am not engaged in writing a letter, but in writing notes. — Is your son fond of writing letters? — He is not fond of writing, but of reading them. — Is paper useful for writing letters? — It is. — Have you an opportunity to speak? — I have an opportunity to speak. — Who has an opportunity to read? — Your son has an opportunity to read and to write? — Who comes to see? — I come (*ego venio*) to see. — Who was (*quis missus est*) sent to procure ships? — The captain was sent. — Have you the desire to accomplish (i. e. of accomplishing) that? — I have (*est*). — What must we do? — We must give every man his own.

Lesson XXVI. — PENSUM VICESIMUM SEXTUM.

<i>A wish, a mind, desire.</i>	<i>Cupíditas, voluntas, ális, f.; stúdi-um, i, n.</i>
<i>Time, leisure.</i>	<i>Tempus, óris, n.; spátium, ótium,* i, n.</i>
A mind (desire) to work.	{ Volúntas opĕrándi. { Stúdiúm opĕris faciéndi. { Spátium ad laborándum.
Time to work.	{ Ótium (tĕmpus) ad ópus faciéndum.
I have a mind (wish, desire) to do anything.	{ Ést mĭhi volúntas (cupíditas, stúdiúm) áliqúid faciéndi. { Cúpidus súm áliqúid faciéndi. { Cúpio áliqúid fácĕre.

* *Tempus* is the proper word for "time" generally. *Ótium* is "leisure." *Spátium* is properly "space," "room," i. e. a certain portion of time, an allotment or allowance of time for doing anything.

A. Obs. The preposition *to*, which in English is always the sign of the infinitive, is not always so in Latin. It is sometimes rendered by the infinitive, sometimes by the supine in *um*, and sometimes by one of the oblique cases of the gerund or gerundive. The shade of difference in these expressions will readily be perceived by the learner.

I have time to work (for working).	{ <i>Est mihi spātium ad lābōrāndum.</i> <i>Hābeo ōtium ad ōpus faciēndum.</i>
I have a mind (desire) to work.	{ <i>Cūpidus sūm laborāndi.</i> <i>Cūpio ōpus facere.</i>
I have the courage to speak.	{ <i>Est mihi ānīmus loquēdi.</i> <i>Audēo loqui (dicere).</i>
To work.	{ <i>Lābōro, āre, āvi, ātum.</i> <i>Ōpus facere (to do work).</i>
To speak.	{ <i>Lōquor, lōqui, lōcūtus sum.*</i> <i>Dico, ēre, xi, ctum.</i>
To desire.	<i>Cūpio, ēre, īvi (īi), itum (ALIQUID FACERE).</i>
To venture, dare.	<i>Audēo, ēre, ausus sum † (ALIQUID FACERE).</i>
To cut.	<i>Sēco, āre, secūi, sectum (ALIQUEM, ALIQUID).</i>
To buy.	<i>Ēmo, ēre, ēmi, emptum (ALIQUEM, ALIQUID).</i>
To lack (want, to be without).	<i>Cārēo, ēre, ūi, Itum (ALIQUA RE).</i>

B. RULE. Verbs signifying plenty or want are generally followed by the Ablative, sometimes by the Genitive. As : —

Egēo pecūniā.
Cūret ānīmo.
Liber scālet vītīs.
Indiget patrīs.

I want (am in want of) money.
He lacks (has not) the courage.
The book abounds in errors.
He needs his father.

I have not, I lack.

{ *Nōn hābeo (with the acc.).*
{ *Mihi dēest (with the nom.).*
{ *Cāreo (with the abl.).*

* *Loquor* is a deponent verb of the third conjugation. The principal parts of verbs of the passive form are only three, viz.: — 1. the Present Indicative (*loquor*); 2. the Present Infinitive (*loqui*); and 3. the Perfect Indicative (*locutus sum*). With respect to the signification, *loqui* is properly "to speak," "to talk," e. g. Latin, English; and *dicere*, "to say," or "to speak," in connected or formal discourse.

† On this deponent perfect, see Lesson XXXIII. A. Rem. 4.

I have not (I lack) the courage to speak.	{ Déest* mīhi ānīmus loquēdi. Cāreo ānīmo loquēdi. Nōn aūdēo loqui (fāri).
To cut it (of cutting, for cutting it).	{ Éum, éam, id secāre (secādi). Ad éum, id secāndum. Ad éam secādam (fem.).
To cut them (of cutting, for cutting them).	{ Éos, éas, éa secāre (secādi). Ad éos secādos (masc.). Ad éas secādas (fem.). Ad éa secāda (neut.).
To cut some (sing.).	{ Aliquid secāre (secādi). Ad nonnūllum secāndum. Ad nonnūllam secādam (fem.).
To cut some (plur.).	{ Aliquot (nonnūllos, &c.) secāre (secādi). Ad nonnūllos secādos, &c. Ad aliquot secāda.
Have you time to cut trees?	{ Habēsne otīum ad secāndum arbōres? Éstne tibi spātium ad arbōres aliquas secādas?
I have time to cut some.	{ Hābeo otīum ad secāndum aliquas. Ést mīhi spātium ad aliquot secādas.
Have you a mind to cut the bread?	{ Cupidūsne es pānis in frūsta secādi? Cupīsne pānem in frūsta secāre?
I have no mind (desire) to cut it.	{ Nōn sūm cupidus ejus in frūsta secādi. Éum in frūsta secāre nōn cupio.
To buy some more.	{ Plūs (āmplius) émēre or emēdi. Ad āmplius (plūs) emēndum.
To buy one.	{ Ūnum (-am, -um) émēre or emēdi. Ad ūnum (-am, -um) emēndum.
To buy one more.	{ Ūno (-a, -o) āmplius (plūs)† émēre or emēdi. Ad emēndum ūno (-a, -o) plūs (āmplius).

* *Deest* is compounded of *de* + *sum*, and is inflected precisely like the simple verb. It is construed with the dative of the person:—*Deest mihi, tibi, hominibus, &c.*, "There is wanting to me, to you, to the men"; i. e. "I have not, lack, want."

† *Plus* and *amplius* are here used substantively, like *aliquid, nihil*, and may like them be followed by a partitive genitive; e. g. *plus equorum*, more horses; *amplius librorum*, more books. *Uno* is the ablative of excess: "more by one." We thus can say either *uno equo amplius*, or *uno amplius equorum*, one more horse.

To buy two.	{ Dúos (dúas, dúo) éniëre or eméndi. Ad eméndum dúos (dúas, dúo).
To buy two more.	{ Duôbus (-âbus, -ôbus) âmplius (plûs) émere or eméndi. Ad eméndum duôbus (-âbus, -ôbus) plûs (âmplius).*
Have you a mind to buy one more horse?	{ Cupísne émere úno plûs equôrum? Ésne cupidus eméndi úno âmplius equôrum?
I have a mind to buy one more.	{ Cúpío émere úno plûs. Súm cupidus eméndi úno âmplius.
Have you a mind to buy some books?	{ Cupísne émere libros âliquos? Cupidúsne és librôrum âliquot eméndi?
I have a mind to buy some, but I have no time.	{ Cúpío âliquot (nonnûllos) émere, séd cáreo ôtio (déest mîhi spâ- tium).
Am I right in doing so? (Is it right for me to do so?)	{ Éstne mîhi fâs (or licétne mîhi) hóc fâcère?
You are not right. (It is wrong for you.)	{ Nôn ést tíbi fâs (nôn licet). Ést tíbi néfas.

EXERCISE 41.

Have you still a mind to buy the house of my friend?—I have still a mind to buy it, but I have no more money.—Have you time to work?—I have time, but no mind to work.—Has he time to cut some sticks?—He has time to cut some.—Have you a mind to cut some bread?—I have a mind to cut some, but I have no knife.—Have you time to cut some cheese?—I have time to cut some.—Has he a desire to cut the tree?—He has a desire to cut it, but he has no time.—Has he time to cut the cloth?—He has time to cut it.—Have I time to cut the trees?—You have time to cut them?—Has the painter a mind to buy a horse?—He has a mind to buy two.—Has your captain of the navy time to speak (*ad loquendum*)?—He has time, but no desire to speak.—I have you a mind to buy a carriage?—I have a mind to buy one.—Have I a mind to buy a house?—You have a mind to buy one.—Has your brother a mind to buy a great ox?—He has a mind to buy a little one.—We have a mind to buy little oxen.—How many horses have you a mind to buy?—I have a mind to buy four.—Has any one a mind to buy a broom?—This man has a mind to buy one.—What has that man a mind to buy?—He has a mind to buy a beautiful carriage, three beautiful horses, good tea, and good meat.

* The learner must bear in mind that, although these formulas are arranged with special reference to the expressions *eupio*, *cupidus sum*, and *otium ad* of this Lesson, they are of general importance, as these same constructions will perpetually recur with other words in different parts of the book.

EXERCISE 42.

Have you a desire to speak? — I have a desire, but no time to speak. — Have you the courage to cut your arm? — I have not the courage to cut it. — Am I right in speaking? — You are not wrong in speaking; but you are wrong in cutting my trees. — Has the son of your friend a desire to buy one more bird? — He has a desire to buy one more. — Have you a mind to buy one more beautiful coat? — I have a mind to buy one more. — Have we a mind to buy a few more horses? — We have a mind to buy a few more, but we have no more money. — What have you a mind to buy? — We have a mind to buy something good, and our neighbors have a mind to buy something beautiful. — Have their children a desire to buy any birds? — Their children have no desire to buy any. — Have you the courage to buy the trunk of the captain? — I have a desire to buy it, but I have no more money. — Who has a mind to buy my beautiful dog? — Nobody has a mind to buy it. — Have you a mind to buy my beautiful birds, or those of the Frenchman? — I have a mind to buy those of the Frenchman. — Which book has he a mind to buy? — He has a mind to buy that which you have, that which your son has, and that which mine has. — Have you two horses? — I have only one, but I have a wish to buy one more.

Lesson XXVII. — PENSUM VICESIMUM SEPTIMUM.

OF COMPOUND VERBS.

A. The majority of Latin compound verbs are formed by prefixing certain particles to simple verbs. These particles are either the separable prepositions *a* (*ab* or *abs*), *ad*, *ante*, *circum*, *cum*, *de*, *e* or *ex*, *in*, *inter*, *ob*, *per*, *post*, *prae*, *praeter*, *pro*, *sub*, *super*, *supler*, and *trans*, or one of the inseparable prefixes *amb* (*an*), *dis* (or *dī*), *re*, and *se*.

REMARKS.

1. It is frequently the case that the radical vowel or diphthong of the simple verb is changed in the compound; as *frango*, *diffringo*; *laedo*, *collido*, &c.
2. The final consonant of many of the above prepositions is often assimilated, i. e. changed, into the initial of the verb. The notes to the following list of compound verbs will show to what extent this is done.

EXAMPLES OF COMPOUND VERBS.

A ¹ — <i>āmitto, I lose.</i>	In — <i>illido, I strike against.</i>
Ab — <i>ābēo, I go away.</i>	“ — <i>immūto, I change.</i>
“ — <i>antūgio, I escape.</i>	“ — <i>irrumpto, I burst into.</i>
Abs — <i>abscondo, I conceal.</i>	Inter ⁷ — <i>interpōno, I put between.</i>
Ad ² — <i>addo, I add (to).</i>	“ — <i>intelligo, I comprehend.</i>
“ — <i>affēro, I bring (to).</i>	Ob ⁸ — <i>obsto, I stand against.</i>
“ — <i>assūmo, I take, assume.</i>	“ — <i>oppōno, I place against.</i>
Ante ³ — <i>antēpōno, I prefer.</i>	“ — <i>ostendo, I show.</i>
“ — <i>anticīpo, I anticipate.</i>	Per ⁹ — <i>perlēgo, I read through.</i>
Circum — <i>circūmēo, I go around.</i>	“ — <i>pellīcio, I allure.</i>
Cum ⁴ — <i>combūro, I burn up.</i>	Post — <i>postpōno, I value less.</i>
“ — <i>compōno, I compose.</i>	Prae — <i>praefēro, I prefer.</i>
“ — <i>colligo, I collect.</i>	Praeter — <i>praetermitto, I omit.</i>
“ — <i>corripio, I seize.</i>	Pro — <i>prōcurro, I run forward.</i>
“ — <i>conservo, I preserve.</i>	“ — <i>prōdēo,¹⁰ I go forth.</i>
“ — <i>cōalesco, I blend with.</i>	Sub ¹¹ — <i>subīcio, I subject.</i>
“ — <i>cōmēdo, I eat up.</i>	“ — <i>succēdo, I follow.</i>
“ — <i>cōgito (= co-agito), I think, reflect.</i>	“ — <i>suspendo, I suspend.</i>
De — <i>descendo, I descend.</i>	Super — <i>supērimpōno, I place upon.</i>
E ⁵ — <i>ējicio, I cast out.</i>	Supter — <i>suptērāgo, I drive under.</i>
“ — <i>escendo, I disembark.</i>	Trans ¹² — <i>transēo, I pass over (beyond).</i>
Ex — <i>exaudīo, I hear.</i>	“ — <i>tradūco, I lead over.</i>
“ — <i>expōno, I expound.</i>	“ — <i>transcribo, I transcribe.</i>
In ⁶ — <i>intro, I enter.</i>	

B. The particle *amb* (*am, an*) has the sense of *around, about, concerning*. *Dis* or *di* denotes separation or dispersion, sometimes also

¹ *A* is put before *m* and *v*; *ab* before vowels and the majority of consonants; *abs* only before *c* and *t*. In the verbs *aufēro, aufūgio*, the *ab* is changed into *av* = *au*.

² *Ad* remains unchanged before vowels, and before *d, j, v, m*; but before the remaining consonants it is assimilated.

³ *Ante* changes its *e* into *i* only in the verbs *anticīpare* and *antistāre*.

⁴ *Cum* in composition never appears without a change of form. Before *b, p, m*, it becomes *com*; before *l, n, r*, it is assimilated into *col, con, cor*; before the remaining consonants it is always *con*; before vowels it is generally *co*, but sometimes *com*.

⁵ Before vowels, and before *c, p, q, s, t*, generally *ex*; before the rest of the consonants, *e*; before *f*, assimilation.

⁶ *In*, before *m, b, p*, becomes *im*; before *l* and *r* it is assimilated; in all other cases it remains unchanged.

⁷ *Inter* remains unaltered, except in *intelligo*.

⁸ *Ob* is assimilated only before *f, g, p*. The form *ostendo* is from the obsolete *obs* and *tendo*.

⁹ *Per* generally remains unaltered, except sometimes before *r*.

¹⁰ The letter *d* is sometimes inserted between the prefix and the verb, to prevent a hiatus; as *pro-d-ēo, re-d-īo*, &c.

¹¹ *Sub* before vowels remains unchanged; it is assimilated before the consonants *c, f, g, m, p*, and sometimes also before *r*.

¹² *Trans* rejects the final *s*, when the verb begins with one; it sometimes becomes *tra* before consonants.

intensity. *Re* is generally *back, again*, but it sometimes likewise denotes separation. Its form before a vowel is *red*. *Se* is equivalent to the English *aside, apart*. These particles are called inseparable, because they are never used as independent words. Examples:—

Amb — ambio, <i>I go about.</i>	Re — rēmitto, <i>I send back.</i>
“ — ambigo, <i>I quarrel (about).</i>	“ — rēlēgo, <i>I read again.</i>
“ — ampūto, <i>I cut off.</i>	“ — recludo, <i>I unlock.</i>
“ — anquiro, <i>I investigate.</i>	“ — rēdēo, <i>I return.</i>
Dis — disjicto, <i>I scatter.</i>	Se — sēvōco, <i>I call aside.</i>
“ — dispōno, <i>I arrange</i>	“ — sēdūco, <i>I lead aside.</i>
“ — dimitto, <i>I dismiss.</i>	“ — sējungo, <i>I separate.</i>
“ — diffēro, <i>I put off.</i>	

C. Obs. Verbs are also compounded with nouns, adjectives, and with other verbs and adverbs; as *vēnumdāre*, from *vēnum* + *dāre*; *calēfacere*, from *calidus* + *facere*; *obstūpēfūcere*, from *ob* + *stūpēo* + *facere*, &c. But the great majority are compounds with prepositions.

To break, to break into pieces.	{ Frango, ēre, frēgi, fractum (ALIQUID and NEUTER). Confringo, ēre, frēgi, fractum. Diffingo (ALIQUID). Servo, āre, āvi, ātum.
To keep, take care of.	{ Rēpōno, ēre, pōsul, positum. (ALIQUID).
To pick up.	{ Tollo, ēre, sustūli, sublātum (ALIQUID).
To mend, repair.	{ Rēpāro, āre, āvi, ātum. Rēficio, ēre, fēci, factum. (ALIQUID).
To light, kindle.	{ Accendo, ēre, di, sum (ALIQUID).
To make (or light) a fire.	{ Ignem (m.) accendēre (fācere).
To burn (be on fire).	{ Ūro, ēre, ussi, ustum. Ardēo, ēre, arsi, arsum.
To burn up, destroy by burning.	{ Combūro, ēre, bussi, bustum. Concrēmo, āre, āvi, ātum. (ALIQUEM, ALIQUID).
To seek, look for.	{ Quaero, ēre, quaesivi, quaesitum. Conquiro, ēre, isivi, isitum. (ALIQUEM, ALIQUID).
To warm.	{ Calēfācio, ēre, fēci, factum (ALIQUID).
To make.	{ Fācio, fācere, fēci, factum. Conficio, ēre, fēci, factum. (ALIQUID).
To do.	{ Ago, āgēre, ēgi, actum. Fācio, fācere, fēci, factum. (ALIQUID).

*To be willing, to wish.**Volo, velle, vólŭi (ALIQUID FACĒRE).*

D. Obs. The present indicative of the verb *volo*, which is irregular, is thus inflected.

SING.	<i>I will, am willing, or wish</i>	ĕgo vŏlo
	<i>Thou wilt (you will), &c.</i>	tŭ vis
	<i>He will, is willing, &c.</i>	ille vult,
PLUR.	<i>We will, wish, &c.</i>	nŏs vŏlŭmŭs
	<i>Ye will, wish, &c.</i>	vŏs vultis
	<i>They will, wish, &c.</i>	hi, ii, illi vŏlunt.

REMARK. — The forms *vult* and *vultis* occur in ancient authors instead of *vult* and *vultis*.

Will you? Do you wish? Are you willing?	{ Visne? Écquid vis?
Will he? Is he willing? Does he wish?	{ Án (tŭ) vis? Núm vis?
Do you wish to make my fire?	{ Vultne? Écquid (is) vult?
	{ Án (ille) vult? Núm vult?
	Visne tŭ mŭhi accendĕre (facĕre) ígnem?
I am willing to make it.	{ Vŏlo éum accendĕre.
I do not wish to make it.	{ Égo éum facĕre nŏn nŏlo.
Does he wish to buy your horse?	Nŏlo éum accendĕre.
He wishes to buy it.	Vultne équum túum émere?
He does not wish to buy it.	{ Vult éum émere.
	{ Nŏn vult éum émĕre.
	{ Éum émĕre nŏn vult.

*To be unwilling.**Nolo, nollĕ, nŏlŭi (ALIQUID FACĒRE).*

E. Obs. The verb *volo* is compounded of *nŏn* and *vŏlo*, and follows the inflection of the simple verb. Thus:—

SING.	<i>I am unwilling, &c.</i>	nŏlo
	<i>Thou art unwilling, &c.</i>	nŏn vis
	<i>He is unwilling, &c.</i>	nŏn vult,
PLUR.	<i>We are unwilling</i>	nŏlŭmŭs
	<i>Ye are unwilling</i>	nŏn vultis
	<i>They are unwilling.</i>	nŏlunt.

REMARK. — *Neris* and *nevult* occur in the older Latin writers instead of *nonvis* and *nonvult*.

F. RULE. The verbs *vŏlo*, *nŏlo*, *mālo*, *cŭpiŏ*, *sŏlĕo*, *audeo*, and others expressing willingness, desire, ability, custom, duty, and the like, are followed by the infinitive; as,

*Volo fieri doctus.**

Nōn vult abire.

Dēbes esse diligens.

Sōlet tristis esse.

Pōtest liber esse.

I wish to become learned.

He is unwilling to go.

You ought to be diligent.

He is wont to be sad.

He can be free.

Has the tailor time to mend my coat.

He has time to mend it.

Has the shoemaker time to mend my boots?

He has time to mend them.

Am I right in keeping (is it right for me to keep) your money?

You are not right in keeping it.

Who has to mend (who must mend) our coats?

The tailor has to mend them.

What have I to do?

You have to warm our coffee.

Habétne sartor spátium ad reparándum méam tógam?

Éstne sartóri ótium ad tógam méam reficiéndam?

Ést éi ótium ad éam reficiéndam.

Éstne sutóri spátium ad calígas méas reficiéndas?

Ést éi spátium ad éas reficiéndas.

Éstne mihi fās pecūniam túam servāre (repónēre)?

Nōn ést tibi fās (tibi néfas est) éam servāre (repónēre).

Cui sūnt tógae nóstrae reparánda?

Reparánda sūnt sartóri.

Quid ést mihi faciéndum?

Coffēa nóstra tibi calefaciéndā ést.

EXERCISE 43:

Have you a desire to keep my letter? — I have a desire to keep it. — Am I right in keeping your money? — You are right in keeping it. — Has the tailor a desire to make my coat? — He has a desire to make it, but he has no time. — Has your tailor time to mend my coats? — He has time to mend them. — Have you courage to burn my hat? — I have not the courage to burn it; I have a mind to keep it? — Has the shoemaker's boy a mind to mend my boots? — He has no time to mend them. — What has our friend's tailor to mend? — He has to mend our old coats. — Who has to mend our boots? — Our shoemaker has to mend them. — What has our hatmaker to do? — He has to mend your great hats. — Has your brother's joiner anything to do? — He has to mend our great tables and our little chairs. — Do you wish to keep my twenty-seven crowns? — I wish to keep them. — Will you pick up that crown or that florin? — I will pick up both. — Do you wish to cut his finger? — I do not wish to cut it. — Does the painter wish to burn vinegar? — He wishes to burn some.

* After verbs expressing a desire or wish (such as *volo, nolo, molo, cupio, opto, studio*), the noun, adjective, or participle of the predicate is in the *Nominative*, when the *subject* of the sentence remains the same, but in the *Accusative* when a new subject is introduced, or the pronoun of the same person repeated. Thus: *Cupio esse clemens*, I desire to be clement; but *Cupio te esse clementem*, I desire you to be clement; and also *Cupio me esse clementem*, instead of *Cupio esse clemens*. And in the same way: *Volo eum fieri doctum*, I wish him to become learned; and *Volo me fieri doctum*, instead of *Volo fieri doctus*.

— Is the peasant willing to burn his bread? — He is not willing to burn his own, but that of his neighbor. — Have you anything to do? — I have nothing to do. — Have we anything to do? — We have to warm our coffee. — Do you wish to speak? — I wish to speak. — Is your son willing to work? — He is not willing to work.

EXERCISE 44.

Do you wish to buy anything? — I wish to buy something. — What do you wish to buy? — I wish to buy some good books. — What has he to buy? — He has to buy a good horse. — Will you buy this or that table? — I will buy neither this nor that. — Which house does your friend wish to buy? — He wishes to buy your brother's great house. — Is your servant willing to make my fire? — He is willing to make it. — Will your father buy these rams or these oxen? He will buy neither the one nor the other. — Does he wish to buy my umbrella or my cane? — He wishes to buy both. — Do you wish to make a fire? — We do not wish to make any. — What do you wish to make? — I wish to make vinegar. — Will you seek my knife? — I will seek it. — Have you to look for anything? — I have nothing to look for. — Has he time to seek my son? — He has time, but he will not seek him. — What has he to do? — He has to make a fire, to wash my thread stockings, to buy good coffee, good sugar, good water, and good meat. — Will he buy your good trunk? — He will buy it. — Will you buy my great or my little house? — I will buy neither your great nor your little house; I wish to buy that of our friend. — Will you buy my beautiful horses? — I will not buy them. — How many rams will you buy? — I will buy twenty-two. — Does the foreigner wish to buy much corn? — He wishes to buy but little. — Do you wish to buy a great many gloves? — We wish to buy only a few, but our children wish to buy a great many. — Will they seek the same boots which we have? — They will not seek those which you have, but those which my father has. — Will you look for my coats, or those of the good Frenchman. — I will look neither for yours nor for those of the good Frenchman; I will look for mine and for those of my good son.

Lesson XXVIII. — PENSUM DUODETRICESIMUM.

OF THE DERIVATION OF TENSES.

It has already been said (Lesson XXIV.) that the different tenses and other parts of the Latin verbs are all formed from four principal parts; namely, from the Present Indicative, the Present Infinitive, the Perfect Indicative, and the Supine in *um*. This formation takes place according to the following laws: —

I

A. From the PRESENT INFINITIVE (*amāre, mōnēre, lēgere, audīre*) are derived :—

1. The *Imperative Passive*, which has invariably the same form ; as *amāre, mōnēre, lēgere, audīre*, be thou loved, admonished, read, heard.

2. The *Imperative Active*, by dropping the final *re* ; as *amā, mōnē, lēge, audi*, love, admonish, read, hear thou.

3. The *Present Infinitive Passive*, by changing, 1. *āre*, 2. *ēre*, 4. *īre*, into, 1. *ārī*, 2. *ērī*, 4. *īrī*, and 3. *ēre* into *i* ; as *amārī, monērī, lēgī, audīrī*, to be loved, admonished, read, heard.

4. The *Imperfect Subjunctive Active*, by adding *m* ; as *amārēm, monērēm, lēgerēm, audīrēm*, that I might be loved, admonished, read, heard.

5. The *Imperfect Subjunctive Passive*, by adding *r* ; as *amārēr, monērēr, lēgerēr, audīrēr*, that I might be loved, admonished, read, heard.

B. From the PRESENT INDICATIVE (*amo, mōnēo, lēgo, audīo*) are derived :—

1. The *Present Indicative Passive*, by adding *r* ; as *āmor, mōnēor, lēgor, audīor*, I am loved, admonished, read, heard.

2. The *Present Subjunctive Active*, by changing the terminations of the Present Indicative (1. *o*, 2. *ō*, 3. *o* (*io*), 4. *io*) into, 1. *em*, 2. *eam*, 3. *am* (*iam*), 4. *iam* : as *āmeā, mōnēam, lēgam* (*capīam*), *audīam*, that I may love, admonish, read (take), hear.

3. The *Present Subjunctive Passive*, by changing the final *m* of the Active into *r* ; as *āmer, mōnēar, lēgar* (*capīar*), *audīar*, that I may be loved, admonished, read (taken), heard.

4. The *Imperfect Indicative Active*, by changing the terminations of the Present into, 1. *ābam*, 2. *ēbam*, 3. *ēbam* (*iēbam*), 4. *iēbam* ; as *amābam, monēbam, lēgebam* (*capiebam*), *audiebam*, I loved, admonished, read (took), heard.

5. The *Imperfect Indicative Passive*, by changing the final *m* of the same tense in the Active into *r* ; as *amābar, monēbar, lēgebar* (*capiebar*), *audiebar*, I was loved, admonished, read (taken), heard.

6. The *First Future Active*, by changing the termination of the Present into, 1. *ābo*, 2. *ēbo*, 3. *am* (*iam*), 4. *iam* ; as *amābo, monēbo, lēgam* (*capiam*), *audīam*, I shall love, admonish, read (take), hear.

7. The *First Future Passive*, by changing the final *m* of the same tense in the Active into *r* ; as *amābor, monēbor, lēgar* (*capīar*), *audīar*, I shall be loved, admonished, read (taken), heard.

8. The *Present Participle Active*, by changing the terminations of the Present Indicative into, 1. *ans*, 2. *ens*, 3. *ens* (*iens*), 4. *iens* ; as *āmāns, mōnēns, lēgens* (*capiens*), *audīēns*, loving, admonishing, reading (taking), hearing.

9. The *Future Passive Participle*, by changing the same terminations into, 1. *andus*, 2. *endus*, 3. *endus* (*iendus*), 4. *iendus* ; as *aman-*

du, *monendus*, *legendus* (*capiendus*), *audiendus*, to be loved, admonished, read (taken), heard.

10. The *Gerund*, in a similar manner; as *amandi*, *monendi*, *legendi* (*capiendi*), *audiendi*, of loving, admonishing, reading (taking), hearing.

C. From the PERFECT INDICATIVE (*amāvi*, *monuī*, *lēgi*, *audīvi*) are derived:—

1. The *Pluperfect Indicative*, by changing the final *i* into *eram*; as *amāveram*, *monūeram*, *lēgeram*, *audīveram*, I had loved, admonished, read, heard.

2. The *Future Perfect*, by changing the final *i* into *ero*; as *amāvero*, *monūero*, *lēgero*, *audīvero*, I shall have loved, admonished, read, heard.

3. The *Perfect Subjunctive*, by changing *i* into *erim*; as *amāverim*, *monuerim*, *lēgerim*, *audīverim*, that I may have loved, admonished, read, heard.

4. The *Pluperfect Subjunctive*, by changing *i* into *issem*; as *amāvisssem*, *monuisssem*, *lēgisssem*, *audivisssem*, that I might have loved, admonished, read, heard.

5. The *Perfect Infinitive Active*, by changing *i* into *isse*; as *amāvisse*, *monūisse*, *lēgissee*, *audivisse*, to have loved, admonished, read, heard.

D. From the SUPINE IN “UM” (*amātum*, *monitum*, *lectum*, *audītum*) are derived:—

1. The *Perfect Participle Passive*, by changing the final *um* into *us*, *a*, *um*; as *amātus*, *a*, *um*, loved; *monitus*, *a*, *um*, admonished; *lectus*, *a*, *um*, read; *auditus*, *a*, *um*, heard.

2. The *Future Participle Active*, by changing *um* into *urus*, *a*, *um*; as *amāturus*, *a*, *um*, about to love; *monitūrus*, *a*, *um*, about to admonish; *lectūrus*, *a*, *um*, about to read; *auditūrus*, *a*, *um*, about to hear.

REMARK.—The Participle in *urus* in connection with *esse* serves to form the *Future Infinitive Active*; as *amātūrum* (*am*, *um*) *esse*, to be about to love; *monitūrum* (*am*, *um*) *esse*, to be about to admonish, &c. The same Participle, compounded with the different tenses of the verb *sum*, gives rise to a new conjugation, by which the various shades of a future or incipient action are indicated; as *amatūrus sum*, I am about to love; *amatūrus eram*, I was about to love; *amatūrus ero*, I shall be about to love, &c.

E. In the PASSIVE VOICE several tenses are *periphrastic* or *compound*, and are formed by combining the Perfect Participle with one of the tenses of the verb *sum*. These compound tenses are:—

1. The *Perfect Indicative*, with *sum*; as *amātus* (*a*, *um*) *sum*, I have been loved; *monitus* (*a*, *um*) *sum*, I have been admonished, &c.

2. The *Perfect Subjunctive*, with *sim* ; as *amatus* (*a, um*) *sim*, that I may have been loved ; *auditus* (*a, um*) *sim*, that I may have been heard, &c.

3. The *Pluperfect Indicative*, with *eram* ; as *lectus* (*a, um*) *eram*, I had been read ; *auditus* (*a, um*) *eram*, I had been heard, &c.

4. The *Pluperfect Subjunctive*, with *essem* ; as *amatus* (*a, um*) *essem*, that I might have been loved ; *monitus* (*a, um*) *essem*, that I might have been admonished, &c.

5. The *Future Perfect*, with *ero* ; as *auditus* (*a, um*) *ero*, I shall have been heard ; *lectus* (*a, um*) *ero*, I shall have been read, &c.

6. The *Perfect Infinitive*, with *esse* ; as *amatum* (*am, um*) *esse*, to have been loved ; *auditum* (*am, um*) *esse*, to have been heard, &c.

7. To these compound or periphrastic parts of the Passive Voice we must add the *Future Infinitive*, which is formed by combining the Supine in *um* with *iri* ; as *amatum iri*, *lectum iri*, &c., to be about to be loved, read, &c. (See Paradigms, pp. 664, 665.)

To tear, lacerate.	{ <i>Discindo, ěre, ŭli, issum.</i> <i>Lācĕro, āre, āvi, ātum.</i> (ALIQUID).
To drink.	{ <i>Bĭbo, ěre, bĭbi, bĭbitum.</i> <i>Pōto, āre, āvi, ātum or pōtum.</i> (ALIQUID).
To carry (take).	{ <i>Fĕro, ferre, tŭli, lātum.</i> <i>Porto, āre, āvi, ātum.</i> (ALIQUID).
To bring (carry).	{ <i>Affĕro, afferre, attŭli, allātum.</i> <i>Apporto, āre, āvi, ātum.</i> (ALICUI ALIQUID).
To go.	{ <i>Ēo, ĩre, ĩvi or lĭ, ĩtum (NEUTER).</i>

F. Obs. The verbs *fĕro*, I bear, carry, and *ĕo*, I go, are irregular in several tenses. The present indicative is thus inflected : —

SING. <i>I carry</i>	<i>fĕro</i>	SING. <i>I go</i>	<i>ĕo</i>
<i>Thou carriest</i>	<i>fers</i>	<i>Thou goest</i>	<i>is</i>
<i>He carries,</i>	<i>fert,</i>	<i>He goes,</i>	<i>it,</i>
PLUR. <i>We carry</i>	<i>fĕrimus</i>	PLUR. <i>We go</i>	<i>imus</i>
<i>Ye carry</i>	<i>fertis</i>	<i>Ye go</i>	<i>itis</i>
<i>They carry.</i>	<i>fĕrunt.</i>	<i>They go.</i>	<i>ĕunt.</i>

To be. *Sŭm, esse, fŭi, fŭtŭrus.*

To be at home. *Dŏmĭ (gen.) ĕsse.*

To go home. *Dŏmum (acc.) ĩre.*

G. Obs. 1. The English "at home" is in Latin expressed by the genitive *dŏmĭ*, to which may be added *meae, tuae, nostrae, restrae*, and *aliĕnae*, in the sense of "at my, thy (your), our, your, another man's house or home" ; but when another adjective or pronoun follows, the

ablative with *in* is required; as *in illā domo*, in that home; *in domo privata*, in a private house. When the genitive of the possessor is added, either *domi* or *in domo* may be used; as *domi* or *in domo alicujus*, at some one's house or home; *domi* or *in domo Cæsaris*, at the house of Cæsar.

2. The English "home" (after verbs of motion) is expressed by the accusative *domum*, and so also *domum meam*, *tuam*, *nostram*, *vestram*, *alienam*, "to my, thy (your), our, your, another man's house or home"; but with any other adjective or pronoun the preposition *in* is required; as *in domum illam*, to that house or home; *in domum novam*, to the new house or home. When the genitive of the possessor is added, it is either *domum* or *in domum alicujus*, to some one's house or home.

Is your father at home?

Estne pater tuus domi?

He is not at home.

Nōn est (domi).

Is his brother going home?

Itne frater ejus domum?

He is going home.

It (domum).

With or at the house of.

{ *Apud* (Prep. with the Acc.).
 { *Cum* (Prep. with the Abl.).
 { *Domi* or *in domo* (with the Gen.).
 { *Ad* (Prep. with the Acc.).
 { *Domum* or *in domum* (with the Gen.).

To or to the house of.

To be with the man or at the man's house.

{ *Apud virum* or *cum viro* esse.
 { *Domi* or *in dōmo viri* esse.

To go to the man or to the man's house.

{ *Ad virum* ire.
 { *Dōmum* or *in dōmum viri* ire.

To be with one's friend (at the house of one's friend).

{ *Apud amicum* or *cum amico* (suo) esse.
 { *Domi* or *in dōmo amici* esse.

To go to one's friend or to the house of one's friend.

{ *Ad amicum* (suum) ire.
 { *Dōmum* or *in dōmum amici* ire.

To be with me, thee (you), us, you, at my house, &c.

{ *Apud mē, tē, nōs, vōs* esse.
 { *Mēcum, tēcum, nobiscum,* vobiscum* esse.
 { *Domi mēae, tuae, nostrae, vestrae* esse.

To be at one's own, at another man's house.

Domi suae, alienae esse.

To go to one's own, to another man's house.

Dōmum suam, alienam ire.

To be with him, with them, with some one.

{ *Apud eum, eos, aliquem* esse.
 { *Cum eo, iis, aliquo* esse.
 { *Domi* or *in dōmo ejus, eorum, alicujus* esse.

* The preposition *cum* with *mē, tē, nōs*, always becomes *mēcum, tēcum, nēcum*; with *nōbis, vōbis*, either *nōbiscum, vōbiscum*, or *cum nōbis, cum vōbis*.

To go to him, to them, to some one.	{ Ad eum, eos, aliquem ire. Dónum <i>or</i> in dómum ejus, eorum, alicujus ire.
To be with no one, at no one's house.	{ Apud neminem (nillum) esse. Cum nullo (nemine) esse. Dómi <i>or</i> in dómo nullius esse.
To go to no one, to no one's house.	{ Ad nullum (neminem) ire. Dónum <i>or</i> in dómum nullius ire.
To be with one's father, at one's father's house.	{ Apud patrem (cum patre) esse. In dómo patrénā esse.
To go to one's father, to one's father's house.	{ Ad patrem ire. In dómum patrénam ire.
Is your little boy at any one's house?	{ Estne puérculus tuus apud aliquem (in dómo alicujus)?
He is at no one's house (with no one)?	{ Nōn est apud quēquam. In dómo nullius est.
Do you wish to go to your friend?	Visne ad amicum tuum (dónum <i>or</i> in dómum amíci tui) ire?
I do not wish to go to him.	Nólo ad eum (dónum <i>or</i> in dómum ejus) ire.
<i>At whose house? With whom?</i>	<i>Cujus in dómo? Apud quē?</i>
<i>To whose house? To whom?</i>	<i>Cujus in dómum? Ad quem?</i>
To whom (to whose house) do you wish to go?	Ad quem (cujus in dómum) vis ire?
I do not wish to go to any one (to any one's house).	Nólo ad quēquam (in dómum cu- jusquam) ire.
With whom (at whose house) is your brother?	Apud quem (cujus in dómo) est fráter tuus?
He is with us (at our house).	{ Est apud nós. Dómi nóstrae est.

EXERCISE 45.

Do you wish to tear my coat? — I do not wish to tear it. — Does your brother wish to tear my beautiful book? — He does not wish to tear it. — What does he wish to tear? — He wishes to tear your heart. — With whom is our father? — He is with his friend. — To whom do you wish to go? — I wish to go to you. — Will you go to my house? — I will not go to yours, but to my tailor's. — Does your father wish to go to his friend? — He wishes to go to him. — At whose house is your son? — He is at our house. — Do your children wish to go to our friends? — They wish to go to them. — Is the foreigner at our brother's? — He is there (*apud eum*). — At whose house is the Englishman? — He is at yours. — Is the American at our house? — No, sir, he is not at our house; he is at his friend's. — Is the Italian at his friends'? — He is at their house.

EXERCISE 46.

Do you wish to go home? — I do not wish to go home; I wish to go to the son of my neighbor. — Is your father at home? — No, sir,

he is not at home. — With whom is he? — He is with the good children of our old neighbor. — Will you go to any one's house? — I will go to no one's house. — At whose house is your son? — He is at no one's house; he is at home. — What will he do at home? — He will drink good wine. — Will you carry my letters home? — I will carry them to my father's. — Who will carry my notes? — The young man will carry them. — Will he carry them to my house? — No; he will carry them to his brother's. — Is his father at home? — He is not at home; he is at the foreigner's. — What have you to drink? — I have nothing to drink. — Has your son anything to drink? — He has good wine and good water to drink. — Will your servant carry my books to my brothers? — He will carry them to their house. — What will you carry to my house? — I will carry to your house two chickens, three birds, good bread, and good wine. — Will you carry these chairs to my house? — I will not carry these, but those. — What will the German do at home? — He will work and drink good wine.

EXERCISE 47.

What have you at home? — I have nothing at home. — Have you anything good to drink at home? — I have nothing good to drink; I have only bad water. — Has the captain as much coffee as sugar at home? — He has as much of the one as of the other at home. — Will you carry as many crowns as buttons to my brother's? — I will carry to his house as many of the one as of the other. — Will you carry great glasses to my house? — I will carry some to your house. — Has the merchant a desire to buy as many oxen as rams? — He wishes to buy as many of the one as of the other. — Has the shoemaker as many shoes as boots to mend? — He has as many of the one as of the other to mend. — Has he as much wine as water to drink? — He has as much to drink of the one as of the other. — Has the Turk a desire to break some glasses? — He has a desire to break some. — Has he a mind to drink some wine? — He has no mind to drink any. — Will you buy anything of me (*de mē*)? — I will buy nothing of you. — Of whom (*de quō*)* will you buy your corn? — I will buy it of the great merchant. — Of whom will the English buy their oxen? — They will buy them of the Dutch. — Will the Spaniards buy anything? — They will buy nothing.

* The person of *whom* any is bought is in Latin put in the Ablative with the preposition *de*; so that the formula is: *aliquid de aliquo emere*, to buy any of any one.

Lesson XXIX. — PENSUM UNDETRICESIMUM.

OF THE CLASSIFICATION OF VERBS.

A. Latin verbs in general may be divided into *Primitive* and *Derivative*, and with reference to their composition into *Simple* and *Compound*.

Primitive verbs are those which are not derived from any other word, but are themselves the roots for other parts of speech.

Derivatives are formed either from nouns, adjectives, or other verbs.

Simple verbs may be either primitive or derivative.

Compound verbs are formed by the union of a verb with another verb or with some other part of speech. (See Lesson XXVI.)

B. The verbs derived from other verbs are subdivided into a number of classes. These classes are : —

1. *Frequentatives*, or such as denote a reiteration or frequent repetition of the action expressed by the primitive ; as *dictāre* (from *dico*), to say often ; *quaeritāre* (from *quaero*), to inquire repeatedly.

These verbs are all of the first conjugation, and are generally formed from the supine of their primitives, by changing the *ātum* of the first conjugation into *itō*, *itāre*, and the *um* of the remaining conjugations into *o*, *āre* ; as *portātum* (the supine of *porto*, I carry) — *portitō*, *āre*, I carry often ; *dormitum* (the supine of *dormio*, I sleep) — *dormitō*, *āre*, I am apt to sleep constantly, I am sleepy. But others again are formed from the present indicative of their primitive, and some even from other frequentatives ; as *agito*, *āre* (from *ago*, I drive), to drive up and down ; *latitō*, *āre* (from *latēo*, I am concealed), I hide myself ; *dictitō*, *āre*, I say or tell often ; *lectitō*, *āre*, I read again and again (from the obsolete frequentatives *dictāre*, *lectāre*), &c.

2. *Desideratives*, in *ūrō*, *ūrīre*, denoting a desire for that which is indicated by the primitive. These verbs are likewise derived from the supine of the primitive, and are always of the fourth conjugation ; as *ēsum* (the supine of *edo*, I eat) — *ēsūrō*, *īre*, I desire to eat, I am hungry ; *emptum* (from *emo*, I buy) — *emptūrō*, *īre*, I desire to buy ; *coenātum* (from *coeno*, I dine) — *coenātūrō*, *īre*, I desire to dine, &c.

But a number of verbs in *ūrō*, *ūrīre* (and *ūrō*, *ūrīre*) are no frequentatives and can readily be distinguished by the long *u* ; as *ligūrīre*, to be dainty ; *prūrīre*, to itch ; *centurīare*, to divide into centuries ; *decūrīare*, to divide into companies.

3. *Inchoatives* or *Inceptives* in *sco*, *scēre*, which serve to indicate the beginning of an action or state ; as *languesco*, *ēre*, I

am growing languid (from *languēre*, to be languid); *ingemisco*, *ēre*, I begin to sigh (from *gemēre*, to sigh).

The final *sco* of these inchoatives is *asco* from primitives of the first conjugation, *esco* from those of the second, and *isco* from those of the third and fourth.

Inchoatives frequently occur compounded with prepositions, while their primitives are simple verbs; as *pertimesco*, I begin to dread, from *timeo*, I am afraid; *conticesco*, I become silent, from *tacēo*, I am silent; *obdormisco*, I fall asleep, from *dormiō*, I sleep.

Some inchoatives are derived from substantives and adjectives; as *maturesco*, I grow ripe, from *matūrus*, a, um; *puērasco*, I am becoming a boy, from *puer*, a boy, &c.

A number of verbs in *sco* are no inchoatives, as *cresco*, I grow; *nosco*, I learn to know; *posco*, I demand.

4. *Diminutives*, with the termination *illo*, *illāre*, which is annexed to the root of the primitive without any other change; as *cantillo*, I sing a little, I trill (from *cantare*, to sing); *conscribillo*, I scribble (from *scribēre*, to write); *sorbillo*, I sip (from *sorbēre*, to sup, drink up). The verbs of this class are but few in number.

5. *Intensives* in *sso*, *ssēre*; as *capesso*, *facesso*, *petesso* (from *capio*, *faciō*, *pēto*), I seize, perform, seek with earnestness or eagerness.

C. Verbs derived from nouns are called *Denominatives*. E. g. *lucēo*, I shine; *fraudo*, I deceive, defraud; *vulnēro*, I wound (from *lux*, *fraus*, *vulnus*), &c.

A large number of Latin verbs derived from substantives signify *to be* or *to imitate that which is indicated by the noun*. The majority of these verbs are deponents of the first conjugation; as *dominus* — *domināri*, to act the lord, to domineer; *cornix* — *cornicāri*, to chatter like a crow; *fūr* — *fūrāri*, to be a thief, to steal; *Graeculus* — *graecāri*, to live like a Graeculus, to live luxuriously and effeminately; but also *pāter* — *patrisso*, *āre*, I take after my father; *būbo* — *būbūlo*, *āre*, to screech like an owl, &c.

Where?	Ūbi?	Ūbīnam?*	(Adverbs.)
Whither? Where to?	Quō?	Quorsūm?	Quorsūs? (Adverbs.)

D. Obs. 1. The interrogative adverb *ūbi*? implies motion or rest in a place, and the noun of the answer generally stands either in the genitive or ablative,† but sometimes in the accusative with one of the prepositions *ad*, *apud*, *super*, or *supter*.

* This *nam* is affixed with some emphasis. So also *Ūbi loci?* *Ūbi gentium?* *Ūbi terrarum?* Where in the world?

† When this ablative is the *name of a town* of the third declension, it stands *without a preposition*; as *Carthagine*, at Carthage; but otherwise it has *in* before it.

Obs. 2. The interrogative adverb *quô?* implies motion or direction towards a place, and the noun of the answer is always in the accusative, either with or without a preposition.

<i>There.</i>	<i>Ībī, illīc, icīc (rest).</i>
<i>Thither (there).</i>	<i>Ēō, illō, illūc (motion).</i>
To carry thither.	<i>Ēō (īllo, illūc) portāre (fērre).</i>
To carry it thither.	<i>(Ēum, éam), id illō portāre.</i>
To carry some thither.	<i>SING. Aliquāntum eō (īllo, illuc) portāre (fērre).</i>
To carry them thither.	<i>PLUR. Aliquot eō (illō, illuc) portāre (fērre).</i>
Where is my son?	<i>Ēos (éas, éa) eō (īllo, illuc) portāre or fērre.</i>
He is at home.	<i>Ūbi est filius mēus?</i>
Is his brother there too?	<i>Dōmī est.</i>
He is not there, but at the neighbor's.	<i>Dōmī suae est.</i>
Will you carry my books to the merchant?	<i>Estne ibi et * frāter ejus?</i>
I do not wish to carry them to him.	<i>Nōn est ibi; apud vicinum est.</i>
To send.	<i>Visne tū lībros mēos ad mercatōrem portāre?</i>
To come.	<i>Nōlo eōs ad illum portāre.</i>
To lead.	<i>Mitto, ěre, misi, missum (ALICUI ALIQUID, ALIQUID AD ALIQUEM).</i>
When? At what time?	<i>Vēnio, ěre, vēni, ventum.</i>
	<i>Pervēnio, ěre, vēni, ventum (NEUTER).</i>
	<i>Dūco, ěre, duxi, ductum.</i>
	<i>Dēdūco, ěre, duxi, ductum.</i>
	<i>(ALIQUEM AD ALIQUEM).</i>
	<i>Quandō? Quō tempōre?</i>

E. RULE. Time *when* is put in the Ablative without a preposition, as:—

<i>Hōrā duodécimā.</i>	<i>At twelve o'clock.</i>
<i>Hōc tempōre.</i>	<i>At this time.</i>
<i>Diē constitūtā.</i>	<i>On the appointed day.</i>
To-morrow.	<i>Crās (adv.), crastinō tempōre.</i>
To-day, this day.	<i>Hōdiē (adv.), hōc diē, hodiernō tempōre.</i>
Somewhere, anywhere.	<i>Ālicūbī, usquām, usquām (rest).</i>
Somewhither, anywhere.	<i>Ālīquō, quōquām, quōpūm (motion).</i>

* The conjunction *et* has sometimes the sense of *also, too*.

F. Obs. The adverb *alicubi* is compounded of *aliquis* and *ubi*, and is synonymous with *in aliquo loco*, "in some place," or "somewhere," "anywhere," generally. *Usquam* may commonly stand in the same sense, but *usquam* can only be employed in clauses involving a condition or negation, as after the conjunctions *si*, *nisi*, *neque* (*nec*), *non*, *nunquam*, &c. The same distinctions apply to the corresponding adverbs of motion, *aliquo*, *quoquam*, and *quoquam*.

Nowhere, not anywhere. *Nusquā, nuspiam* (rest).
Nowhither, not anywhere. *Nusquā* (motion).

Do you desire to go anywhere (anywhither)? *Cupisne ire aliquo (quoquam)?*

I do desire to go somewhere (somewhither). *Cupio ire aliquo.*

I desire to go to the house of my father. *In domum paternam ire cupio.*

I do not desire to go anywhere. *Nusquam ire cupio.*

Nor do I desire to go anywhere. *Neque ego quoquam ire cupio.*

If he desires to go anywhere. *Si ille quoquam ire cupit.*

Is your brother anywhere? *Estne frater tuus alicubi (uspiam)?*

He is somewhere. *Est alicubi (in aliquo loco).*

He is at the house of his father. *In domo paternā est.*

He is nowhere. *Nusquam (nuspiam) est.*

Nor is his friend anywhere. *Néque amicus ejus usquam est.*

Unless your friend is anywhere. *Nisi amicus tuus usquam est.*

Will you conduct me to your tailor? *Visne me ad sartorem tuum ducere?*

I will conduct you to him. *Volo te ad eum ducere (deducere).*

When will you lead me to him? *Quando (quod tempore) me vis ad eum ducere?*

I will lead you to him to-morrow. *Ego te crās (crastino tempore) ad eum ducere volo.*

Who will send me good books? *Quis vult mihi mittere libros bonos?*

No one will send you any. *Nemo tibi ullos mittere vult.*

The physician. *Mēdicus, i, m.*

To write. *Scribo, ēre, psi, ptum (ALICUI ALICUI OR AD ALIQUEM).*

Have you as many letters to write as my father?

Scribendaēne tibi sunt tam multae litterae quam patri meo?
Habēsne tot litteras scribendas, quot pater meus?

I have more (of them) to write than he.

Scribendae sunt mihi plūs (plūres) quam ei.
Scribendas ego plūres habeo quam ille (ipse).

EXERCISE 48.

Will you go anywhither (anywhere)? — I will go nowhither (nowhere). — Will your good son go to any one? — He will go to no one. — When will you take your young man to the painter? — I will take him there (*ad eum*) to-day. — Where will he carry these birds to? — He will carry them nowhither. — Will you take the physician to this man? — I will take him there (*ad eum*, to him). — When will you take him there? — I will take him there to-day. — Will the physicians come to your good brother? — They will not come to him. — Will you send me a servant? — I will send you none. — Will you send a child to the physician? — I will send one to him. — With whom is the physician? — He is with nobody. — Do you wish to go anywhither? — I wish to go to the good Americans. — Has he time to come to my house? — He has no time to come there. — Will the captain write one more letter? — He will write one more. — Will you write a note? — I will write one. — Has your friend a mind to write as many letters as I? — He has a mind to write quite as many.

EXERCISE 49.

Where is your brother? — He is at home. — Whither do you wish to go? — I wish to go home. — Whither does your father wish to go? — He wishes to go to your house. — Whither will you carry this letter? — I will carry it to my neighbor's. — Is your son at home? — He is there. — Whither will the shoemaker carry my boots? — He will carry them to your house? — Will he carry them home? — He will carry them thither. — Will you send good sugar home? — I will send some thither. — Will the baker send good bread home? — He will send some thither. — Will you come to me? — I will come to you. — Whither do you wish to go? — I wish to go to the good Frenchmen. — Will the good Italians go to our house? — They will go nowhither. — Will you take your son to my house? — I will not take him to your house, but to the captain's. — When will you take him to the captain's? — I will take him there to-morrow. — Have you many letters to write? — I have only a few to write. — How many letters has our old neighbor to write? — He has as many to write as you. — Who has long letters to write? — The youth has some to write. — How many more letters has he to write? — He has six more to write. — How many has he to send? — He has twenty to send. — Has he as many letters to send as his father? — He has fewer to send. — Has the hatmaker some more hats to send? — He has no more to send. — Has your son the courage (*audēne filius tuus*) to write a long letter? — He has the courage to write one. — Will he write as many letters as mine? — He will write quite as many. — Will you buy as many carriages as horses? — I will buy more of the latter than of the former.

Lesson XXX. — PENSUM TRICESIMUM.

OF THE PRESENT SUBJUNCTIVE.

A. The Present Subjunctive is formed from the Present Indicative by changing the terminations of the respective conjugations into, 1. *em*, 2. *eam*, 3. *am* (*iam*), 4. *iam*; as, *amo*, *amem*; *monéo*, *monëam*; *lego*, *legam* (*facio*, *faciam*); *audio*, *audiam*.* It is inflected as follows:—

FIRST CONJUGATION.

SINGULAR.		PLURAL.	
<i>That I may love</i>	<i>ãmëm</i>	<i>That we may love</i>	<i>ãmëmûs</i>
<i>That thou mayst love</i>	<i>ãmës</i>	<i>That ye may love</i>	<i>ãmëtis</i>
<i>That he may love,</i>	<i>ãmët,</i>	<i>That they may love.</i>	<i>ãmënt.</i>

SECOND CONJUGATION.

SINGULAR.		PLURAL.	
<i>That I may remind</i>	<i>mõnëãm</i>	<i>That we may remind</i>	<i>mõnëãmûs</i>
<i>That thou mayst remind</i>	<i>mõnëãs</i>	<i>That ye may remind</i>	<i>mõnëãtis</i>
<i>That he may remind,</i>	<i>mõnëãt,</i>	<i>That they may remind.</i>	<i>mõnëãnt.</i>

THIRD CONJUGATION.

SINGULAR.		PLURAL.	
<i>That I may read</i>	<i>lëgãm</i>	<i>That we may read</i>	<i>lëgãmûs</i>
<i>That thou mayst read</i>	<i>lëgãs</i>	<i>That ye may read</i>	<i>lëgãtis</i>
<i>That he may read,</i>	<i>lëgãt,</i>	<i>That they may read.</i>	<i>lëgãnt.</i>

FOURTH CONJUGATION.

SINGULAR.		PLURAL.	
<i>That I may hear</i>	<i>audiãm</i>	<i>That we may hear</i>	<i>audiãmûs</i>
<i>That thou mayst hear</i>	<i>audiãs</i>	<i>That ye may hear</i>	<i>audiãtis</i>
<i>That he may hear,</i>	<i>audiãt,</i>	<i>That they may hear.</i>	<i>audiãnt.</i>

Like *amem* inflect: *ordinem*, *dem*, *portem*, *laborem*, *larem*, &c.
 Like *monëam*: *habëam*, *vidëam*, *fovëam*, &c. Like *lëgam*: *dicam*, *disponam*, *scribam*, *faciam*,† &c. Like *audiam*: *aperiam*, *esüriam*, *sütam*, *vëntiam*, &c.

REMARK. — The present subjunctive of the first and third conjugations sometimes has *im* instead of *em* or *am*; as *edim*, *comedim*; *duim*, *perduim*; ‡ for *edam*, *comedam*; *dem*, *perdam*. But this anti-

* See Lesson XXVIII. B. 2.

† Verbs of the third conjugation in *to* have their present subjunctive in *tam*. Thus, also, *capio*, *capiam*, *calefacio*, *calefaciam*, &c.

‡ From the obsolete forms *duo*, *perduo* (= *do*, *perdo*).

quoted form occurs only in a few verbs. It is retained in the irregular verbs *esse* and *velle*, and their compounds; as *velim*, *nolim*, *malim*; *sim*, *possim*, *prosim*, &c.

B. The Present Subjunctive of the irregular verbs *sum*, *volo*, *nolo*, *eo*, and *fēro* (*affēro*) is thus inflected:—

SINGULAR.		PLURAL.	
<i>That I may be</i>	<i>sīm</i>	<i>That we may be</i>	<i>sīmus</i>
<i>That thou mayst be</i>	<i>sis</i>	<i>That ye may be</i>	<i>sītis</i>
<i>That he may be,</i>	<i>sīt,*</i>	<i>That they may be.</i>	<i>sint.</i>
<i>That I may be willing</i>	<i>vēlīm</i>	<i>That we may be willing</i>	<i>vēlīmūs</i>
<i>That thou mayst be willing</i>	<i>vēlis</i>	<i>That ye may be willing</i>	<i>vēlītis</i>
<i>That he may be willing,</i>	<i>vēlīt,</i>	<i>That they may be willing.</i>	<i>vēlint.</i>
<i>That I may go</i>	<i>ēām</i>	<i>That we may go</i>	<i>ēāmūs</i>
<i>That thou mayst go</i>	<i>ēās</i>	<i>That ye may go</i>	<i>ēātis</i>
<i>That he may go,</i>	<i>ēāt,</i>	<i>That they may go.</i>	<i>ēant.</i>
<i>That I may carry</i>	<i>fērām</i>	<i>That we may carry</i>	<i>fērāmūs</i>
<i>That thou mayst carry</i>	<i>fērūs</i>	<i>That ye may carry</i>	<i>fērātis</i>
<i>That he may carry,</i>	<i>fērāt,</i>	<i>That they may carry.</i>	<i>fērant.</i>

REMARK.—The compounds of these verbs are all of them inflected in the same way; as *desīm*, *possīm*, *prōsīm*, from *desum*, *possum*, *prosum*; *mālīm*,† *nōlīm*, from *mālo*, *nolo*; *abēām*, *prodēām*, *transēām*, from *abeo*, *prodēo*, *transēo*; *affēram*, *diffēram*, *circumfēram*, from *affēro*, *diffēro*, *circumfēro*, &c.

OF THE USE OF THE SUBJUNCTIVE.

C. *Obs.* The Subjunctive serves to denote various modifications of the action or state expressed by the verb, and is often put in Latin where the English idiom requires the Indicative or Infinitive. It is chiefly employed:—

1st. After certain conjunctions, such as *ut* and *quōd*, that, in order that; *nē*, that not, lest; *licet* and *quamvis*, although; *utrum*, would that; *quin* and *quominus*, but that, &c. E. g.:—

Vēnīo ut vidēām.

I come to see (in order that I may see).

* Instead of *sim*, *sis*, *sit*, the older Latin writers employ the forms *sīem*, *sīes*, *sīet*; and also from the obsolete *fūo*, the forms *fūam*, *fūas*, *fūat*; —, —, *fūant*.

† An ancient form of this is *marēlīm*, *is*, *it*, &c. So the Imp. Subj. *marēlēm* for *mallem*; the Pres. Ind. *marēlo* for *malo*; the Future Indic. *marēlām* for *malam*, &c.

Cave nē scribas.

Take care lest you write.

Utinam habērem.

Would that I had.

2d. In indirect or dependent questions, introduced by an interrogative adjective, pronoun, or adverb, such as *quantus, qualis, quotus; quis, qui, cujus; ubi, quo, quorsum, quando, quoties, quomodo; an, ne, &c.* E. g. :—

Nescio quantum habēas.

I do not know how much you have.

Dic mihi quis (qualis) sit.

Tell me who he is.

Scisne quando veniat?

Do you know when he comes?

*Vide an venturus sit.**

See whether he is about to come.

3d. To denote possibility in general, and also an exhortation or command; as

Forsitan temere fecerim.

I may possibly have acted rashly.

Emas quod necesse est.

Buy what is necessary.

Eamus. Scribamus.

Let us go. Let us write.

<i>I come in order to see (for the sake of seeing, to see, about to see).</i>	{	<i>Vento ut vidēam.</i> <i>Vento ad videndum.</i> <i>Vento videndi causā.</i> <i>Vento videre or visum.</i> <i>Vento visurus.</i>
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D. Obs. The compound conjunction *in order to, in order that*, is commonly expressed in Latin either by *ut* with the subjunctive, or (after verbs of motion) by the supine in *um*; but it may frequently be likewise rendered by the accusative of the gerund or gerundive with *ad*, by the genitive of the gerund with the ablative *causā* or *gratiā*, “for the sake of,” by a mere infinitive, or, lastly, by the future participle in *urus*.

Do you wish to go to your brother in order to see him?	{	<i>Visne ad frātre tuum ire, ut eum vidēas?</i> <i>Visne ire visum frātre tuum?</i>
I desire to go to him in order to see him (for the sake of seeing him).	{	<i>Cupio ad eum ire, ut eum vidēam.</i> <i>Ego eum visum ire cupio.</i> <i>Cupio ad eum ire videndi gratiā.</i>
Has your brother a knife to cut his bread?	{	<i>Estne frātri tuo cūlter ad secāndum pānem suum?</i> <i>Habétne frāter tuus cūltrum, qui† pānem suum sēcet?</i>
He has one to cut it (wherewith to cut it).	{	<i>Est ei unus ad eum secāndum.</i> <i>Hábet unum, qui eum secāre possit.</i>

* The direct questions involved in these examples are:— *Quantum habes?*— *Quis (qualis) est?*— *Quando (quo tempore) venit?*— *Venturusne est?*

† This *qui* is an old ablative, and may stand for every gender of that case singular and plural (i. e. for *quō, quā, quibus*). When thus used it represents the instrument or means, exactly like the English “wherewith,” “whereby.” Thus Nepos:—*ut, qui efferretur, vix reliquerit*, so that he left scarcely enough, wherewith he might be buried.

I have no money to buy bread (wherewith I may buy bread).	{ Pecúniām, qui pānem émam, nōn hābeo.
Have you paper enough to write a letter (for writing a letter).	{ Cārēo pecūniā ad emēndum pā- nem.
I have not enough.	{ Éstne tibi sātis chārtae ad lītteram scribēdam?
To sweep (out).	{ Nōn est (mīhi sātis).
To kill, slay.	{ Everro, ēre, erri, ersum.
To slaughter.	{ Scopis purgo, āre, āvi, ātum.
To salt.	{ (ALIQUID, LOCUM ALIQUEM).
To lend.	{ Occido, ēre, idi, isum.
To be able.	{ Interficiō, ēre, fēci, factum.
To know how (to be able).	{ (ALIQUEM).
	{ Macto, āre, āvi, ātum (ALIQUEM, ANIMAL ALIQUOD).
	{ Salto, ire, ivi or li, itum (ALIQUID).
	{ Commodo, āre, āvi, ātum.
	{ Credo, ēre, credīti, creditum.
	{ (ALICUI ALIQUID).
	{ Possum, posse, potui.
	{ Scīo, ire, ivi or li, itum.
	{ (ALIQUID FACĒRE).

E. Obs. *Possum* signifies "to have the power or ability," *scīo*, "to have the knowledge or skill," "to know how." Both these verbs may be followed by the infinitive of another verb. *Possum* is a compound of *pōtis* and *sum*, and is inflected in the present as follows: —

INDICATIVE.			
Singular.		Plural.	
<i>I can (am able)</i>	<i>pōssūm</i>	<i>We can (are able)</i>	<i>possūmus</i>
<i>Thou canst (art able)</i>	<i>pōtēs</i>	<i>Ye can (are able)</i>	<i>pōtestis</i>
<i>He can (is able),</i>	<i>pōtest,</i>	<i>They can (are able).</i>	<i>possunt.</i>
SUBJUNCTIVE.			
Singular.		Plural.	
<i>That I may be able</i>	<i>possīm</i>	<i>That we may be able</i>	<i>possimūs</i>
<i>That thou mayst be able</i>	<i>possis</i>	<i>That ye may be able</i>	<i>possitis</i>
<i>That he may be able,</i>	<i>possit,</i>	<i>That they may be able.</i>	<i>possint.*</i>
Can you write a letter?	{	Potēsne scribēre epistolām?	
I can write one.	{	Scisne scribere epistolam?	
Can he work?	{	Pōssum (scīo) ūnam scribēre.	
	{	Nūm ille laborāre (opus faciēre)	
	{	pōtest?	
He cannot work.	{	Laborāre (opus faciēre) non pōtest.	
Can they come to us?	{	Possūntne venīre ad nōs?	
They cannot come to you.	{	Ad vōs venīre nōn pōssunt.	

* Antiquated forms of this are *possēm*, *es*, *et*, &c., or *potessim*, *is*, *it*, &c. So also *potestur* for *potest*, and *potesse* for *posse*.

To kill me.

Mê accidere (interficere).

To see me.

Mê videre.

F. Obs. In Latin the accusative generally takes its place before the verb on which it depends, and the dative before the accusative.* The verb itself is commonly put at the end of the sentence.

To speak to me (with me).	<i>Mêcum lôqui, ad mê lôqui.</i>
To speak to you (with you).	<i>Têcum† lôqui, ad tê lôqui.</i>
To speak to him (with him).	<i>Cum éo lôqui, ad éum lôqui.</i>
To speak to us (with us).	<i>Nobiscum lôqui, ad nôs lôqui.</i>
To speak to you (with you).	<i>Vobiscum lôqui, ad vôs lôqui.</i>
To speak to them (with them).	<i>Cum illis lôqui, ad illos lôqui.</i>
To send to him.	<i>Êi mittere.</i>
To send to his house.	<i>Ad éum (in dômum éjus) mittere.</i>
To send it to me.	<i>Êum (éam, id) mîhi mittere.</i>
To send him (them, &c.) to me, to my house.	<i>Êum (éos) ad mê (dômum méam) mittere.</i>
To send it to me to-morrow.	<i>Êum (éam, id) mîhi crástino témpore mittere.</i>
To send him (them) to me (i.e. to my house) to-morrow	<i>Êum (éos) ad mê (dômum méam) crâs mittere.</i>
When will you send me the hat?	<i>Quândo vis mîhi psëum mittere? (Cf. Lesson XXIV. G.)</i>
I will send it to you to day.	<i>Ego tibi éum mittere vôlo hódie.</i>
Will you lend me some money?	<i>Visne mîhi crédere aliquântum pecúniæ?</i>
I will lend you a little.	<i>Vôlo tibi aliquântulum crédere.</i>
Do you desire to see my brother, in order to speak to him?	<i>Cupisne frâtre mëum videre, ut cum éo (ad eum) lôquâris?</i>
I do desire to see him, in order to speak to him?	<i>Cúpito éum videre, ut cum éo (ad éum) lôquar.†</i>
Has he a broom to sweep my house?	<i>Habétne scôpas ad dômum méam everréndam?</i>
He has none.	<i>Nôn habet.</i>
Have you anything to write, to eat, to say?	<i>Habésne quod scribas, quod édas, quod dicas?</i>
I have something to write, to eat, to say.	<i>Hábeo quod scribam, édam, dicam.</i>
I have nothing to write, to eat, to say.	<i>Nôn hábeo quod scribam, édam, dicam.</i>
Has he any money to give me?	<i>Habétne quid mîhi dét pecúniæ?</i>

* Unless the accusative be a personal pronoun, which frequently precedes the dative.

† Compare Lesson XXVIII. p. 133, note.

‡ The present subjunctive of the deponent *loquor* is:—SING. *lôquar, lôquâris* or *lôquâre, lôquâtur*; PLUR. *lôquâmur, lôquamini, lôquantur*. Compare Lesson XXXV.

He has no money to give you.	Nôn hábet quid tibi dét pecúniae.
Do you lend us books to read?	Commodatisne nobis libros legéndos?
We lend you books and letters to read.	Vóbis et libros legéndos et litérras commodámus. (Vide Lesson XXII. B. 5.)

EXERCISE 50.

Can you cut me some bread? — I can cut you some. — Have you a knife to cut me some? — I have one. — Can you wash your gloves? I can wash them, but have no wish to do it. — Can the tailor make me a coat? — He can make you one. — Will you speak to the physician? — I will speak to him. — Does your son wish to see me in order to speak to me (*ut mecum* or *ad me loquatur*)? — He wishes to see you, in order to give you (*ut tibi det*) a crown. — Does he wish to kill me? — He does not wish to kill you; he only wishes to see you. — Does the son of our old friend wish to kill an ox? — He wishes to kill two. — How much money can you send me? — I can send you thirty crowns. — Will you send me my letter? — I will send it to you. — Will you send the shoemaker anything? — I will send him my boots. — Will you send him your coats? — No, I will send them to my tailor. — Can the tailor send me my coat? — He cannot send it to you. — Are your children able to write letters? — They are able to write some.

EXERCISE 51.

Have you a glass to drink your wine? — I have one, but I have no wine; I have only water. — Will you give me money to buy some? — I will give you some, but I have only a little. — Will you give me that which (*quod*) you have? — I will give it to you. — Can you drink as much wine as water? — I can drink as much of the one as of the other. — Has our poor neighbor any wood to make a fire (*ad ignem accendendum*)? — He has some to make one, but he has no money to buy bread and meat. — Are you willing to lend him some? — I am willing to lend him some. — Do you wish to speak to the German? — I wish to speak to him. — Where is he? — He is with the son of the captain. — Does the German wish to speak to me? — He wishes to speak to you. — Does he wish to speak to my brother or to yours? — He wishes to speak to both. — Can the children of our tailor work? — They can work, but they will not.

EXERCISE 52.

Has the carpenter money to buy a hammer? — He has some to buy one. — Has the captain money to buy a ship? — He has some to buy one. — Has the peasant money to buy sheep? — He has none to buy any. — Have you time to see my father? — I have no time to see him. — Does your father wish to see me? — He does not wish to see you. — Has the servant a broom to sweep the house? — He has one to sweep it. — Is he willing to sweep it? — He is willing to sweep it.

— Have I salt enough to salt my meat? — You have not enough of it to salt it. — Will your friend come to my house in order to see me? — He will neither come to your house nor see you. — Has our neighbor a desire to kill his horse? — He has no desire to kill it. — Will you kill your friends? — I will kill only my enemies. — Do you wish to speak to the children of your shoemaker? — I wish to speak to them. What will you give them? — I will give them large cakes. — Will you lend them anything? — I have nothing to lend them (*quod iis commodum*). — Has the cook some more salt to salt the meat? — He has a little more. — Has he some more rice? — He has a great deal more. — Will he give me some? — He will give you some. — Will he give some to my poor children (*liberis meis egenis*)? — He will give them some. — Will he kill this or that hen? — He will kill neither (*neutram*). — Will he kill this or that ox? — He will kill both. — Who will send us biscuits? — The baker will send you some. — Have you anything good to give me? — I have nothing good to give you.

Lesson XXXI. — PENSUM UNUM ET TRICESIMUM.

OF THE CONSTRUCTION OF SENTENCES.

A. A sentence is a thought or concept of the mind expressed in words. As

Puer lægit, the boy reads. *Arbor flōret*, the tree blossoms. *Deus est (erat, erit) justus*, God is (was, will be) just.

Every sentence is composed of at least one *subject* and one *predicate*.

The subject of a sentence is the person or object of which anything is affirmed; as *puer*, *arbor*, *Deus*.

The predicate is that which is affirmed of the person or thing called the subject; as *legit*, *flōret*, *est (erat, erit) justus*.

The subject is always a substantive, or some other word used substantively, and generally stands in the nominative.

REMARK. — But the subject of a verb in the infinitive mood is put in the accusative.

The predicate is either a finite verb,* or else a noun, adjective, participle, or adverb, with one of the tenses of the copula *sum*; e. g. *est*, *erat*, *erit*, &c.

* The term *finite verb* (*verbum finitum*) includes all the verbal forms of every mood, except the infinitive (*verbum infinitum*).

B. The subject nominative may be variously modified or expanded by the addition of other words, which are said to stand in the *attributive relation* to it. This may be done, —

1. By another noun, either in the same case or one of the oblique cases; as, *Deus, rex coelorum, justus est*, God, the king of heaven, is just; *amici nostri puer lægit*, the boy of our friend is reading.

2. By an adjective, adjective pronoun, participle, or relative clause; as, *puer noster studiosus lægit*, our studious boy is reading; *arbor, quam hēri in horto vidisti, hodie flōret*, the tree which you saw yesterday in the garden blossoms to-day.

C. In a similar manner, the predicate may be modified or expanded by the addition of other words, which are said to stand in the *objective relation* to it. These words may be, —

1. A noun in one of the oblique cases, or an adverb; as, *puer librum suum bonum lægit*, the boy reads his good book; *arbor in horto nostro flōret*, the tree blossoms in our garden; *Deus semper erit justus*, God will always be just.

2. An infinitive or another finite verb introduced by a relative, or a conjunction expressed or understood; as, *cupio abire*, I desire to leave; *(ille) idōneus non est, qui impetret*, he is not fit to obtain; *cave (ne) cadas*, take care lest you fall.

3. By a noun or adjective in the same case with the subject; as, *Pompējus imperātor est appellātus*, Pompey was called commander; *(tu) vidēris vir bonus esse*, you seem to be a good man; *incēdo regina*, I walk a queen.

REMARK. — This construction takes place after certain neuter and passive verbs of naming, becoming, remaining, appearing, &c. (Cf. Lesson XXXIV. C.)

D. The subject and predicate both are either *simple* or *compound*.

A simple subject consists of one substantive or word used substantively, either alone or modified by attributes; as *Deus, arbor, puer noster studiosus*.

A compound subject consists of two or more simple subjects, generally connected by a conjunction, and belonging to one common predicate; as, *puer et puella lægunt*, the boy and girl are reading; *ego et tu diligentes sumus*, I and you are diligent.

A simple predicate consists of one finite verb, either alone or expanded into the objective relation; as, *lægit, flōret, librum suum bonum lægit, semper erit justus*.

A compound predicate consists of two or more simple predicates depending on one common subject; as, *Deus est, fuit, erit*, God is, was, will be; *Id et nobis erit perjucundum, et tibi non sane dērum*, This will be extremely pleasant for us, and surely not out of your way.

E. Sentences, like subject and predicate, are also either *simple* or *compound*.

A simple sentence is one which contains a simple predicate, or one finite verb only.

REMARK. — There can be no sentence without a finite verb expressed or understood, and there are as many sentences as there are finite verbs.

A compound sentence contains two or more simple sentences, which are commonly called its *members* or *clauses*.

The members of a compound sentence are either all coördinated as independent, or else one of them assumes the rank of a leading clause, to which the rest are subordinated as dependent.

Independent clauses are such as make complete sense apart from their connection with each other; as, *Ego rēges ejēci, vos tyrannos intrōdūcītis; ego libertātem pēpēri, vos partem servāre non vultis*, I have expelled the kings, you are introducing tyrants; I have procured liberty, you are unwilling to preserve it.

A subordinate clause can make complete sense only in connection with the main or leading clause, on which it is dependent; as, *Vita brēvis est, licet supra mille annos exēat*, Life is short, and were it to exceed a thousand years; *Hoc ideo exposui, ut scires*, I have explained this, in order that you might know it.

REMARK 1. — In these sentences the clauses commencing with *licet* and *ut* are subordinate and dependent on the leading clauses, by which they are preceded.

REMARK 2. — The members of a compound sentence are commonly linked together by conjunctions, relatives, or adverbs.

F. Words are said to agree with each other when they correspond in gender, number, case, or person, and this relation is called *Concord* or *Agreement*.

Agreement may take place under the following circumstances: —

1. Between one substantive and another; as, *Cicēro orātor*, Cicero the orator; *Augustus impērātor*, Augustus the Emperor.

2. Between an adjective or participle and a noun; as, *vir justus et sapiens*, a good and wise man; *virī optīmi*, most excellent men.

3. Between a relative and its antecedent; as, *puer, qui lēgit*, the boy who reads; *puella, quae currit*, the girl who runs.

4. Between a finite verb and its subject nominative; as, *ego lēgo, tu āmas, nos sūmus, homīnes dicunt*.

G. One word is said to *govern* another, when it requires it to be put in a determinate case or mood, and this relation is called *Government*.

A word subject to another, according to the laws of concord or government, is said to *depend upon* or *follow* it.

All the oblique cases of Latin nouns, except the vocative, are commonly determined by some other word.

1. The genitive is governed by nouns, adjectives, verbs, participles, and adverbs.

2. The dative is governed by adjectives, verbs, participles, and adverbs.

3. The accusative is governed by active transitive verbs or participles, and by prepositions.

4. The ablative is governed by adjectives, verbs, participles, and prepositions.

To whom?

Whom?

What?

Cui? Cuĩnãm? Ad quẽm?

Quẽm? Quemnãm?

Quid? Quidnãm?

To answer, reply.

Respondẽo, ẽre, di, sum (ALICUI ALIQUID; EPISTOLAE or AD EPISTOLAM).

Rescribo, ẽre, ipsi, iptum (ALICUI or AD ALIQUẽM; LITTERIS or AD LITTERAS).

To answer or reply to some one.

Alĩcui respondẽre.†
Alĩcui or ad alĩquem rescribẽre.

To answer a letter.

Epĩstolae or ad epĩstolam respondẽre.

Do you wish to answer me?

Lĩtteris or ad lĩtteras rescribẽre.

I do not wish to answer you.

Nũm vis mĩhi respondẽre?

Nũm vis mĩhi (ad mẽ) rescribẽre?

To whom do you wish to reply?

Nolo tĩbi respondẽre.

Nolo tĩbi (ad tẽ) rescribẽre.

I wish to reply to my good friend.

Cui vis respondẽre?

Ad quẽm (cui) vis rescribẽre?

What do you desire to answer him?

Amĩcũ meũ bonũ respondẽre volo.

Ego ad amĩcum meũ bonũ rescribẽre volo.

I desire to answer him only (in a few words).

Quĩd cupĩs eĩ respondẽre (rescribẽre)?

Eĩ nõn nĩsi paũca rescribẽre cupio.

To whom must we reply?

Ad quẽm (cui) ẽst nõbis rescribẽndũ?

We must reply to the Englishman.

Rescribẽndũ ẽst nõbis Anglo (ad Anglum).

* Compare Lesson XII. A. 1-6.

† The verb *respondẽre* is properly "to answer or reply orally," and is sometimes opposed to *rescribẽre*, which signifies "to write back or to answer in writing." But this distinction is not always observed, and *respondẽre* is often used in the sense of *rescribẽre*.

What have I to do?

You have to reply to the letter
of the Frenchmen.

The place (in general).

The garden.

The theatre.

The forest, wood.

The grove.

The warehouse.

The storehouse.

The magazine.

The store, provisions.

The supply, abundance.

The room.

The chamber (sleeping-
room).

The butcher.

Quid ést mîhi faciéndum?

Rescribéndum ést tibi littëris (ád
littëras) Francogallòrum.

Lòcus, *m. pl.*, lòci or lòca.

Hortus,* *i, m.*; hortùlus, *i, m. dim.*

Thëatrum, *i, n.*

Silva, *ac, f.*

Lùcus,† *i, m.*; nëmus, òris, *n.*

Rëceptacùlum (*i, ñ.*) mercium.‡

Cella pënària, *ac, f.*

Horréum, *i, n.*

Pënus, ùs or *i, m.*; commëatus, ùs,
m. (of an army).

Còpia, *ac, f.*

Conclàve, *is, n.*; díaceta, *ac, f.*

Cùbiculum, *i, n.*

Lānius, *i, m.*

To go into (an enclosed place).

{ Inéo, *ire, ii (ivi), Itum.*
Intröco, *ire, ivi (ii), Itum.§*
(LOCUM or IN LOCUM, AD ALI-
QUEM).

In, into (preposition).

Under (preposition).

In (with the acc. and abl.).

Sub (with the acc. and abl.).

H. Obs. The prepositions *in* and *sub*, denoting a tendency or motion towards a place, are followed by the accusative, but when they denote rest or situation in a place, they are followed by the ablative.

To go into the room.

{ In conclàve inire (intröire).
Conclàve inire (intröire).||

To be in the room.

In conclàvi ésse.

To go into the garden.

{ In hórto inire (intröire).
Hortos inire (intröire).

To be in the garden.

In hórtois ésse.

To go in (i. e. into the house).

Intrö (*adv.*) ire.

To be within (i. e. in the house).

Intrús (*adv.*) ésse.

To go under the table.

Sub ménsam ire.

To be under the table.

Sub ménsā ésse.

* The singular has commonly the sense of a "vegetable garden," and the plural *horti* or the dim. *hortulus*, "a garden for pleasure." (Cf. Lesson XVIII. D.)

† *Lùcus* is a sacred grove; *ñëmus* a woody landscape laid out for pleasure.

‡ The genitive pl. of *merx*, merchandise.

§ The verbs are compounds of *ëo* (= *in* + *ëo*, *intrö* + *ëo*), and are inflected like the simple verb. (Cf. Lesson XXVIII. F'.)

|| The compounds *inire* and *introire* have frequently the force of transitive verbs, and then the preposition *in* before the object accusative is omitted.

To go out (i. e. out of the house).	{ Fóras (<i>adv.</i>) ire.
	{ Exire dómo (<i>abl.</i>).
To be out (i. e. out of the house).	Fóris (<i>adv.</i>) esse.
To go out.	Exĭo, ire, ū (<i>ivi</i>), ĭtum.
Where is our son ?	Ūbi ést nóster filiŭs ?
He is in his room.	(Est) in cubicŭlo súo.
Where is the Englishman going to ?	Quó (quórsum) it Ánglus ?
He is going into the forest.	(Inĭt) in silvám.
Do you wish to go into the theatre ?	Núm vis (in) théátrum inĭre ?
I do not wish to go there (thither).	Nólo éo inĭre.
Is your father in (in the house) ?	Ėstne páter túus íntus ?
He is not in ; he is out.	Nón ést íntus ; fóris ést.
Does the stranger desire to go in (into the house) ?	Cupĭtne ádvĕna ire inĭtró ?
No, he desires to go out.	Ímmo véro fóras ire (dómo exire) cúpit.
Where is my dog ?	Ūbi ést cánis méus ?
He is under the table.	Sub ménsā (ést).

EXERCISE 53.

Will you answer your friend ? — I will answer him. — But whom will you answer ? — I will answer my good father. — Will you not answer your good friends ? — I will answer them. — Who will answer me ? — The Russian wishes to answer you, but he cannot. — Will the Russian write me a letter ? — He will write you one. — Can the Spaniards answer us ? — They cannot answer us, but we can answer them. — What has the Englishman to do ? — He has to answer a letter. — Which letter has he to answer ? — He has to answer that of the good Frenchman. — Have I to answer a letter ? — You have not to answer a letter, but a note. — Which note have I to answer ? — You have to answer that of the great captain. — Have we to answer the letters of the merchants ? — We have to answer them. — Will you answer the note of your tailor ? — I will answer it. — Will any one answer my great letter ? — No one will answer it. — Will your father answer this or that note ? — He will answer neither this nor that. — Which notes will he answer ? — He will answer only those of his good friends. — Will he answer me my letter ? — He will answer it you. — Will your father go anywhere ? — He will go nowhere. — Where is your brother ? — He is in the garden of our friend. — Where is the Englishman ? — He is in his little garden. — Where do we wish to go to ? — We wish to go into the garden of the French. — Where is your son ? — He is in his room. — Will he go to the magazine ? — He will go thither. — Will you go to the great theatre ? — I will not go thither, but my son has a mind to go thither. — Where is the Irishman ? — He is in the theatre. — Is the American in the forest ? — He is there.

EXERCISE 54.

Will you come to me in order to go to the forest? — I have no wish to go to the forest. — To which theatre do you wish to go? — I wish to go to the great theatre. — Will you go into my garden, or into that of the Dutchman? — I will go neither into yours nor into that of the Dutchman; I will go into the gardens of the French. — Will you go into those of the Germans? — I will not go thither. — Have the Americans great warehouses? — They have some. — Have the English great stores? — They have some. — Have the Germans as many warehouses as stores? — They have as many of the latter as of the former. — Will you see our great stores? — I will go into your warehouses in order to see them. — Have you much hay in your storehouses? — We have a great deal, but we have not enough corn. — Do you wish to buy some? — We wish to buy some. — Have we as much corn as wine in our storehouses? — We have as much of the one as of the other. — Have the English as much cloth as paper in their warehouses? — They have more of the one than of the other in them. — Has your father time to write me a letter? — He wishes to write you one, but he has no time to-day. — When will he answer that of my brother? — He will answer it to-morrow. — Will you come to my house in order to see my great warehouses. — I cannot come to your house to-day; I have letters to write. — Where is the knife? — It is under the table. — Is our friend in (the house)? — He is in. — He is going in. — Do you desire to go out? — No; I desire to go in. — Is the painter out? — He is not out.

Lesson XXXII. — PENSUM ALTERUM ET TRICESIMUM.

OF THE AGREEMENT OF VERBS.

A. RULE. — The verb must agree with its subject nominative in number and person. E. g.

Ego amo.

I love.

Tu legis.

Thou readest.

Ille scribit. Puer scribit.

He writes. The boy writes.

Nos mittimus.

We send.

Vos habetis.

Ye have.

Illi dicunt. Homines dicunt.

They say. The men say.

REMARKS.

1. It has already been noticed in several places, that the pronouns *ego, tu, ille, nos, vos, illi* are commonly omitted, and only put where perspicuity or emphasis requires them.

2. The nominative is entirely wanting before impersonal verbs and verbs used impersonally; as, *Pluit*, it rains. *Pingit*, it snows. *Pudet*

me tui, I am ashamed before you. *Actum est de me*, It is all over with me. *Orandum est nobis*, We must pray.

3. An infinitive, either alone or modified by other words, an adverb, participle, and an entire sentence, may become the subject of a finite verb, which then stands in the third person singular; as, *Mentiri est turpe*, It is disgraceful to lie. *Dulce et decorum est pro patriâ mori*, To die for one's country is honorable and sweet. *Docto homini vivere est cogitare*, To a man of letters living is thinking. *Cras istud, quando venit?* When will that "to-morrow" come? *Homines errare non mirum est*, That men should err is not strange.*

4. The infinitive sometimes supplies the place of the finite verb, especially in animated narration; as, *Arma, tela, equi, viri, hostes, cives, permixti* (sc. *sunt*); *nihil consilio, neque imperio agi*; *fors omnia regere*, — Arms, weapons, horses, men, enemies, and friends were mixed in promiscuous disorder; nothing is now done by design or in obedience to command; chance controls everything. This is called the *historical infinitive*, and is generally translated by the imperfect.

5. The verb is sometimes entirely omitted; as, *Bona verba* (sc. *loquere*), Do not be angry! Softly! *Dii meliôra* (sc. *dent*)! God forbid! *Quid plûra* (sc. *dicam*)? In short. *Quot homines, tot sententiæ* (sc. *sunt*), As many men, so many minds.

B. RULE. — After a collective noun the predicate is either in the singular or the plural. E. g.

Pars militum caesi, pars capti sunt Part of the soldiers were killed, and a part of them taken prisoners.

Pars stupet donum exitiale, et molem mirantur equi. Some are transfixed with amazement at the fatal present, and admire the huge size of the horse.

REMARKS.

1. A verb in the plural is very common, especially among the poets, after *pars*, *turba*, *vis*, *multitudo*, *exercitus*, *juventus*, *nobilitas*, *gens*, *plebs*, and *vulgus*.

2. The pronouns *uterque*, each; *quisque*, every one; *alter* . . . *alterum*, and *alius* . . . *alius*, may likewise take a plural verb; as, *Uterque eorum ex castris stativis exercitum educunt*, Each of them leads his army out of the camp. *Quisque suos patimur manes*, Every one of us suffers the punishment due to him. *Alius alii subsidium ferebant*, One brought help to the other.

C. RULE. — Two or more subject-nominatives in the singular, connected by a copulative conjunction, ex-

* The infinitive or an entire clause may also stand as the subject of an impersonal verb; as, *Te hilari animo esse valde me juvat*, I am delighted (*lit* it delights me) that you are in good spirits. *Juvat me, quod vigent studia*, I am glad that the study of letters is prosperous. This construction is very common.

pressed or understood, generally have a plural verb.
E. g.

<i>Senātus populūque Romānus pā-</i>	<i>The Roman senate and people ap-</i>
<i>cem comprobaverunt.</i>	<i>proved of the peace.</i>
<i>Vita, mors, divitiæ, paupértas</i>	<i>Life, death, wealth, poverty, affect all</i>
<i>omnes homines vehementissime</i>	<i>men most powerfully.</i>
<i>permóvent.</i>	

REMARKS.

1. The verb is in the singular when the compound subject is conceived of as one complex notion or whole; as, *Tempus necessitasque postulat*, Time and necessity demands. *Senātus populūque Romanus intelligit*, The Roman senate and people understand.

2. When the verb is referred to each of the simple subjects separately, or to the emphatic one, it is likewise in the singular; as, *Conon plurimum Cypri vixit*, *Iphicrates in Thracia*, *Timotheus Lesbi*, *Chares in Sigēo*, Conon lived mostly on the island of Cyprus, Iphicrates in Thrace, Timotheus on Lesbos, and Chares in Sigeum. *Aetas et forma et super omnia Romānum nomen te ferociorem facit*, Age and beauty, and, above all, the name of Roman, render thee more warlike.

3. When the sentence contains *et . . . et, tum . . . tum* (both . . . and) or *nec . . . nec*, the verb is commonly singular; as, *Illam rationem et Pompejus et Flaccus secutus est*, Pompey and Flaccus both pursued that plan.

4. When the nominatives are connected by the disjunctive *aut*, "or," or by *aut . . . aut*, "either . . . or," the verb is commonly singular, but sometimes plural; as, *Si Aëacus aut Minos diceret*, If Aëacus or Minos should say. *Ne Sulpicius aut Cotta plus quam ego apud te valere vidēantur*, Lest Sulpicius or Cotta should appear to have more influence with you than I have.

5. If an ablative with *cum* is put instead of a second nominative, the predicate is generally plural, but sometimes singular; as, *Demosthenes cum ceteris in exilium erant expulsi*, Demosthenes with the rest had been driven into exile. *Tu ipse cum Sexto scire velim, quid cogites*. I should like to know what purpose you yourself and Sextus have in view.

D. RULE. — When the nominatives of a compound subject are of different persons, the predicate agrees with the first person in preference to the second, and with the second in preference to the third. E. g.

Si tū et Tullia valētis, ego et Cicerō valēmus. If you and Tullia are well, Cicerō and I are well.

REMARK. — In sentences containing an antithesis or a division (e. g. an *et . . . et*), the verb assumes the person of the nearest noun; as, *Et tu et omnes homines sciunt*, You yourself and all men know.

Postquam in tuto ipse (ego) et ille in pericūlo esse coepit, After I myself began to be safe and he in danger. .

The market (-place).	Fōrum, i, n.
The ball.	Saltatio, ōnis, f.
The country (as opposed to city).	Rūs, rūris, n.
The square, public place.	Campus, i. m.; lōcus publicus, i, m.
The field.	Ager, gen. agri, m., or in the pl. agri, ōrum.*
The nobleman.	Hōmo nōbilis; ēquēs, Itis, m. (a knight).
The boatman.	Nauta, ae, m.; hōmo nauticus, m.
The bailiff.	Quaesitor, ōris, m.
The judge.	Jūdex, icis, m.
People (in general).	Hōmīnes, pl. m.
<i>To, towards</i> (prep.).	<i>In, ad</i> † (with the acc.).
To go to the market.	In (ad) fōrum ire.
To be at the market.	In fōro esse.
To go to the square.	In (ad) lōcum publicum ire.
To be in the square.	In lōco publico esse.
To go into the field.	In āgrum (āgros) ire.
To be in the field.	In āgro (āgris) esse.

E. RULE. — Verbs signifying motion or direction towards a place or object are generally followed by the accusative with *ad* or *in*, or by an adverb of place. As,

Where (in what direction) are these people going?	Quō (quōrsum) eūnt hōmīnes illi?
They are going to (towards) the square.	Eūnt ad lōcum publicum.
Will you lead us into the fields?	Nūm vis nōs in āgros dūcere?
I am unwilling to lead you thither.	Nōlo vōs eo (illuc) dūcere.
Does your brother come to the market?	Venitne frāter tuus in fōrum?
He does not come there.	Nōn venit.
Whither do you send your little servant?	Quō mittis sērvilum tuum?
I am sending him to the city to my father.	Mitto eum ad patrem in urbem.
To go into the country.	Rūs (acc.) ire.
To be in the country.	Rūri (or rūre) ‡ esse.

* Often in the plural, especially when opposed to a collection of houses, like the English "fields."

† *Ad* properly implies approximation, and has something of the force of the English "towards." It may thus stand before the names of persons as well as of places; *in* (in this sense), before the latter only.

‡ The form *rūri* is preferable to *rūre*.

F. Obs. *Rus* follows the construction of the names of towns, and rejects the preposition *in* before the accusative and ablative. As,

Do you desire to go anywhere?	Cupisne ire aliquo?
I desire to go into the country.	Ego rūs ire cupio.
Is the bailiff in the country?	Nūm est quaesitor rūri (rūre)?
No; he is at our house.	{ Nōn; apud nōs est.
To go to the ball.	{ Immo vēro dōmi nōstrae est.
To be (present) at the ball.	Saltātum ire.*
To dance.	Saltatiōni interesse (adesse).
The (act of) dancing.	Salto, āre, āvi, ātum.
To be present at.	Saltatio, ōnis, f.
Are the young men going to the ball?	{ Adsum, esse, fūi, fūtūrus.
Yes, sir, they are going.	{ Intersum,† esse, fūi, fūtūrus.
By no means, sir; they are not going.	Eūntne adolescentūli saltātum?
Is the tailor at the ball?	Vēro, dōmine, eūnt.
He is there.	Mīnime gēntium, dōmine; nōn eūnt.
	Adēstne (interēstne) sārtor saltatiōni?
	Adest (interest).

G. RULE.— Many verbs compounded with the prepositions *ad*, *ante*, *con*, *in*, *inter*, *ob*, *post*, *prae*, *sub*, and *super* are followed by the dative. As,

<i>Præsum reipublicae.</i>	<i>I preside over the commonwealth.</i>
<i>Antecellit omnibus.</i>	<i>He excels every one.</i>
<i>Affer (affer) mihi litteras.</i>	<i>Bring me the letters.</i>
<i>Statera sedibus suis inhaerunt.</i>	<i>The stars remain fixed in their abodes.</i>
<i>Objecit se telibus hostium.†</i>	<i>He exposed himself to the weapons of the enemy.</i>
At, near (<i>prep.</i>).	Āpud, juxta, ad (<i>cum acc.</i>).
To stand.	Stō, stāre, stēti, stātum.
To stand by or near.	Adsto, āre, stīti, — (ALICUI REI, APUD, JUXTA).
The window.	Fenestra, ae, f.

* *Saltātum* is the supine of *salto*, thus put with *ire* to denote the purpose: "to dance," "for the purpose of dancing." Cf. Less. XLVII. A.

† *Adsum* is properly "to be near or present." *Intersum* conveys the additional notion of "participating in." Both these compounds of *sum* are conjugated like the simple verb.

‡ Intransitive verbs comprehended under this rule are followed by the dative of the *d rect* object (e. g. *antecellit, inhaerent, praesum*), and transitive verbs by that of the *remote* object (e. g. *affer mihi, objecit telibus*). This rule includes several compounds of *sum*: — *alsum, insum, intersum, praesum, subsum, super-sum*.

The fire.	Ignis, is, <i>m.</i> ; carbōnes, <i>pl. m.</i> (<i>the coal fire</i>).
The fireplace, hearth.	Fōcus, <i>i, m.</i>
To go to the window.	{ Ad fenēstram ire. Adire (ad)* fenēstram.
To stand at (near) the window.	{ Apud (juxta, ad) fenēstram stāre. Adstāre fenēstrae (juxta fenēstram). Ad fōcum ire. Adire (ad) fōcum.
To go to the fire.	{ Apud (ad) carbōnes stāre. Adstāre fōco (apud fōcum).
To stand by the fire.	{ Adstāre fōco (apud fōcum).
Where is the boatman?	Ūbinam est nāuta?
He is standing by the fire.	{ Stāt apud fōcum. Adstat carbōnibus (apud carbōnes).
Are we going to the window?	Imūsne (adimūsne) ad fenēstram?
We are not going.	Nōn imus.
To write to some one (to send one a letter).	{ Littēras ad aliquem dāre or mittēre (<i>absolutely</i>). Scribēre alicui or ad aliquem † (<i>with ut and the subj.</i>).
Are you willing to write to me?	Visne dāre (mittēre) littēras ad mē?
I am unwilling to write to you.	Nōlo dāre (mittēre) littēras ad tē.
To whom is you father writing?	Ad quē dāt pāter tūus litteras?
He is writing to his best friend.	Litteras dāt ad amicum suū optimum.
What is he writing him?	Quid ei scribit?
He is writing him to come to the city.	Scribit ei, ut in urbem veniāt (Less. XXX. C. 1.)

EXERCISE 55.

Where is our friend? — He is at the market. — Where is my brother? — He is in the country. — Do you wish to go into the country? — I do not wish to go there. — Whither do you desire to go? — I desire to go to the market. — Is your brother at home? — No; he is at the ball. — Whither does your son wish to go? — He wishes to go to the great place. — Does the Englishman go into the country in order to see the fields? — He does not wish to go into the country in order to see the fields, but in order to see the forests, the birds, the water, and to drink tea. — Where is the son of the peasant? — He is in the fields to cut corn (cutting corn = *frumentum secans*). — Does the son of the nobleman wish to go anywhere? — He does not wish to go anywhere; he is tired. — Whither does the son of

* *Ad* commonly implies motion towards a place; but sometimes also rest or situation in a place. The compound *adire* of this sentence belongs to Rule E.

† The construction *scribēre alicui* or *ad aliquem* can only be used properly when the contents of the letter are mentioned, or when a command or exhortation is conveyed.

the bailliff wish to carry corn? — He wishes to carry some to the storehouse of your brother. — Does he wish to carry thither the wine and the meat? — He wishes to carry both thither.

EXERCISE 56.

Have you time to stand at (*ad standum apud*) the window? — I have no time to stand at the window. — Is your brother at home? — He is not at home? — Where is he? — He is in the country. — Has he anything to do in the country? — He has nothing to do there. — Whither do you wish to go? — I wish to go to the theatre. — Is the Turk in the theatre? — He is there. — Who is in the garden? — The children of the English and those of the Germans are there. — Where does your father wish to speak to me? — He wishes to speak to you in his room. — To whom does your brother wish to speak? — He wishes to speak to the Irishman. — Does he not wish to speak to the Scotchman? — He wishes to speak to him. — Where will he speak to him? — He will speak to him at the theatre. — Does the Italian wish to speak to anybody? — He wishes to speak to the physician. — Where will he speak to him? — He will speak to him at the ball (*inter saltandum*, Less. XXV. B. c.). — Can you send me some money? — I can send you some. — How much money can you send me? — I can send you thirty-two crowns. — When will you send me that money? — I will send it to you to-day. — Will you send it to me into the country? — I will send it to you thither. — Will you send your servant to the market? — I will send him thither. — Have you anything to buy at the market? — I have to buy good cloth, good boots, and good shoes.

EXERCISE 57.

What does the butcher wish to do in the country? — He wishes to buy there oxen and rams in order to kill them. — Do you wish to buy a chicken in order to kill it? — I wish to buy one, but I have not the courage to kill it. — Does the boatman wish to kill any one? — He does not wish to kill any one. — Have you a desire to burn my letters? — I have not the courage to do it. — Will the servant seek my knife or my paper? — He will seek both. — Which knife do you wish (to have)? — I wish (to have) my large knife. — What oxen does the butcher wish to kill? — He wishes to kill large oxen. — What provisions does the merchant wish to buy? — He wishes to buy good provisions. — Where does he wish to buy them? — He wishes to buy them at the market. — To whom does he wish to send them? — He wishes to send them to our enemies. — Will you send me one more book? — I will send you several more. — Are you able to drink as much as your neighbor? — I am able to drink as much as he; but our friend the Russian is able to drink more than both of us (*uterque nostrum*). — Is the Russian able to drink as much of this wine as of that? — He is able to drink as much of the one as of the other. — Have you anything good to drink? — I have nothing to drink.

EXERCISE 58.

Is the friend of the Spaniard able to carry provisions? — He can carry some. — Whither does he wish to carry provisions? — He wishes to carry some to our storehouses. — Do you wish to buy provisions in order to carry them to our storehouses? — I wish to buy some in order to carry them into the country. — Do you wish to go to the window in order to see the youth? — I have no time to go (*ad eundum*) to the window. — Have you anything to do? — I have a letter to write. — To whom have you a letter to write? — I have to write one to my friend. — Do you wish to write to the bailiff? — I wish to write to him. — What do you wish to write to him? — I wish to answer (him) his letter. — Are you able to write as many letters as I? — I am able to write more (of them) than you. — Can you write to your absent friends (*ad amicos absentes*)? — I can write to them. — Have you paper to write (*ad scribendum*)? — I have some. — Is the bailiff able to write to anybody? — He is not able to write to anybody.

Lesson XXXIII. — PENSUM TRICESIMUM TERTIUM.

OF THE PASSIVE VOICE.

A. In the active voice the agent is the nominative of the verb, and is represented as acting upon an object in the accusative; in the passive voice the object becomes the subject of the verb, and is represented as acted upon by the agent in the ablative. E. g.

ACTIVE.

*Pater amat filium.**Sol mundum illustrat.**Dei providentia mundum administrat.*

PASSIVE.

*Filius amatur a patre.**Sole mundus illustratur.**Dei providentiā mundus administratur.**

REMARKS.

1. The passive voice in Latin is distinguished from the active by peculiar terminations. It has the same number of moods and tenses, but a number of its tenses are periphrastic. (Cf. Lesson XXVIII. E.)

2. Neuter verbs, from the nature of their signification, do not admit of a passive voice. The Romans, however, sometimes employ them passively, but only in the third person singular and impersonally; as, *Bibitur, curritur, itur, venit*. There is drinking, running, going,

* The father loves the son. PASS. The son is loved by the father. — The sun illumines the world. PASS. The world is illumined by the sun. — God's providence rules the world. PASS. The world is ruled by God's providence.

coming. So also the neuter of the future passive participle: *Eundum est, veniendum est*, There must be going, coming.

3. The verbs *fiō*, I become (am made); *rapūō*, I am beaten; and *venēō*, I am sold, have an active form with a passive signification.

4. The neuters *aulēō*, I venture; *fido*, I trust; *gaudēō*, I rejoice; and *solēō*, I am accustomed, — assume a passive form in the perfect and the tenses derived from it. Thus: *Asusus, fisus, gavisus, solitus sum*, I have ventured, trusted, rejoiced, been accustomed. They are hence called *semi-deponentia*.

5. A numerous class of Latin verbs, both active and neuter, are only passive in form, having an active signification. They are called *Deponent * Verbs*, and are of every conjugation.

B. I. The principal parts of the passive voice, from which all the remaining forms are derived, are, 1. *The Present Indicative*, 2. *The Present Infinitive*, and 3. *The Perfect Participle*. Thus: —

	PRES. IND.	PRES. INF.	PERF. PART.
1.	āmōr,	āmārī,	āmātūs.
2.	mōnēōr,	mōnērī,	mōnītūs.
3.	lēgōr,	lēgī,	lectūs.
4.	audīōr,	audirī,	auditūs.

II. The formation of the different tenses of the passive voice has already been explained in Lesson XXVIII. *A–E*. The parts to be considered in this Lesson are, —

1. The Present Indicative Passive, formed from the same tense of the active voice by adding *r*; as,

1. āmō — āmōr, *I am loved*.
2. mōnēō — mōnēōr, *I am reminded*.
3. lēgō — lēgōr, *I am read*.
4. audīō — audīōr, *I am heard*.

2. The Present Infinitive Passive, formed from the corresponding mood of the active voice, by converting, 1. *ārē*, 2. *ērē*, 4. *irē*, into, 1. *ārī*, 2. *ērī*, 4. *irī*, and the *ērē* of the third conjugation into *i* only †; as,

1. āmārē — āmārī, *to be loved*.
2. mōnērē — mōnērī, *to be reminded*.
3. lēgērē — lēgī, *to be read*.
4. audirē — audirī, *to be heard*.

3. The Perfect Participle, formed from the supine, by changing *um* into *us, a, um*; as,

1. āmātūm — āmātus, ā, ūm, *loved*.
2. mōnītūm — mōnītus, ā, ūm, *reminded*.

* So called from being supposed to have laid aside (*depōno*, I put off, lay aside) the active voice and passive signification.

† In the older monuments of the Latin language, and also among the later poets, the syllable *er* is sometimes appended to the infinitive passive; as *amarier, legier, mittier*, &c.

3. lectūm — lectūs, ā, ūm, *read*.

4. auditūm — auditūs, ā, ūm, *heard*.

4. The Present Subjunctive, formed from the same tense of the active voice, by changing the final *m* into *r*; as,

1. amem — amēr, *that I may be loved*.

2. monēam — monēār, *that I may be reminded*.

3. legam — legār, *that I may be read*.

4. audiam — audiār, *that I may be heard*.

CONJUGATION OF THE PRESENT PASSIVE.

C. The following paradigms exhibit the inflection of the present tense of the passive voice, indicative and subjunctive:—

FIRST CONJUGATION.

INDICATIVE.

Amor, *I am loved*.

SING. amōr
amārīs or -rē *
amātūr,
PLUR. amāmūr
amāminī
amantūr.

SUBJUNCTIVE.

Amer, *that I may be loved*.

SING. amēr
amērē or -rīs *
ametūr,
PLUR. anēmūr
amēminī
amentūr.

SECOND CONJUGATION.

INDICATIVE.

Monēor, *I am reminded*.

SING. mōnēor
mōnērīs or -rē
mōnētūr,
PLUR. mōnēmūr
mōnēminī
mōnentūr.

SUBJUNCTIVE.

Monēar, *that I may be reminded*.

SING. mōnēār
mōnēārē or -rīs
mōnēātūr,
PLUR. mōnēāmūr
mōnēāminī
mōnēantūr.

THIRD CONJUGATION.

INDICATIVE.

Lēgor, *I am read*.

SING. lēgōr
lēgērīs or -rē
lēgītūr,
PLUR. lēgīmūr
lēgīmīnī
lēguntūr.

SUBJUNCTIVE.

Lēgar, *that I may be read*.

SING. lēgār
lēgārē or -rīs
lēgātūr,
PLUR. lēgāmūr
lēgāminī
lēgantūr.

* Of this second person singular the form in *rīs* is to be preferred for the indicative and that in *re* for the subjunctive. Thus the student may put Ind. *amārīs*, *monērīs*, *lēgērīs*, *audirīs*, and Subj. *amēre*, *monēare*, *lēgare*, *audiare*.

FOURTH CONJUGATION.

INDICATIVE.

Audior, *I am heard.*SING. audior
audiris or -rē
audītūr,PLUR. audimūr
audimīni
audiuntūr.

SUBJUNCTIVE.

Audiar, *that I may be heard.*SING. audiar.
audiārē or -rīs
audiātūr,PLUR. audiāmūr
audiāminī
audiantūr.

Like *amor*, inflect *commodor*, *dor*,* *laceror*, *lavor*, *portor*, *reparor*, *secor*, *servor*, &c. Like *monēor*: *docēor* (I am taught), *habēor*, *jubēor* (I am commanded), *tenēor*, *videor*, &c. Like *legor*: *dicor*, *diligor*, *ducor*, *emor*, *frangor*, *mītor*, *quaeror*, *scribor*, *tollor*, &c. Like *audior*: *custodior* (I am guarded), *erudior* (I am instructed), *munior* (I am fortified), *vestior* (I am clothed), &c.

D. The Present Passive of *căpio*, and of other verbs in *io* of the third conjugation, is thus inflected: —

INDICATIVE.

Căpior, *I am taken.*SING. căpior
căpēris or -rē
căpitūr,PLUR. căpimūr
căpimīni
căpiuntūr.

SUBJUNCTIVE.

Căpiar, *that I may be taken.*SING. căpiar
căpiārē or -rīs
căpiātūr,PLUR. căpiāmūr
căpiāminī
căpiantūr.

Like *capior* are conjugated: 1. All its compounds; as, *accipior*, *decipior*, *excipior*, &c. 2. Those compounds of *facio* which change the radical *a* into *i*; as, *afficior*, *conficior*, *interficior*, &c. 3. *Jacior*, I am thrown, and its compounds *abjicior*, *dejicior*, *rejicior*, &c.

E. The Present Passive of the verb *fēro*, and its compounds (*affēro*, *antefēro*, *confēro*, *defēro*, &c.), is irregular. Thus: —

INDICATIVE.

Fēror, *I am carried.*SING. fēror
fērris
fertur,PLUR. fērimūr
fērimīni
fēruntūr.

SUBJUNCTIVE.

Fērar, *that I may be carried.*SING. fērār
fērārē or -rīs
fērātūr,PLUR. fērāmūr
fērāmīni
fērantūr.

F. The passive of *facio* is likewise irregular: *fīo*, *fīērī*, *factus sum*. The present of *fīo* is inflected as follows: —

* The passive of *do* shortens the first *a*, as in the active; as, *dāris*, *dātūr*; *dāmur*, *dāminī*, *dantur*. The forms *dor* and *der*, however, are never used.

INDICATIVE.	SUBJUNCTIVE.
Fio,* <i>I am made, I become.</i>	Fiām, <i>that I may be made, &c.</i>
SING. fio	SING. fiām
fis	fiās
fit,	fiāt,
PLUR. fimus	PLUR. fiānūs
fitis	fiātis
fiunt.	fiant.

REMARK. — These compounds of *facio*, which retain the radical *a*, have likewise *fio* in the passive, but those which change the *a* in *i* have *ficio*; e. g. *arefacio* — *arefio*; *calefacio* — *calefio*; *labefacio* — *labefio*, &c.; but *conficio* — *conficio*, *interficio* — *interficio*, &c.

G. Obs. The Present Passive always represents the action denoted by the verb as *incomplete* and *still going on*. In this respect it is to be distinguished from the perfect, which exhibits it as already accomplished and complete. E. g.

PRES. <i>Dómus aedificátur.</i>	<i>The house is being built (is building).</i>
PERF. <i>Dómus aedificáta est.</i>	<i>The house is built (finished).</i>
Are you (being) loved?	Amarisne? Ecquid amáris?
Yes, sir, I am loved.	Véro, dómine, ámor.
Is your brother loved?	Fratérne túus amátur?
He is not loved.	Nón amátur.
Which book is read?	Quis líber légitur?
Mine.	Méus.
Are we heard or they?	Útrum audimur nós an illi?
They are heard.	Audiúntur illi.
Are ye reminded?	Monémínine? Num monémini?
We are reminded.	Monémur.
We are not reminded.	Non monémur.
Where is the trunk carried to?	Quó fértur riscus?
It is carried home.	Dómum (fértur).
Is the coffee (being) warmed?	Calefitne coffea?
Yes, it is (being) warmed.	Íta ést, caléfit.
Is any one killed?	Núm quis interficiútur?
No one is killed.	Nemo (nállus) interficitur.
There are many (being) killed.	Múlti interficiúntur.
<i>Good, well-behaved.</i>	<i>Bēnē† mōrātus, a, um; hōnus, a, um.</i>
<i>Naughty, bad.</i>	<i>Prāvus, a, um; mālīs mōribus.‡</i>
<i>Skilful, clever, diligent.</i>	<i>Pēritus, a, um; sollers, tis; diligens, tis.</i>
<i>Awkward.</i>	<i>Impēritus, a, um; ineptus, a, um.</i>

* The *i* of the verb *fio* (although preceding another vowel) is long, except when followed by *er*; as, *fiam, fiunt*; but *fieri, fierem*.

† An adverb qualifying *mōrātus*.

‡ This is called the ablative of *quality*, which must be translated like a genitive: "of bad manners."

Assiduous, sedulous, studious.	Sēdūlus, a, um; assīdūus, a, um; stūdiōsus, a, um.
Idle, lazy.	Ignāvus, a, um; pīger, ra, rum; segnis, e.
The idler, lazy fellow.	(Hōmo) dēsēs, -idis, m.
To praise.	Laudo, āre, āvi, ātum (ALIQUEM; ALIQUID).
To blame.	Vitūpero, āre, āvi, ātum. Réprēhendo, ěre, di, sum. (ALIQUEM DE ALIQUA RE).
To reward (any one).	Praemium alicui dāre or dēferre. Praemio* aliquem afficere or ornāre.
To be rewarded.	Praemio affici or ornāri. Praemium consēquor, † -sēqui, -sēcūtus sum (dep.).
To punish.	Pūnio, ĩre, ĩvi (li), ĩtum (ALIQUEM).
To esteem.	Aliquem poenā afficere. Aliquem magni ‡ fūcere or aestīmāre.
To despise.	Contemno, ěre, -tempſi, -temptum. Despicātui § hābēre (ALIQUEM).
To hate, to bear hatred towards any one.	Odium hābēre or gerere (IN ALIQUEM).
To be hated.	Odio (dat.) esse (ALICUI). In odio esse (APUD ALIQUEM).
By me — by us.	A mē — a nōbis.
By thee — by you.	A tē — a vōbis.
By him — by them.	Ab eo (illo) — ab iis (illis).
By the father — by men.	A patre — ab hominibus.
By fire, heat, by the sword.	Īgni, aestu, ferro (abl.).

H. RULE.—If the agent of a passive verb is a person, it is put in the ablative, with the preposition *a* or *ab*, but if it is an impersonal cause, means, or instrument, it stands in the ablative without a preposition.
E. g.

Laudantur a mē, a tē, ab eo (illo). They are praised by me, by you, by him.

Vituperāris a nōbis, ab illis, a patre. You are blamed by us, by them, by your father.

* The Ablative = "to affect or adorn one *with* a reward."

† Literally, "I obtain (*consequor*, deponent) a reward."

‡ Literally, "to make (or esteem) one of much account." *Magni* is the genitive of price, and agrees with *pretii* understood.

§ The Dative of *despicātus*. Literally, "to have (hold) one for contempt"; like the English "to hold one in contempt."

Terra illa ferro ignique pervastata est.

Fecunditate arborum delector.

Who is punished ?

The boy is punished by his father.

Why is he punished ?

Because he is lazy and bad.

Which man is praised, and which one blamed ?

He who is skilful is praised, but he who is awkward is blamed.

Which boys are rewarded, and which punished ?

Those who are clever and studious are rewarded, but those who are awkward and lazy are punished.

We are loved by our friends, and you are despised by every one.

I am punished, and you are rewarded.

These children are praised because they are diligent and well-behaved ; but those are reprehended because they are lazy and bad.

Why ?

Because.

The tutor, master.

The pupil, scholar.

That land was destroyed by fire and sword.

I am delighted by the fruitfulness of the trees.

Quis punitur ?

Puer punitur a patre.

Quam ob rem poena afficitur ?

Quia est ignavus et nequam.

Quis homo laudatur, quis vituperatur ?

Quicumque peritus est, laudatur, qui autem est imperitus, is vituperatur.

Qui pueri praemiis afficiuntur, qui puniuntur ?

Qui sollertes atque studiosi sunt, praemiis ornantur, qui autem inepti ac segnes sunt, u puniuntur.

Nos ab amicis nostris amamur, vos autem ab omnibus contemnimini.

Ego poena afficior, tu ornaris praemio.

Hi liberi laudantur, quia diligentes et bene morati sunt, illi autem reprehenduntur, quia ignavi atque malis moribus sunt.

Cur ? quam ob rem ? (*Conj.*)

Quia, quod (*Conj.*).

Tutor, oris, *m.* ; magister, *ri, m.*

Discipulus, *i, m.* ; alumnus, *i, m.*

EXERCISE 59.

Are you loved by your father ? — I am loved by him. — Is your brother loved by him ? — He is loved by him. — By whom am I loved ? — Thou art loved by thy parents (*parentes*). — Are we loved ? — You are loved. — By whom are we loved. — You are loved by your friends. — Are these men loved ? — They are loved by us and by their good friends. — By whom is the blind (*caecus*) man led ? — He is led by me. — Where do you lead him to ? — I am leading him home. — By whom are we blamed ? — We are blamed by our enemies. — Why are we blamed by them ? — Because they do not love us. — Are you punished by your tutor ? — We are not punished by him, because we are studious and good. — Are we heard ? — We are heard. — By whom are we heard ? — We are heard by our neighbors. — Is the master heard by his pupils ? — He is heard by them. — Which

children are praised? — Those that are good. — Which are punished? — Those that are idle and naughty. — Are you praised or blamed? — We are neither praised nor blamed. — Is our friend loved by his masters? — He is loved and praised by them, because he is studious and good (well-behaved); but his brother is despised by his, because he is naughty and idle. — Is the letter (being) written? — It is (being) written. — By whom are those books written? — They are written by our friends. — To whom is the table (being) sent? — It is sent to our neighbor. — Where are the knives sent to? — They are sent to our house. — Are you sent anywhere? — I am sent nowhere. — Are our shirts washed by any one? — They are washed by no one. — Is your brother becoming studious? — He is not becoming so. — Is our coffee (being) warmed? — It is being warmed. — By whom are our coats (being) mended? — They are mended by the tailor. — Are our horses (being) bought by any one? — They are bought by no one. — By whom is the wine drunk? — It is drunk by our friends. — Is the book read by any one? — It is not read by any one. — By whom are good books read? — They are read by the wise and the learned (*a sapientibus doctisque*). — By what (*quā re*) are you delighted? — I am delighted by my new (*nōvus*) books. — How (*quomodo*) are our enemies killed? — They are killed by the sword.

Lesson XXXIV. — PENSUM TRICESIMUM QUARTUM.

OF THE NOMINATIVE AFTER VERBS.

A. RULE. — After certain neuter and passive verbs, the noun serving to complete the predicate is put in the same case as the subject to which it relates. E. g.

Nōs sumus amīci.

We are friends.

Servus fuit libertinus.

The slave is made a freed man.

Cupio evālēre orātor.

I desire to become an orator.

Camillus dictātor dīcitur.

Camillus is called dictator.

REMARKS.

1. The noun in the predicate may be of any gender, but if it has a form of the same gender as the subject, that form is preferred; as, *Amicitia vīcūlum quoddam est hominū inter se*, Friendship is a kind of bond which links men to each other. But, *Licentia corruptrix est morū*, Licentiousness is the corruptrix of morals. *Aquila volucrum regina* est*, The eagle is the queen of birds. *Stilus optimus est dicendi magister*, Style is the best teacher of oratory.

2. The noun of the predicate may be of a different number; as,

* *Regina*, because the grammatical gender of *aquila* is feminine. But the masculine *rex* would not be incorrect here.

Captivi militum praeda (sing.) fuerant, The captives had been booty of the soldiers. *Omnia Caesar erat*, Caesar was everything. *Haec urbs est Thebae*, This city is Thebes.

3. The verb commonly agrees with the subject, but is sometimes attracted into concord with the nearer noun of the predicate; as, *Loca, quae proxima Carthaginem Numidia vocatur*, The places in the vicinity of Carthage, which are called Numidia. *Amantium irae (pl.) amoris integratio est*, The quarrels of lovers are the renewal of love.

B. RULE. — An adjective, adjective pronoun, or participle, serving to complete the predicate after verbs neuter or passive, agrees in gender, number, and case with the subject to which it relates. E. g.

Ille puer est modestus.

That boy is modest.

Hi libri sunt mei.

These books are mine.

Tu vocaris iustus.

You are called just.

Cupit putari bella.

She desires to be considered handsome.

Scythae invicti mansere.

The Scythians remained unconquered.

REMARKS.

1. The adjective of the predicate is sometimes put substantively in the neuter; as, *Varium et mutabile semper (est) femina*, Woman is always a fickle and changeable being. *Aliud est actio bona, aliud oratio*, A good action is one thing, and good talk another. In these instances we commonly supply in English some general term, like "thing," "things," "being," &c.

2. The adjective of the predicate sometimes agrees with another noun implied in the subject; as, *Capita (neut.) conjunctionis caesi * (nasc.) sunt*, The heads of the conspiracy were killed. This is called the *Constructio ad Synesin*.

3. If the predicate contains a participle with *esse*, it generally agrees with the nearest noun; as, *Non omnis error stultitia est dicenda*, Every error cannot be called stupidity. *Paupertas mihi onus (neut.) visum est miserum et grave*, Poverty seemed to me to be a wretched and a heavy burden.

4. If the subject is compound, i. e. composed of two or more nominatives, the adjective or participle is generally in the plural, and its gender is determined by the rules of Lesson XXII. B. 1–5. Additional examples are: *Rex regiaque classis una profecti (sc. sunt)*, The king and the royal fleet departed together. *Murus et porta de coelo tacta sunt*, The wall and gate were struck by lightning. *Filia atque unus e filiis captus est*, The daughter and one of the sons were captured. *Populi provinciaeque liberatae sunt*, The nations and provinces were made free.

* In the masculine, because the heads of the conspiracy were considered men.

5. When the subject is in the accusative, the noun, adjective, or participle of the predicate is in the same case; as, *Cupio me esse clementem*,* I desire to be clement. *Scio te haberi doctum*, I know that you are considered a scholar.

6. When the infinitive of a verb neuter or passive is preceded by a dative, the noun or adjective of the predicate may stand in the same case; as, *Natura dedit omnibus esse beatis*, Nature has conceded happiness to all men. *Licet mihi esse beato*,† It is lawful for me to be happy. This construction is frequent with impersonal verbs governing the dative.

7. After the verb *sum* the predicate is frequently an adverb or a noun in an oblique case; as, *Conatus ejus frustra fuerunt*, His attempts were in vain. *Recte est aeger*, The patient is doing well. *Esse cum imperio*, To be in command (of an army).

C. The neuter and passive verbs which may thus be followed by nouns, adjectives, or participles, in the same case as the subject, are, —

1. The copula *sum*, and certain neuter verbs denoting motion or situation; as,

cado, I fall.

eo, I go.

evado, I come off (become).

fio, I become.

fugio, I escape.

incedo, I walk.

jaceo, I lie.

maneo, I remain.

sedeo, I sit.

sto, I stand.

venio, I come.‡

2. Passive verbs of naming, choosing, constituting, rendering; as,

appellor, I am called.

constituor, I am constituted.

creor, I am created.

decloror, I am declared.

designor, I am designated.

dicor, I am said (called).

eligor, I am elected.

nominor, I am nominated.

nuncupor, I am named.

perhibeor, I am said.§

reddor, I am rendered.

renuntior, I am proclaimed.

salutor, I am saluted.

vocor, I am called.||

* Compare page 128, note.

† This may also be, *Licet mihi esse beatum*. The logical order is, *Me beatum esse mihi licet*. So also, *Mihi negligenti esse non licuit*, I was not allowed to be negligent. *Vobis necesse est fortibus esse viris*, It is necessary for you to be brave men.

‡ Thus: *In pectus cecidit pronus*, He fell flat on his chest. *In causam it princeps*, He goes headlong into the case. *Evadit victor*, He comes off victor. *Incedo regina*, I walk queen. *Manebit imperator*, He will remain commander, &c.

§ Many of these passive verbs, especially those of case 3, are construed with an infinitive of *sum* expressed or understood; as, *Nuntii fuisse perhibentur*, They are said to have been messengers. *Videntur viri boni esse*, Ye seem to be good men, &c.

|| To these may be added *audio*, which sometimes = *appellor*; as, *Res patreque audisti*, You heard yourself called king and father.

3. Passive verbs of esteeming, numbering, considering, and the like; as,

censeor, *I am supposed.*

credor, *I am believed.*

deprehendor, *I am discovered.*

existimor, *I am esteemed.*

feror, *I am reported.*

habeor, *I am considered.*

judicor, *I am judged.*

memoror, *I am recounted.*

numeros, *I am numbered.*

putor, *I am thought.*

reperior, *I am found.*

videor, *I seem.*

The corner.

Angulus, i, m.; latibulum, i, n.
(hiding-place).

The well.

Puteus, i, m.

The fountain.

Fons, tis, m.

The hole.

Förämen, inis, n.

To order, command.

Jubeo, ere, jussi, jussum (ALIQUID
FIERI, ALIQUEM FACERE ALI-
QUID).

I direct, let.

Curo, are, avi, atum (ALIQUID FA-
CIENDUM).

To go for, fetch (of things).

{ Affero, -ferre, attuli, allatum.
{ Apporto, are, avi, atum.
(ALIQUID ALIQUO).

To go for, fetch, or call (a person).

Arcesso, ere, ivi, itum (ALIQUEM
ALICUNDE * ALIQUO).

To fetch, conduct.

Adduco, ere, xi, ctum (ALIQUEM
ALIQUO or AD ALIQUEM).

To send for (anything).

{ Jubeo aliquid afferri or apportari.
{ Curo aliquid apportandum.

To send for (a person).

Jubeo aliquem arcessi or adduci.†

Does the servant fetch anything for us?

Afferne (apportatne) servus aliquid ad nos?

He does not fetch us anything.

{ Nilul affert ad nos.
{ Nobis non affert quidquam.

Do you go for (call) any one?

Arcessisne aliquem?

I call (go for) no one.

Neminem (nullum) arcesso.

Do you send for anything?

Jubeasne apportari aliquid?

I am sending for some wine.

Vinum apportari jubeo.

I order my books to be brought (I send for my books).

Libros meos apportandos curo.

Will you send for the physician?

Visne jubere medicum arcessi?

I will send for him.

Volo jubere eum arcessi.

We desire wine to be brought.

Nos vinum apportari cupimus.

I direct paper to be brought (send for paper).

Ego chartam apportandam curo.

* From some place somewhither.

† The verbs *jubeo* and *curo* are, however, frequently suppressed, and the verb itself is used in a factitive sense; as, *Annulum sibi fecit*, He had a ring made. *Securi percussit archipiratum*, He ordered the chief of the pirates to be executed. So *arcessere* may stand in the sense of "to send for" a person, and *apportare* "to send for (cause to be brought)" a thing, &c.,

Let us send for a little bread. Jubeāmus affēri aliquāntūlum pā-
(Less. XXX. C. 3.) nis.

We must work (it behooves us to work). { Laborāndum est nobis.
Nōs oportet laborāre.
Necesse est laborēmus.

D. Obs. The English phrase *I must, I am obliged*, is expressed in Latin either by the participle in *dus*, or by the impersonal verbs *oportet*, "it behooves," and *necesse est*, "it is necessary." The former of the verbs is followed either by the accusative with an infinitive, or by the subjunctive without *ut*; the latter is commonly followed by the dative and infinitive, or by the subjunctive without *ut*. Thus:—

I must write.	Scribendum est mihi.
It behooves me to (I must) write.	{ Mē oportet scribere.
It is necessary for me to write (I must write).	{ Oportet (ēgo) scribam.
Must you write a letter to your brother?	{ Necesse est mihi scribere.
	{ Necesse est (ēgo) scribam.
I must write one.	Oportetne tē dare litteras ad frā- trem?
Is he obliged to go to the mar- ket?	{ Oportet mē dare ūnas.
He is obliged to go thither.	{ Oportet dēm ūnas.
Must you go?	{ Necessēne est ei in fōrum ire?
I am not obliged to go.	{ Necessēne est eat in fōrum?
What has the man to do?	{ Necesse est eat illuc.
He is obliged to go into the forest.	{ Eundūme est tibi?
What have you to do?	{ Mihi nōn est eundum.
	{ Quid hōmini faciendum est?
I have nothing to do.	{ Necesse est eat in silvam.
	{ Quid est tibi faciendum?
	{ Quid habes faciendum?
	{ Nōn est mihi quidquam facien- dum.
	{ Nihil faciendum habeo.
What have you to drink?	{ Quid est tibi (quid habes) ad bi- bendum?
	{ Nihil ad bibendum habeo.
I have nothing to drink.	{ Nōn habeo quod bibam.
I have nothing but water to drink.	{ Aquam sōlam ad bibendum habeo.
Are you willing to make my fire?	{ Nōn habeo quod bibam nisi aquam.
I am not unwilling to make it, but I have no time.	{ Visne mihi accendere carbōnes?
	{ Eos accendere nōn nōlo, cārēo au- tem otio.

This evening.

In the evening.

This morning.

In the morning.

Hōdie vespēri.

Vespēri, vespēre (*abl.*).

Hōdie māne (*adv.*).

Māne (*adv.*).

When must you go into the country? *Quò témpore te opórtet ire rûs?*

I must absolutely go this morning. *Necesse est éam hódie mâne. ing.*

EXERCISE 60.

Will you go for some sugar? — I will go for some. — My son (*mi fili*, cf. page 10, note *), wilt thou go for some water? — Yes, father (*mi pater*), I will go for some. — Whither wilt thou go? — I will go to the well, in order to fetch some water. — Where is thy brother? — He is at the well. — Will you send for my son? — I will send for him. — Will the captain send for my child? — He will send for him. — Where is he? — He is in a corner of the ship. — Art thou able to write a letter to me? — I am able to write one to you. — Must I go anywhere? — Thou must go into the garden. — Must I send for anything? — Thou must send for good wine, good cheese, and good bread. — What must I do? — You must write a long letter. — To whom must I write a long letter? — You must write one to your friend. — Is your little boy diligent? — He is both * modest and diligent. — Are these boys awkward and lazy? — They are neither awkward nor lazy. — What are you called? — I am called learned and wise (*doctus et sapiens*). — Are they becoming learned? — They are becoming (so). — Does he come off (*evadûne*) an orator? — He does come off one. — Do they remain good? — They do not remain (so). — Do I walk (as) commander? — You do walk (as one). — Are they considered handsome (*formôsi*)? — They are, on the contrary, considered ugly (*deformes*). — Do they desire to become (*fieri*) clement? — They do desire to become (so). — Is it lawful for me to be happy? — It is lawful. — Do we seem to be just? — You do not seem (to be so).

EXERCISE 61.

What must we do? — You must go into the forest in order to cut some wood. — What has the Englishman to do? — He has nothing to do. — Has the Spaniard anything to do? — He has to work. — Where can he work? — He can work in his room and in mine. — When will you give me some money? — I will give you some this evening. — Must I come to your house? — You must come to my house. — When must I come to your house? — This morning. — Must I come to your house in the morning or in the evening? — You must come in the morning and in the evening. — Whither must I go? — You must go to the great square in order to speak to the merchants. — Where must the peasant go to? — He must go into the field in order to cut some hay. — Must I keep anything for you? — You must keep for me my good gold and my good works. — Must the children of our friends do anything? — They must work in the morning and in the evening. — What must the tailor mend for you? — He must mend my old coat for me. — Which chicken must the cook

* "Both . . . and" is in Latin *et . . . et*, or *non minus . . . quam*.

kill? — He must kill this and that. — Must I send you these or those books? — You must send me both these and those. — Have you anything to drink? — I have nothing to drink. — What have they to drink? — They have nothing but water to drink? — Where must you go? — I must go into the garden. — Is it necessary for them to write? — It is not necessary. — Does it behoove us to speak? — It does behoove (you to speak). — Must I send for water? — You must send for some. — Who must send for the book? — Our brother has to send for them. — Do they send for me? — They do not send for you.

Lesson XXXV. — PENSUM TRICESIMUM QUINTUM.

OF DEPONENT VERBS.

A. The deponent verbs of the Latin language are regularly conjugated like the passive voice of other verbs. They are either active or neuter, and belong to every conjugation. E. g.

	PRES. IND.	PRES. INF.	PERF. IND.
1st CONJ.	Hortor,	āri,	ātus sum, <i>I exhort.</i>
2d CONJ.	Vērēor,	ēri,	vērītus sum, <i>I fear.</i>
3d CONJ.	Lōquor,	lōqui,	lōcūtus sum, <i>I speak.</i>
4th CONJ.	Blandior,	īri,	ītus sum, <i>I flutter.</i>

THE PRESENT TENSE OF DEPONENT VERBS.

FIRST CONJUGATION.

	INDICATIVE.	SUBJUNCTIVE.
	Hortor, <i>I exhort.</i>	Hortor, <i>that I may exhort.</i>
SING.	hortōr hortāris or -rē hortātūr,	SING. hortēr hortērē or -rīs hortētūr,
PLUR.	hortāmūr hortāminī hortantūr.	PLUR. hortēmūr hortēminī hortentūr.

SECOND CONJUGATION.

	INDICATIVE.	SUBJUNCTIVE.
	Vērēor, <i>I fear,</i>	Vērēar, <i>that I may fear.</i>
SING.	vērēōr vērēris or -rē vērētūr,	SING. vērēār vērēārē or -rīs vērēātūr,

PLUR. *vērēmūr*
vērēmīni
vērentūr.

PLUR. *vērēāmūr*
verēāmīni
vērēantūr.

THIRD CONJUGATION.

INDICATIVE.

Lōquor, I speak.
 SING. *lōquōr*
lōquēris or -rē
lōquitūr,
 PLUR. *lōquīmūr*
lōquīmīni
lōquuntūr.

SUBJUNCTIVE.

Lōquar, that I may speak.
 SING. *lōquār*
lōquārē or -ris
lōquātūr,
 PLUR. *lōquāmūr*
lōquāmīni
lōquantūr.

FOURTH CONJUGATION.

INDICATIVE.

Blandior, I flatter.
 SING. *blandiōr*
blandīris or -rē
blanditūr,
 PLUR. *blandimūr*
blandimīni
blandiuntūr.

SUBJUNCTIVE.

Blandiar, that I may flatter.
 SING. *blandiār*
blandiārē or -ris
blandiātūr,
 PLUR. *blandiāmūr*
blandiāmīni
blandiantūr.

Like *hortor* are inflected *arbitror*, I think; *comitor*, I escort; *dominor*, I rule; *fatur*, he speaks; *moror*, I delay, stay, &c. — Like *recreor* go *futeor*, I confess; *mereor*, I earn; *misereor*, I pity; *tucor*, I defend, &c. — Like *loquor* go *fungor*, I perform; *labor*, I slip (fall); *obliscor*, I forget; *sequor*, I follow, &c. — Like *blandior* inflect *experior*, I experience; *mentior*, I lie; *largior*, I lavish; *partior*, I divide, &c.

Do you speak Latin?
 Yes, sir, I do speak it.
 No, sir, I am not able to speak it.
 Do ye speak it?
 We do not speak it.
 Who speaks Latin?
 The learned only speak it.
 Do you flatter any one?
 I do not flatter any one.
 Nor do I flatter any one.
 Do ye flatter?
 We flatter every one.
 Whom do you exhort?
 I exhort my friends.

Loquērisne Latīne?
Véro, dōmine, lōquor.
Nōn, dōmine, lōqui nōn pōssum.
Loquiminine?
Nōn lōquimur.
Quis lōquitur Latīne?
Dōcti sōli loquuntur.
*{ Blandirisne alicui.**
{ Nūnquid alicui blandiris?
Nēmīni blāndior.
Nēque ēgo cuiquam blāndior.
Blandiminine?
Blandimur omnibus.
Quēm hortāris?
Amicos meos hortor.

* Verbs of flattering govern the Dative.

What do they exhort us to do ?	Quid nōs faciēre hortantur ?
They exhort us to come to them.	Nōs hortantur, ut * ad ipsos veniāmus.
Do ye exhort us ?	Hortaminine nōs ?
We exhort you to send letters.	Vōs hortamur, ut litteras dētis
Are ye afraid of anything ?	Nūmquid verēmīni ?
We are afraid of nothing.	Nihil verēmur.
Are you afraid to speak ?	Vērēsne lōqui ?
I am not afraid to speak, but to write.	Nōn lōqui, sed scribere véreor.
He is afraid that the enemy might kill him.	Verētur, ne † hōstis eum interficiat.
As far as.	Usque ad, usque in (with the acc.); tēnus (prep. with abl. or gen.).
How far ?	Quō usque ? Quorsum usque ?
As far as here.	Huc usque (adv.).
As far as there.	Éo usque ; usque isthinc.
Thus far, up to this point.	Hactēnus (adv.)
As far as the city.	Úsque ad urbem.
As far as the fields.	Úsque in ágros.
As far as Rome.	Úsque Rómam.
As far as the end of the road.	Úsque ad términum víae.
As far as (i. e. up to) the chest.	Péctore (or gen. péctoris) ténus.

B. Obs. The preposition *tēnus* is always put after its noun, which may stand either in the ablative or genitive.

To the bottom of the cask.	{ Úsque ad fúndum dólīi.
	{ Fúndo ténus dólīi.
To the bottom of the well.	{ Úsque ad ima pútei.
	{ Ímis ténus pútei.
The end (extremity, termination).	{ Finis, m. & f. (generally).
	{ Extrémum, i, n. (of time and space).
	{ Términus, i, m. (of space only).
The way, road.	Via, ae, f.
The bottom ; ground.	Fundus, i, m. ; ima, ōrum, n. pl.
The garret.	Tabulātum, i, n.
The cask.	Dólum, i, n. ; dim. dólōlum, i, n.
The barrel, hogshead.	Cūpa, ae, f.
The purse.	Marsūplum, i, n. ; crūmēna, ‡ ae, f.
How far do you wish to go ?	Quō usque vis ire ?
I wish to go as far as the square, as the fields, as Rome.	Égo usque ad cámpum (in ágros, Rómam) ire cupio.
How far does the water go (i. e. extend) ?	Quō usque exténditur áqua ?

* This might also be expressed by an Accusative and Infinitive, *nos ad se venire*.

† After verbs of fearing, *ne* = "lest," "that," and *ut*, "that not."

‡ The latter was commonly worn around the neck.

It goes to the bottom of the sea.	Exténditur úsque ad ima máris (imis ténus máris).
Every day, daily.	{ Singúlis diēbus, quōtidie, nullo non die.
Every morning.	{ Quōtidie māne, quot diēbus māne.
Every evening.	{ Quōtidie vesp̄ri. Nullo non vespere.
At what o'clock?	Quā hōrā? Quā hōrā?
At what time?	Quō tēpore?
At one o'clock.	Hōrā primā.*
At twelve o'clock.	Hōrā duodécimā.
At half past one.	Médiā hōrā post primam.
At a quarter past three.	Quadrānte hōrae post tertiam.
At a quarter before four.	Dodrānte hōrae post quartam.
At noon.	Meridie, tēpore meridiāno.
At midnight.	Médiā nocte.
At, i. e. about, towards.	Circūter, sub (c. Acc. & Abl.).
About six o'clock.	{ Circūter hōrā sextā. Sub hōram sextam.
About noon.	{ Circūter meridie (meridiem). Sub meridiem.
About a quarter before five.	Quadrānte circūter hōrae ante quīntam.
Towards (or about) ten.	Sub hōram décimam.
Noon, midday.	Meridies, ei, m.
Night.	Nox, gen. noctis, f.
The quarter.	Quadrans, tis, m.; pars (-tis, f.) quarta.
Three fourths.	Dodrans, tis, m.
Half.	Dimidium, i, n.
The half part of.	Dimidius, a, um
The middle part of.	Mēdius, a, um.
The lowest part of.	Infimus, or imus, a, um.

C. RULE. — The adjectives *primus*, *mēdius*, *extrēmus*, *ultimus*, *infimus*, *imius*, *summus*, *reliquus*, and *ceterus*, frequently signify *the first part*, *the middle part*, &c. of the object denoted by the noun with which they are connected.† As,

Média nōx (= *mēdium* or *mēdia* The middle of the night.
pars noctis).

* Among the Romans the first hour was from six to seven, A. M. In these exercises, however, the adjectives *prima*, *secunda*, &c. refer to the modern division of the day.

† But when the noun with which these adjectives are connected is compared with other objects of the same kind, they retain their original sense of *the first*, *middle*, *last*, &c.; as, *infimo loco*, of the lowest rank.

*In primo limine vitæ.**Extrêmo bello Peloponnésio.**Alexándria reliquâque Aegýptus.**At the very threshold of life.**During the latter part of the Peloponnesian war.**Alexandria and the rest of Egypt.*To go out (of any place),
walk out.To go out, walk out (in
public).

To remain, stay.

At present, now.

Here (in this place).

There (in that place).

To remain here.

To remain there.

To remain or stay at home.

To be present (to be here).

To be absent (away).

Who is here (present)?

The young men are here.

Is my son here?

No, he is absent.

When will you go out?

I wish to go out now.

Is any one going out of the
house?

No one is going out.

Are you going to your brother?

I am going to him.

Do your children remain at
home?

They do remain at home.

They do not remain at home.

Do you wish to take me to my
father?

I do wish to take you to him.

Are you willing to give me a
knife?

I am willing to give you one.

Am I going to him?

Thou art going not to him, but
to me.{ Exeo, ire, ii (ivi), itum.
Egredior, di, egressus sum (dep.).
(EX OR AB ALIQUO LOCO).{ Prodeò, ire, ii, itum (IN PUBLI-
CUM; EX LOCO).{ Maneo, ere, nsi, nsum.*
Moror, âri, âtus sum (dep.).
(ALIKUO LOCO).

Nunc, hoc tempore, in præsentia.

Hic (adv.), hoc loco.

Ibi, illic, isthic (adv.).

Hic manere.

Ibi (illic, istic) permanere.

Domini manere (morari or se tenere).

{ Adsum, esse, fui, futurus.

{ Adsto, âre, stiti, —.

Absum, esse, fui, futurus.

Quis adest?

Adolescentes adsunt.

Adestne filius meus?

Immo vero abest.

Quando vis prodire in publicum?

Prodire in publicum nunc volo.

Exitne (egreditur) aliquis (ex)
domo?

Nemo exit (egreditur).

Isne tû ad fratrem?

Eo (ad eum).

Manentne liberi tui domi?

Manent (domi).

Non manent (domi).

Cupisne me ad patrem ducere?

Cupio te ad eum ducere.

Visne mihi cultrum dare?

Volo tibi unum dare.

Egone ad eum eo?

Tû non is ad eum, sed ad me.

* So also the compounds *permanere*, to remain for a given length of time, and *demorari*, to abide, tarry in a place.

Have your friends my books?	Núm amíci tui libros meos habent?
They have them not.	(Eos) nōn habent.
Or have they time to write?	An est iis spatium ad scribendum?
They have.	Est.
When do you go out in the morning?	Quándo prōdis in públicum matutino tēpore?
I go out every morning about eight o'clock.	Prōdeo in públicum quotidie máne hórā circiter octáva.

EXERCISE 62.

Do they speak Latin? — They cannot speak (it). — Do we speak (it)? — We do not speak (it). — Whom do ye flatter? — We flatter no one. — Do they exhort any one? — They exhort their friends. — Do they exhort you to come to them? — They do not exhort me to come to them, but to send them letters. — Art thou afraid of anything? — I am afraid of nothing. — Are they afraid of being killed (*ne interficiantur*)? — They are not afraid. — How far do you wish to go? — I wish to go as far as the end of the forest. — How far does your brother wish to go? — He wishes to go as far as the end of that road. — How far does the wine go? — It goes to the bottom of the cask. — How far does the water go? — It goes to the bottom of the well. — Whither art thou going? — I am going to the market. — Whither are we going? — We are going into the country. — Are you going as far as the square? — I am going as far as the fountain. — When does your cook go to the market? — He goes there every morning. — Can you speak to the nobleman? — I can speak to him every day. — Can I see your father? — You can see him every evening. — At what o'clock can I see him? — You can see him every evening at eight o'clock. — Will you come to me to-day? — I cannot come to you to-day, but to-morrow. — At what o'clock will you come to-morrow? — I will come at half past eight. — Can you not come at a quarter past eight? — I cannot. — At what o'clock does your son go to the captain? — He goes to him at a quarter before one. — At what o'clock is your friend at home? — At midnight.

EXERCISE 63.

Have you a mind to go out? — I have no mind to go out. — When will you go out? — I will go out at half past three. — Does your father wish to go out? — He does not wish to go out; he wishes to remain at home. — Are you willing to remain here, my dear friend (*amice mi carissime, voc.*)? — I cannot remain here; I must go to the warehouse. — Must you go to your brother? — I must go to him. — At what o'clock must you write your letters? — I must write them at midnight. — Do you go to your neighbor in the evening or in the morning? — I go to him (both) in the evening and in the morning. — Where are you going to now? — I am going to the play. — Where are you going to to-night? — I am going nowhither; I must remain at home in order to write letters. — Are your brothers at home? —

They are not there. — Where are they? — They are in the country. — Where are your friends going to? — They are going home. — Has your tailor as many children as your shoemaker? — He has quite as many of them. — Have the sons of your shoemaker as many boots as their father? — They have more than he. — Have the children of our hatter as much bread as wine? — They have more of the one than of the other. — Has our carpenter one more son? — He has several more. — Are the Italians thirsty? — They are thirsty and hungry. — Have they anything to do? — They have nothing to do. — Are the children of the Irish hungry or thirsty? — They are neither hungry nor thirsty, but fatigued.

EXERCISE 64.

Have you time to go out? — I have no time to go out. — What have you to do at home? — I must write letters to my friends. — Must you sweep your room? — I must sweep it. — Are you obliged to lend your brothers money? — I am obliged to lend them some. — Must you go into the garden? — I must go thither. — At what o'clock must you go thither? — I must go thither at a quarter past twelve. — Are you obliged to go to my father at eleven o'clock at night (*noctis*)? — I am obliged to go to him at midnight. — Where are the brothers of our bailiff? — They are in the great forest in order to cut great trees. — Have they money to buy bread and wine? — They have some. — Does it behoove the children of the French to go to the children of the English? — It does behoove them. — Will you send for some wine and glasses? — Is it lawful (*licetne*) for the Turk to remain with the Russian? — It is lawful for him to remain with him. — It is not wrong (*non est nefas*) for him to remain there. — Are you willing to give me some money, so that I may go for some bread? — I am willing to give you some, to go for some bread and beer. — Do your children walk out every day? — They do walk out every day at eleven o'clock. — When do you walk out? — I walk out every morning. — At what hour does your brother walk out? — He walks out at nine. — How far does he desire to go? — He desires to go as far as Rome. — How far does he dare (*audeo*) to go into the water? — He dares to go (in) up to his chest.

**Lesson XXXVI. — PENSUM TRICESIMUM
SEXTUM.**

OF APPPOSITION.

A. RULE. — A noun added to another noun for the sake of explanation is put in the same case, and, if its form admits of it, in the same gender and number.
E. g.

Taurus mōns.

Tigrānes, rēx Armēnius.

Regina pecūniā.

Philosophia, inventrix lēgum, magistra mōrum et disciplināe.

Athēnae omnium doctrinārum inventrices.

Mount Taurus.

Tigranes, the king of Armenia.

Queen money.

Philosophy, the inventrix of laws, the mistress of morals and discipline.

Athens, the inventrix of all the sciences.

REMARKS.

1. The noun thus added to another, for the sake of characterizing or describing, is said to be in apposition with it. The explanatory noun is called the *appositum*, and is commonly placed last.*

2. Apposition may take place in the oblique cases as well as in the nominative. E. g. *Apud Herōdōtum, patrem histōriæ*, In Herodotus, the father of history. *Nēro Senēcæ, jam tunc senātōri, in disciplinam traditus est*, Nero was put under the tuition of Seneca, then already senator. *Quid enim dicam de thesauro omnium, memōriā?* What shall I say in regard to memory, the treasure-house of all things?

3. A pronoun, either expressed or implied in the verb, may stand in place of the first noun; as, *Nōs consules dēsūmus*, We consuls are remiss. *Post me quaestōrem*, After my being quaestor. *Hoc tibi juvenis Romāna indicimus bellum* (sc. nos), We, the young men of Rome, declare this war against you. *Philosophiæ multum adolescens temporis tribui* (sc. ego), In my youth I devoted much time to the study of philosophy.

4. The *appositum* is often of a different gender or number; as, *Tragœdia Thyestes*, The tragedy Thyestes. *Deliciæ meæ, Dicaearchus*, Dicaearchus, my favorite authority. *Aborigines, gēnus hominum agreste*, The aborigines, an uncouth race of men.

5. A noun in apposition with two or more nouns is commonly in the plural; as, *Cupido atque ira, pessimi consultatores*, Desire and passion, the worst of advisers. *Ennius ferebat duo, quæ maxima putantur onera, paupertatem et senectutem*, Ennius bore two burdens, which are deemed the greatest, poverty and old age.

6. Two or more Roman prænomena (of brothers, &c.) are followed by the common family name in the plural; as, *Cn. et P. Scipiones*, Cneius and Publius Scipio. *Tiberio Drusoque Nerōnibus*, To Tiberius and Drusus Nero.

7. The *appositum* sometimes agrees with a genitive implied in a possessive pronoun; as, *Studium tuum, adolescentis, perspexi*, I have witnessed your zeal as a young man. *Tuum, hominis simplicis, pectus vidimus*, We have seen the heart of you, simple man.

8. A noun denoting a whole, instead of being in the genitive, is sometimes put in apposition with its partitive. E. g. *Milites* (= *milt-*

* But sometimes emphatically first, as in the last example of Rem. 2.

tum), *pars victoriae fiduciā, pars ignominiae dolore ad omnem licentiam processerant*, The soldiers, some from the confidence of the victory and others from the pain of the disgrace, had plunged themselves into excesses of every kind. *Fucērent, quod se dignum quisque ducērent*, They might do what every one deemed worthy of himself.

9. Adjectives used substantively, especially those of the neuter gender, may likewise stand in apposition; as, *Propinquum nostrum, Crassum, illum divitem, laudandum pūo*, Our relative, Crassus, the rich (man), ought in my opinion to be praised. *Batāvi machīnas etiā, insolitum sibi, ausi*, The Batavi even dared (to employ) the war-engine, a thing to which they were unaccustomed.

10. The appositum may have reference to an entire sentence, and vice versa; e. g. *Postremo dēsērunt tribūnal, mānus intentantes, causam discordiae et initium armorum*, At last they desert the tribunal, stretching out their hands, the cause of discord and the commencement of hostilities. *Unum certāmen erat relictum, sententia Vulcātii*, There was one subject of dispute left, namely, the opinion of Vulcatius.

11. The genitive is sometimes put instead of the appositum; as, *Arbor fici*, The fig-tree. *Oppidum Antiōchiae*, The city of Antioch. *Amnis Eridāni*, The river Eridanus. *Nōmen Mercūrī*, The name (of) Mercury. But this is not so common as *flūmen Rhēnus, terra Gallia, mons Aenna, oppidum Genābum*, &c.

12. The ablatives *urbe, oppido*, &c. are sometimes found in apposition with the name of a town in the genitive; as, *Corinthi, Achaiae urbe*, At Corinth, a city of Achaia.

13. After expressions like *est (dātur, indūtur, impōnūtur) mihi nōmen*, "I am called," "my name is," the proper name is sometimes by attraction put in apposition with the dative of the pronoun (*mihi*, &c.), rather than with *nomen* or *cognomen*; as, *Scipio, cui postea Africāno cognōmen ex virtūte fuit*, Scipio, who afterwards was surnamed Africanus from his valor. *Tibi nōmen insāno posuēre*, They gave you the name of an insane man. But also *Fonū nōmen Arethūsa est*, The fountain's name is Arethusa, &c.

14. The appositum is sometimes introduced by *ut, veltūt, quāsi, tanquam* (= "as," "as if," "like"), *quamvis*, or *ceu*; e. g. *Aegypti cānem et fēlem ut dēos cōlunt*, The Egyptians worship the dog and cat as divinities. *Herōdōtus quāsi sedātus amnis flūi*, Herodotus flows like a gentle stream. *Filiū suū, quāmvīs victōrem, occidit*, He killed his own son, although victorious.*

15. The appositum may be modified by an adverb; as, *C. Flamīnīus, consul iūrūm*, C. Flaminius a second time consul. *Populū lāte rēgem*, A people ruling (lit. king) far and wide.

* *Pro victis*, as conquered; *legatorum numēro*, as legates; *praedae nomine*, as booty,—occur in the same construction. So also *pro consule*; as, (*Ego*) *pro consule Athēnas veneram*, I had come as proconsul to Athens.

<i>To sell.</i>	{ <i>Vendo, ĕre, dīdī, dītum.</i> <i>Divendo, &c. (in small quantities).</i> (ALICUI ALIQUID).
<i>To say, affirm.</i>	{ <i>Dico, ĕre, xi, ctum.</i> <i>Aio; inquam (defective).</i>

B. Obs. *Aio* (*ājo*), I say, affirm, and *dīco*, I say, are opposed to *nego*, I deny. *Aio* and *inquam* are defective verbs, and are chiefly used in citing the language of another. They are thus inflected in the present:—

PRES. IND. *āio, āis, āit*; —, —, *āiunt*.

PRES. SUBJ. —, *āias, āiat*; —, —, *āiant*.

PRES. IND. { *inquam,* } *inquīs, inquit; inquīmus, inquītis, inquunt.*
 { *inquilo,* }

PRES. SUBJ. —, —, *inquat*; —, —, —.

What do you say (think)?

Quid āis?

Do you say so? Is it possible?

Ain' (= āisne)? Ain' tū?*

What do they say?

Quid āiunt?

They say that the city is occupied by the enemy.

Āiunt (dicunt), ūrbem ab hōstibus tenēri.

I am delighted with Ennius, says one; and I with Pecuvius, says another.

Ēnnio delēctor, āit† quispiam . . . Pecūvio, inquit ālius.

To tell, order, direct.

{ *Jubēre (with acc. and infin.).*
Mando, āre, āri, ātum.
(ALICUI ALIQUID or UT).

Will you tell the servant to make the fire?

Vin' jubēre fāmūlum accēndēre ignem?

I will tell him to do it.

{ *Jubēre eūm vōlo faciēre hoc.*
Vōlo ēi mandāre, ut hoc faciat.
Vin' jubēre fāmūlum scōpas ēmēre?
Vin' mandāre fāmūlo, ut scōpas ēmat?

Will you tell the servant to buy a broom?

Vōlo ēi mandāre, ut ūnas ēmat.

I will order him to buy one.

Quid mīhi vēndere cūpis?

What do you desire to sell me?

Cūpio tibi vēndere ēquum.

I wish to sell you a horse.

The word.

Vox, vōcis, f.; vocabūlum, i, n.; verbum,† i, n.

The favor.

Officiūm, i, n.; grātum.

The pleasure.

Voluptas, ātis, f.; oblectātiō, ōnis, f.

* In familiar discourse the enclitic *ne* often loses its final *e* by Apocope. If the letter *s* precedes, this is likewise dropped, and the vowel of the syllable, if long, is shortened; as, *jussin'*, *adeōn'*, *egon'*, *vin* (= *vīne*), *jubēn* (= *jubēsne*), *satīn'* (= *satisne*), *vidēn'* (= *vidēsne*).

† So also with *ut*; as *ut ait*, *ut aiunt*, as he says, &c.; *ut Cicerō ait, dicit, docet*.

‡ *Vox* is a word as spoken and heard; *vocabulum*, an isolated word or term; *verbum* is any part of speech, especially in connected discourse.

To give one pleasure.	{ Voluptatē afferre (ALICUI). Grātum * esse (ALICUI). Officium praestāre alicui.
To do one a favor.	{ Grātum facere alicui. (ALIQUA RE).
Will you do me a favor?	Visne mihi grātum facere?
What one? In what respect?	Quā rē?
This gives me great pleasure.	Hoc est mihi gratissimum.
To become acquainted with, to learn to know.	{ Nosco, ĕre, nōvi, nōtum. Cognosco, ĕre, nōvi, nītum. (ALIQUEM, ALIQUID).
To know, to be acquainted with any one or anything.	Nōsse (= nōvisse) aliquem or ali- quid.
I know, thou knowest, he knows.	Nōvi, nōvistī (nōsti), nōvit.
We know, ye know, they know.	Nōvimus, nōvistis, nōvērunt (nō- runt).
Do you know this man?	Novistine hunc hómīnem?
I do not know him.	{ Éum non nōvi. Nōn est mihi nōtus.
Do you wish to become acquaint- ed with him?	Vín' éum nōscere (cognōscere)?
Yes, I desire to become acquaint- ed with him.	Cúplo véro éum nōscere (cognō- scere).
To want, need.	Ōpus (n. indecl.) est mihi (RES, RE; ALIQUIS, ALIQUO).
To be in want of.	{ Egĕo aliquā rē. Indigĕo alicujus, aliquā re. (Cf. page 113, Obs. H)
Do you want (need) this hat?	Éstne tibi ópus hoc pīlco (hícee pīleus)?

C. Obs. The phrase *opus est*, "there is need," is followed either by the nominative or the ablative of the person or object needed.†

I do want (need) it. We are in want of it.	{ Est mihi (éo) ópus. Éjus indigĕo.
We want (need) a teacher. We are in want of a teacher.	{ Ópus est nobis praeceptōr (prae- ceptōre). Indigĕmus praeceptōris.
Do you want as much coffee as sugar?	Éstne tibi ópus tántum coffĕae, quántum sáčchari?

* This is the neuter of *gratus*, agreeable, grateful. In phrases like these, the comparative and superlative, *gratius*, *gratissimum* (more agreeable, most agreeable), are often used.

† In this rule is usually included *usus est*, which is commonly followed by the ablative, but sometimes by the genitive or accusative; as, *Si quid usus sit*, If anything is wanting. *Spēculo mihi usus est*, I want a looking-glass. *Usus est hómīnem astutum*.

I want more of the latter than of the former.	Ópus est mīhi plūs* hūjus quam illius.
Do you want oxen (cattle) ?	Núm vobis ópus sūnt bóves (ópus est bóbus) ?
We do not (want any).	Nōn sūnt.
We do need some (a few).	Ópus sūnt nobis nonnulli (est nonnullis).
Do you want (need) this money ?	{ Éstne tibi opus hāc pecúniā ? { Egēsne hāc pecúniā ?
I do want (am in want of) it.	Est. Égēo.
I do not want it.	{ Non est mihi (éa) ópus. { Éjus nōn indigeo.
Do you want (any) money ?	{ Éstne tibi ópus pecúniā ? { Egēsne pecúniā.
I do want some (a little).	{ Est mīhi ópus aliquántulum. { Égeo véro aliquántulā.
I do not want any.	{ Nōn est mihi ópus ulla. { Nullā égeo.
Do you want (are you in want of) anything ?	{ Núm quid est tibi ópus ? { Núm aliquā rē indiges ?
I do not want anything.	{ Ópus est mīhi nīhil quidquam.† { Nihil indigeo.
Nor do I want anything.	Néque mīhi quidquam ópus est.
What do you want ?	Quid (quā rē) est tibi ópus ?
Whom are you in want of ?	Cujusnam indiges ?
I am in want of you, of him, of them.	Indígeo túi, ejus, illōrum.
Is he in want of me ?	Meine indiget ?
He is not in want of you.	Túi nōn indiget.
Is he in want of his friends ?	Indigétne amicōrum suōrum ?
He is in want of them.	(Eōrum) indiget.
Do you want these books ?	{ Éstne tibi ópus his líbris ? { Egēsne (egén') his líbris ?
I do want them.	{ Sūnt mīhi ópus. { Égeo íis.
Late (adv.).	Sērō, sērūm.
Too late.	Sérius (neut. comp.), sērō. ‡
Is it late ?	Éstne sērō ? Sērúmne est ?
Is it late in the day, in the night ?	Éstne sērūm diēi, nóctis ?
It is late.	Est sērūm (sērō).
It is too late.	Sērō (sérius) est.
What time is it ?	Quóta hōra est ?

* Neuter adjectives or pronouns, such as *tantum*, *quantum*, *quid*, *hoc*, *illud*, &c. are always in the nominative after *opus*. Both *opus* and *usus* are sometimes (though rarely) followed by the genitive or accusative; as, *Temporis, cibum opus (usus) est*, There is need of time, food.

† "Nothing whatever," "nothing at all."

‡ The adverbial ablative *sērō* is frequently put for the comparative *sérius*, too late.

It is three o'clock.
 It is twelve o'clock.
 It is about noon.
 It is midnight.
 It is half past one.
 It is a quarter past two.
 It wants a quarter to three.
 Have you anything to sell?

I have nothing to sell.
 I have these things to sell.

Hôra est tertia.
 Duodécima est hôra.
 Sub (circiter) meridiem est.
 Média nox est.
 Hôra prima et dimidia est.
 Quádrans hórae post secúndam est.
 Dódrans hórae post secúndam est.
 Habèsne áliquíd, quód véndas (ad
 vendéndum)?

Nihil hábeo, quód véndam.
 Háec hábeo, quac véndam.

EXERCISE 65.

Will you do me a favor? — Yes, sir; what one? — Will you tell your brother to sell me his horse? — I will tell him to sell it you. — Will you tell my servants to sweep my large rooms? — I will tell them to sweep them. — Will you tell your son to come to my father? — I will tell him to come to him. — Do you wish to tell me anything? (Have you anything to tell me?) — I have nothing to tell you (*Non habeo quod tibi dicam*). — Have you anything to say to my father? — I have a word to say to him. — Do your brothers wish to sell their carriage? — They do not wish to sell it. — John (*Joannes*)! are you here? — Yes, sir, I am here. — Wilt thou go to my hatter to tell him to mend my hat? — I will go to him. — Wilt thou go to the tailor to tell him to mend my coats? — I will go to him. — Art thou willing to go the market? — I am willing to go thither. — What has the merchant to sell? — He has beautiful leather gloves, combs, and good cloth to sell. — Has he any shirts to sell? — He has some to sell. — Does he wish to sell me his horses? — He wishes to sell them to you. — Who can read the tragedy of *Thyestes*? — I am unable to read it, but my brother desires to read it. — Who is reading my book? — Your scholar, my brother, is reading it. — Who wishes to sell me a knife? — His friend, the baker, wishes to sell you one. — Are you in want of any one? — Yes; I am in want of your father, the merchant. — Whom do they praise? — They praise our enemy, the painter.

EXERCISE 66.

What are you in want of? — I am in want of a good hat. — Are you in want of this knife? — I am in want of it. — Do you want money? — I want some. — Does your brother want pepper? — He does not want any. — Does he want some boots? — He does not want any. — What does my brother want? — He wants nothing. — Who wants some sugar? — Nobody wants any. — Does anybody want money? — Nobody wants any. — Does your father want anything? — He wants nothing. — What do I want? — You want nothing. — Art thou in want of my book? — I am in want of it. — Is thy father in want of it? — He is not in want of it. — Does your friend want this stick? — He wants it. — Does he want these or those corks? — He wants neither these nor those. — Are you in want of

me? — I am in want of thee. — When do you want me? — At present. — What have you (= do you wish) to say to me? — I desire to tell you something new (*novum*). — What do you want (*Quid tibi vis*)? — I wish to speak with you. — Is your son in want of us? — He is in want of you and your brothers. — Are you in want of my servants? — I am in want of them. — Does any one want my brother? — No one wants him.

EXERCISE 67.

Is it late? — It is not late. — What o'clock is it? — It is a quarter past twelve. — At what o'clock does your father wish to go out? — He wishes to go out at a quarter to nine. — Will he sell this or that horse? — He will sell neither this nor that. — Does he wish to buy this or that coat? — He wishes to buy both. — Has he one horse more to sell? — He has one more, but he does not wish to sell it. — Has he one carriage more to sell? — He has not one more carriage to sell; but he has a few more oxen to sell. — When will he sell them? — He will sell them to-day. — Will he sell them in the morning or in the evening? — He will sell them this evening. — At what o'clock? — At half past five. — Can you go to the baker? — I cannot go to him; it is late. — How late is it? — It is midnight. — Do you wish to see that man? — I wish to see him, in order to know him. — Does your father wish to see my brothers? — He wishes to see them, in order to know them. — Does he wish to see my horse? — He wishes to see it. — At what o'clock does he wish to see it? — He wishes to see it at six o'clock. — Where does he wish to see it? — He wishes to see it in the great square. — Has the German much corn to sell? — He has but little to sell. — What knives has the merchant to sell? — He has good knives to sell. — How many more knives has he? — He has six more. — Has the Irishman much more wine? — He has not much more. — Hast thou wine enough to drink? — I have not much, but enough. — Art thou able to drink much wine? — I am able to drink much. — Canst thou drink some every day? — I can drink some every morning and every evening. — Can thy brother drink as much as thou? — He can drink more than I.

Lesson XXXVII. — PENSUM TRICESIMUM SEPTIMUM.

AGREEMENT OF ADJECTIVES.

A. RULE. — An adjective, adjective pronoun, or participle agrees with its substantive in gender, number, and case. E. g.

Amicus certus.
Sprêta glória.

A sure friend.
Disdained glory.

Gramen viride.
Terrae sitiētis.
Mōtes alti.
Colūnnas nitūlas.
Malōrum impendētium.
Diēbus praeērītis.

The green grass.
Of the thirsty earth.
High mountains.
Shining columns.
Of impending evils.
In days past.

REMARKS.

1. All adjectives may generally be employed in two distinct relations. *a)* They are either directly connected with the substantive as its attributes; as, *vir justus, dies praeteritae*; or, *b)* they are linked to it by the copula *sum*, and constitute the predicate; as, *vir est justus, dies praeteritae sunt*. The former of these relations is called the *attributive* and the latter the *predicative*.

2. Adjectives* in the predicative relation have in general the same agreement as those in the attributive. (Cf. Less. XXXIV. B.)

3. Personal pronouns may have adjectives in agreement with them, like nouns. The gender of the adjective is determined by that of the substantive represented. E.g. *Ego solus*, or fem. *Ego sola*, I alone. *Tu carus omnibus expectatusque venies*, You will be welcomed by all. *Illis absentibus*, They being absent. *Dicitur esse libēra*, She is said to be free. *Misēri* (fem. *miseræ*) *sumus*, We are wretched.

4. Words not properly substantives, but employed as such (e.g. adverbs, infinitives, or entire clauses), may take an adjective of the neuter gender. Vide examples Less. XXXII. A. Rem. 3.

5. The place of the adjective is sometimes supplied by a noun or adverb; as, *Victor exercitus*, A victorious army. *Contemptor animus*, A contemptuous mind. *Minime largitor*, No profuse spender. *Præclare facta*, Distinguished deeds.

6. The Romans sometimes employ an adjective in agreement with the subject of a sentence, where the English idiom requires an adverb in the predicate. E.g. *Ego primus hanc orationem legi*, I have read this oration first (= am the first that read it). *Hannibal princeps in proelium ibat, ultimus conserto proelio excedebat*, Hannibal always was the first that entered into battle and the last that left it. *Nullus dubito* (= *non dubito*), I do not doubt. So chiefly *domesticus* (= *domi*), *matutinus* (= *māne*), *nocturnus* (= *noctu*), *multus* (= *multum*), *prior*, *primus*, *propior*, *proximus*, *solus*, *totus*, *ultimus*, *unus*, &c., with many of which the adjective is regularly put instead of the corresponding adverb.

7. When two or more adjectives, regarded as distinct, precede their noun, they are commonly connected by conjunctions; but when they come after it, the conjunction is frequently omitted. E.g. *Multi fortissimi atque optimi viri*, Many brave and excellent men. *Unus et perangustus aditus*, One way of approach, and a narrow one. *Oratio*

* In these remarks the term "adjective" includes adjective pronouns and participles.

composita, ornata, copiosa, An oration well arranged, elegant, and copious.

8. But when one of the adjectives is so closely allied to the noun as to form one complex notion with it, the remaining adjectives are added without a conjunction. E. g. *Festi dies anniversarii*, Anniversary festivals. *Privata navis oneraria maxima*, A private carrying-ship of the largest size. *Externos multos claros viros nominarem*, I might name many foreigners of distinction.

9. A plural noun has sometimes two adjectives in the singular. E. g. *Marta superum atque inferum*, The upper and the lower seas (parts of the Mediterranean).

10. An adjective belonging to two or more nouns is generally put in the plural; as, *Veneno absumpti sunt Hannibal et Philoemen*, Hannibal and Philoemen were killed by poison. *Liber et Libera Cerere nati*, Bacchus and Libera born of Ceres. *Natura inimica inter se sunt civitas et rex*, The king and state are naturally the enemies of each other. *Injustitiam et intemperantiam dicimus esse fugienda*, We say that injustice and intemperance must be shunned. (On the gender of these adjectives, see Less. XXII. B. Compare also Less. XXXIV. B. 4.)

11. A collective noun may have an adjective in the plural, which commonly assumes the gender of the individuals denoted by the noun. E. g. *Magna pars vulnerati aut occisi*, A large number killed or wounded. *Cetera multitudo sorte decimus quisque ad supplicium lecti sunt*, Of the remaining multitude every tenth man was doomed to punishment by lot.

12. Adjectives and pronouns are frequently put partitively in the neuter gender and followed by the genitive of their noun, instead of agreeing with it in case; as, *Multum operae*, Much attention (study). *Minus viae*, Less of the journey. *Dimidium pecuniae*, Half the money. *Hoc litterarum*, This letter. *Hoc solatii*, This consolation. *Ad id locorum*, To that time. *Quid causae est?** What is the reason? Also in the plural: *Subita belli*, The surprises of war. *Summa pectoris*, The upper part of the chest. *Occulta templi*, The recesses of the temple. *Strata viarum saxea*, The stone pavement of the streets. (Compare Lessons XVIII - XXIII.)

13. An adjective used partitively and followed by the genitive plural of the genus or entire number commonly assumes the gender of that genitive; as, *Animalium alia ratione expertia sunt, alia ratione utentia*, Of animals, some are destitute of reason and others enjoying it. *Multae arborum meâ manû sunt satae*, Many of these trees were planted by my hand.

14. When a partitive is followed by the genitive singular of a collective noun, it takes the gender of the individuals implied in it; as,

* But this can only be done in the Nom. and Acc. In the remaining cases the adjective agrees with the noun; as, *multâ operâ* (Abl.), *huic solatio, minorâ viâ, harum litterarum*. (Compare Lesson XXXVIII. A. 6.)

Primus Romāni genēris, The first of the Roman nation. *Ceteri nostri ordinis*, The rest of our order. *Nec est quisquam gentis ullius*, Nor is there any one of any nation.

15. Possessive pronouns, being considered the representatives of personal pronouns in the genitive, sometimes take another pronoun, adjective, or participle in the genitive; as, *Nostra ipsorum amicitia*, Our own friendship. *In unius mea salute*, On my safety alone. *Nomen meum absentis*, My name while absent. *Suo solius periculo*, At his own peril. *Vestrae paucorum laudes*, The praises of you few.

16. In exclamations and addresses the adjective is sometimes in the vocative instead of the nominative, and *vice versa*; as, *Quo moriture ruis?* Where are you rushing to, dying man? *Rufe, mihi frustra credite amice!* O Rufus! in vain believed my friend. *Projice tela manu, sanguis meus!* Cast away your weapons, my son! *Nocus anne, veni!* Come, new year, come!

17. Adjectives of the neuter gender, singular and plural, are sometimes used as adverbs. E. g. *Id multum faciebam*, I practised that a good deal. *Qui multa deos venerāti sunt*, Who besought the gods much and earnestly. *Inde Romam, recens conditam, commigravit*, He thence emigrated to Rome, then recently founded. *Dormivit altum*, He slept profoundly.

<i>The pain, ache.</i>	<i>Dolor, ōris, m., or pl. dolōres.</i>
<i>The violent pain.</i>	<i>Cruciātus, ūs, m.</i>
<i>The evil, misfortune,</i>	<i>Mālum, i, n.</i>
<i>Bad, wicked.</i>	<i>Mālus, prāvus, a, um; nēquam (indecl.).</i>
<i>Bad, sad (of circumstances).</i>	<i>Mālus, a, um; tristis, e; asper, ĕra, ĕrum.</i>
<i>Bad, sick, sore.</i>	<i>Infirmus, invalidus, a, um; aegrotans, tis; ulcerōsus, a, um.</i>
<i>The tooth.</i>	<i>Dens, tis, m.</i>
<i>The ear.</i>	<i>Auris, is, f.</i>
<i>The neck.</i>	<i>Collum, i, n. ; cervix, icis, f.</i>
<i>The throat (internally).</i>	<i>Fauces, ium, f. pl.</i>
<i>The elbow.</i>	<i>Cubitum, i, n.</i>
<i>The back.</i>	<i>Dorsum, i, n.</i>
<i>The knee.</i>	<i>Gēnu, ūs, n.</i>
<i>The headache.</i>	<i>Dolor (dolōres) capitis.</i>
<i>The toothache.</i>	<i>Dolor dentium.</i>
<i>The earache.</i>	<i>Dolor aurium.</i>
<i>The sore throat.</i>	<i>Dolor (dolōres) faucium; angina, ae, f.</i>
<i>A pain in one's back.</i>	<i>*Notalgia, ae, f.</i>
<i>Sore eyes.</i>	<i>Oculi invalidi or aegrotantes.</i>
<i>A sore finger.</i>	<i>Digitus ulcerōsus.</i>
<i>The sickness, disease.</i>	<i>Morbus, i, m.</i>

<i>To suffer pain from anything</i> (anywhere).	{ <i>Dólet</i> * <i>míhi álíqua rēs.</i> <i>Dolóríbus labóro, áre, ári, &c.</i>
<i>To be affected with pain.</i>	{ <i>Dolóre or dolóríbus affíci.</i> <i>Aegróto, áre, ávi, átum.</i>
<i>To be sick, infirm (in any respect).</i>	{ <i>Minus valéo, ére, úi, —.</i> (<i>ALIQUA RE</i>).
Are you affected with any pain?	<i>Afficērisne álíquo dolóre?</i>
I am affected, sir.	<i>Afficior, véro quídem, dómíne.</i>
Have you a sore finger?	{ <i>Dolétne tibi dígitus?</i> <i>Laborásne dígito?</i>
I have (a sore finger).	<i>Dólet. Labóro.</i>
Has your little boy a sore throat?	<i>Laborátne puérculus túus faúcium dolóríbus?</i>
No; he has a sore eye.	<i>Immo véro áltero óculo aegrótat.</i>
We have sore eyes (suffer from weak eyes).	<i>Nós oculórum infirmitáte laborámus.</i>
He has a sore foot.	<i>Áltero péde aegrótat (mínus válet).</i>
They have the toothache.	{ <i>Dolént íis déntes.</i> <i>Déntium dolóríbus afficiúntur.</i>
Have you the headache?	{ <i>Habésne cápítis dolóres?</i> <i>Dolétne tibi cápút?</i>
I have it.	<i>Laborásne cápítis dolóríbus?</i>
Has he a pain in his back?	<i>Hábeo. Dólet. Labóro.</i>
He has none.	<i>Notálgia afficitur?</i> <i>Nón afficitur.</i>
<i>To find.</i>	{ <i>Invēnto, íre, vēni, ventum.</i> <i>Reperío, íre, pēri, pertum.</i>

B. Obs. *Invenire* is to find without any special effort or design; *reperire*, on the other hand, involves the idea of labor, of difficulty and obscurity.

Do you find what you are looking for?	<i>Reperísne, quod quaēris?</i>
I do find what I am looking for.	{ <i>Repéro, quod quaéro.</i> <i>Rem, quam quaéro, repéro.</i>
He does not find what he is looking for.	<i>Nón reperit, quod quaērit.</i>
Do we find what we are looking for?	<i>Reperimúsne quod quaérímus?</i>
You do not find what you are looking for.	<i>Nón reperítis, quod quaérítis.</i>
Have you what you want?	<i>Habésne quod tibi ópus est?</i>
I have not what I want.	<i>Nón hábeo, quod míhi ópus est.</i>
I find what you are finding.	<i>Quod ínvenís, id et ego ínvenío.</i>
<i>To learn.</i>	{ <i>Disco, ére, didíci, discitúrus</i> † (<i>ALI-</i> <i>QUID AB or DE ALIQUO</i>).

* From *dólēo. ére, úi.*

† The verbs *discere* and *studere* have no supine, but of the former a participle in *urus* exists.

To study, to apply one's self to, to learn (anything).	{ Stúdĕo, ĕre, ūi, — (ALICUI REI). Opĕram dāre (ALICUI REI). Discĕre (ALIQUID).
To study letters, apply one's self to literature and the arts.	{ Opĕram dare litteris. Studĕre optĭmis disciplinis atque artibus.
To learn one's letters.	Primas litteras discĕre.
I learn to read, write, speak.	Disco lĕgere, scribere, lóqui.
To learn a language.	Línguam áliquam discere (edĭ- scere*).
To know a language.	Línguam scire; línguæ sciens esse.
The language.	Língua, æ, f.; sermo, ōnis, m.
Latin.	Latinus, a, um; <i>adv.</i> Latine.
French.	Francogallicus, a, um; <i>adv.</i> Fran- cogallice.
English.	Anglicus, a, um; <i>adv.</i> Anglice.
German.	Germanicus, a, um; <i>adv.</i> Germa- nice.
Are you learning Latin?	Discísne línguam Latinam?
I am learning it, sir.	Vĕro, dómĭne, disco.
How many languages does he know?	Quam multas scit línguas?
He knows all the languages.	{ Ómnes línguas scit. Línguárum ónĭum sciens est.
Do you know Latin, Greek, English?	Scísne Latine, Græcĕ, Anglice?
Are you learning to speak Latin?	Discísne lóqui Latine?
I am learning to read, write, and speak Latin.	Ēgo Latine lĕgere, scribere atque lóqui edisco.
Do they desire to learn English?	Cupíuntne discĕre línguam Angli- cam?
They do not desire it.	Nŏn cúpiunt.
Who is studying letters?	Quis opĕram dat lítteris?
The young men are studying the liberal arts and sciences.	Adolescĕntŭli óptĭnis disciplinis atque ártibus opĕram dant.
What are you doing?	Quid ágĭs?
I am studying the Latin language and literature.	Lítteris Latínis stúdeo (opĕram dŏ).
Can the boy read German?	Potĕstne (scítne) pŭer lĕgere Ger- mánice?
He cannot do it yet, but he is learning it.	Nŏndum pŏtest, at discit.

EXERCISE 68.

Where is your father? — He is at home. — Does he not go out? —
He is not able to go out; he has the headache. — Hast thou the head-
ache? — I have not the headache, but the earache. — What day of

* *Ediscere* is to learn thoroughly, to learn by heart.

the month is it to-day? — It is the twelfth to-day. — What day of the month is to-morrow? — To-morrow is the thirteenth. — What teeth have you? — I have good teeth. — What teeth has your brother? — He has bad teeth. — Has the Englishman the toothache? — He has not the toothache; he has a sore eye. — Has the Italian a sore eye? — He has not a sore eye, but a sore foot. — Have I a sore finger? — You have no sore finger, but a sore knee. — Will you cut me some bread? — I cannot cut you any; I have sore fingers. — Will anybody cut me some cheese? — Nobody will cut you any. — Are you looking for any one? — I am not looking for any one. — Has any one the earache? — No one has the earache. — What is the painter looking for? — He is not looking for anything. — Whom are you looking for? — I am looking for your son. — Who is looking for me? — No one is looking for you. — Dost thou find what thou art looking for? — I do find what I am looking for; but the captain does not find what he is looking for.

EXERCISE 69.

Who has a sore throat? — We have sore throats. — Has any one sore eyes? — The Germans have sore eyes. — Does the tailor make my coat? — He does not make it; he has a pain in his back. — Does the shoemaker make my shoes? — He is unable to make them; he has sore elbows. — Does the merchant bring us beautiful purses (*mar-supia*)? — He cannot go out; he has sore feet. — Does the Spaniard find the umbrella which he is looking for? — He does find it. — Do the butchers find the sheep which they are looking for? — They do find them. — Does the tailor find his thimble? — He does not find it. — Dost thou find the paper which thou art looking for? — I do not find it. — Do we find what we are looking for? — We do not find what we are looking for. — What is the nobleman doing? — He does what you are doing. — What is he doing in his room? — He is reading. — How many languages does your brother know? — He knows only one. — Do they find what they are looking for? — They do not find (it). — Does our master suffer from weak eyes? — He does suffer (from them). — Are you troubled with a pain in your back? — I am not troubled.

EXERCISE 70.

Art thou reading? — I am not reading. — Do the sons of the nobleman study? — They do study. — What are they studying? — They are studying German. — Art thou studying English? — I have no time to study it. — Are the Dutch looking for this or that ship? — They are looking for both. — Is the servant looking for this or that broom? — He is neither looking for this nor that. — Who is learning German? — The sons of the captains and those of the noblemen are learning it. — When does your friend study French? — He studies it in the morning. — At what o'clock does he study it? — He studies it at ten o'clock. — Does he study it every day? — He studies it every morning and every evening. — What are the children of the carpenter doing? — They are reading. — Are they reading German? — They

are reading French; but we are reading English. — What books does your son read? — He reads French books. — What book are you reading? — I am reading a German book. — Do you read as much as I? — I read more than you. — Does your father read the same book which I read? — He is not reading that which you read, but that which I read. — Does he read as much as I? — He reads less than you, but he learns more than you. — Do you lend me a book? — I do lend you one. — Do your friends lend you any books? — They do lend me some.

Lesson XXXVIII. — PENSUM DUODEQUADRAGESIMUM.

A. RULE. — Adjectives, adjective pronouns, and participles are often employed independently, especially in the plural, either with or without a noun understood.
E. g.

<i>Bóni, máli, dócti, dívites, paú-peres; amántes.</i>	<i>The good, the bad, the learned, the rich, the poor; lovers.</i>
<i>Méi, túi, súi, nóstri, véstri.</i>	<i>My, thy, his, our, your friends, men, &c.</i>
<i>Bónum, málum, vêrum, jústum.</i>	<i>The good, the bad, the true, the just.</i>
<i>Bóna, mála, vêra, fálša, acérba, indéigna.</i>	<i>Good, bad, true, false, bitter, unworthy things.</i>

REMARKS.

1. With plurals denoting persons *homines* is commonly supplied.* So with *omnes, pauci, plerique, nonnulli, &c.* But the possessives *mei, tui, &c.* have reference to *amici, milites* (men, soldiers), *cives* (citizens). With *immortales* the word *dii* is understood.

2. Adjectives of the singular number denoting persons usually have *vir* or *homo* expressed with them; as, *vir doctus, bonus, justus; homo pauper, dives, improbus, &c.* They sometimes, however, appear alone in all the cases. E. g. *Sapiens, dives, socius, nupta*, a wise man, a rich man, an ally, a married woman. *Quid interest inter doctum et rudem?* What is the difference between an educated and an ignorant man? *Quid minus libero dignum?* What can be more unworthy of a free man?

3. With adjectives denoting objects, various words are understood; as, *Dextra, sinistra* (sc. *manus*), the right hand, left hand. *Ferina, agnina, bubula, porcina* (sc. *caro*), Venison, lamb, beef, pork. *Calula,*

* And not unfrequently expressed, as in *Homines Románi*, Roman men. *Homines adolescentuli*, young men, &c.

frigida (sc. *aqua*), Warm, cold water. *Tertiāna, quartāna* (sc. *febris*), The tertian, quartan fever. *Decumāna* (sc. *pars*), The tenth part. *Primae* (sc. *partes*), The first part or rôle. *Hiberna, aestiva* (sc. *castra*), The winter, summer quarters. *In Tusculāno* (sc. *praedo*), At the country-seat Tusculanum. *Brevi* (sc. *tempore*), In a short time; and also *ex quo, ex eo, ex illo* (sc. *tempore*, which is frequently understood), &c., &c.

4. Of adjectives used substantively, those of the neuter gender are the most common. The singular denotes either an abstract quality or an individual act or object; as, *bonum, malum, verum*, the good, bad, true (or something good, bad, true); *commune, dictum, factum*, something in common, something said, done (= a saying, deed). So the pronouns *hoc, illud, quid, aliquid*; and *quantum, tantum, multum, &c.*

5. The plural of neuter adjectives used substantively indicates a diversity of things of the same quality; as, *bona, mala, vera, falsa, multa, omnia, reliqua*, good, bad, true, false, many, all, the remaining things (the rest, remainder). *Dicta, facta*, things said, done, i. e. words uttered, actions. So also *haec, illa, quae, aliqua*, these, those, which, some things.*

6. Neuter adjectives can thus be used substantively in the nominative and accusative only. In the remaining cases the feminine of the adjective with *res* is commonly employed, to prevent ambiguity. Thus *cujus rei, hac de re, alicui rei, ulla in re, bonarum rerum, omnibus in rebus*,† &c.

7. Adjectives used substantively may have other adjectives in agreement with them; as, *meus natalis* (sc. *dies*), My birthday. *Paternus inimicus*, A paternal enemy. *Nova nupta*, A newly married woman. *Summum bonum*, The chief good. *Praeclārum responsum*, A famous reply, *Prāva facta*,‡ Depraved actions.

8. A number of words originally adjectives have acquired the rank of substantives; as, *juvenis, adolescens, amicus, familiaris, comes, victinus, statuārius, artifex, index, particeps*; *summa* (a sum), *confluens* (junction of rivers); *Grammatica, Rhetorica, Statuāria* (sc. *ars*), &c.

9. Additional Examples of adjectives used as substantives are:—*Fortes creantur fortibus et bonis*, The brave are made for the brave and good. *Plerique vana mirantur*, The majority of men are captivated by vanity.§ *Erubescunt pudici etiam impudica loqui*, The chaste|| blush even to utter unchaste things. *Aliunt multum legendum*

* With many of these neuters the English words *thing, things* may be supplied. Sometimes, however, the sense requires other words, such as *place, part, respect, property*, &c.

† This use of *res* extends to all the cases, and the Romans often say *res ea, nulla res, rem aliquam, rem difficilem, res bonae, malae*, &c.

‡ Participles of the neuter gender sometimes take an adverb instead of an adjective; as, *bene, crudeliter facta, acute responsa, facete dictum*, &c.

§ The plural of these neuter adjectives is frequently rendered by the singular.

|| In general propositions including both sexes, the adjective is always masculine; as here *fortes, plerique, pudici*, &c.

esse non multa, They say that we ought to read much, not many things. *Quis rem tam veterem pro certo affirmet?* Who can assert a thing so old as a certainty? *Idcirco abestis, ut in tuto sitis*, You are absent in order to be safe. *Amicorum omnia sunt communia*, Friends have everything in common. *Ita comprobabis divina prædicta*, Thus you will confirm the divine prediction. *Nihil addo de meo*,* I add nothing of my own.

The Pole:	Polonus, i, m.
The Roman.	Romānus, i, m.
The Greek.	Graecus, Grājus, i, m.
The Arab.	Arabs, is, m.
The Athenian.	Atheniensis, is, m.
The Syrian.	Syrus, Syrius, i, m.

B. The patrials or gentiles of the Latin language are either derived from the proper names of countries, or else they are themselves the roots for the formation of the latter.

1. The majority of patrials are primitives, from which the name of the country is formed by annexing *ia* to the root;† as, *Arabs*—*Arabia*, *Arcas*—*Arcadia*, *Gallus*—*Gallia*, *Itālus*—*Italia*, *Thrax*—*Thracia*.

2. The patrials derived from names of countries are generally adjectives, with one of the terminations *ānus*, as (gen. *ātis*), *ensis* (*ien-sis*), *inus* (*ēnus*), *icus* (*tācus*, *aicus*), and *ius*. E. g. *Roma*—*Romānus*, *Arpinum*—*Arpinas*, *Athenae*—*Atheniensis*, *Thebae*—*Thebaicus*, *Aegyptus*—*Aegyptiacus*, *Tarentum*—*Tarentinus*, *Cyprus*—*Cyprius*.

3. From patrial adjectives in *us*, *a*, *um*, adverbs are formed, by changing that termination into *ē*. The following may serve as examples:—

	ADJECTIVE.	ADVERB.
Spanish.	{ Hispaniensis, }	Hispanicē.
	{ Hispanicus, }	
Italian.	Italicus,	Italicē.
Polish.	Polonicus,	Polonicē.
Russian.	Russicus,	Russicē.
Latin.	Latinus,	Latinē.
Greek.	Graecus,	Graecē.
Arabic.	Arabicus,	Arabicē.
Syriac.	Syriacus,	Syriacē.
Persian.	Persicus,	Persicē.
Egyptian.	Aegyptiacus,	Aegyptiacē.

* The neuter singular of all the possessives (*meum*, *tuum*, *suum*, *nostrum*, *vestrum*) is thus employed to denote possession, like the English "mine," "my own," &c.

† The root of a noun is found in the genitive singular by separating the case-termination; as *Arabs*, gen. *Arab-is*; *Arcas*, gen. *Arcau-is*; *Gallus*, gen. *Galli-i*; *Thrax*, gen. *Thrac-is*, &c.

Sanscrit.	{ Sanscritus, Sanskriticus, }	Sanskritē.
Turkish.	Turcicus,	Turcicē.
Are you a Roman?	Esne tū Romānus?	
No, indeed, I am an American.	Mínime véro; Americānus sum.	
Is he a shoemaker?	Sutórne est ille?	
No, he is a tailor.	Nōn véro; sártor est.	
Are you mad?	Núm és insānus?	
No, surely, no.	Nōn hércle véro.	
Do you know Spanish?	Scisne Hispānce?	
I do know it. I do not.	Scio. Haud scio.	
The fool.	(Homo) stultus, fatūus.	
The mouth.	Os, <i>gen.</i> ōris, <i>n.</i> ; <i>dim.</i> oscūlum, <i>i, n.</i>	
The memory.	Mēmōria, <i>ae, f.</i>	
A good, excellent, weak memory.	Mēmōria tenax (-ācis), singulāris, infirma.	
To have a good memory.	Valēre * memoriā.	
To have a bad memory.	Pārum (mīnus) valēre memoriā.	
To have an excellent memory.	Multum valēre memoriā.	
Blue.	Caerulēus, violācēus, glaucus, <i>a, um.</i>	
Black.	Ater, atra, atrum; nīger, gra, grum.	
To have, to be furnished or endowed with anything.	Praeditum, instructum, ornatum esse ALIQUA RE.	
He has an excellent memory.	{ Memóriā singulāri praeditus est. Múltum válet memoriā.	
She has blue eyes.	{ Óculis glaucis ornata est. Caerulea† est.	
He has a small mouth (is a man of small mouth).	{ Ore párvulo instructus est. Vir est ōris párvī.	
Have you a good memory?	{ Valēsne memoriā? Praeditusne es bonā memoriā?	
I have an excellent memory.	{ Múltum váleo memoriā. Singulāri memoriā instructus sum.	
No, I have a bad (weak) memory.	{ Immo véro párum váleo memoriā. Memoriae infirmae sum.	
To play, sport.	Lūdo, ēre, ūi, ūsum (NEUT.).	
To hear, listen.	Audire, auscultāre.	
Instead of, in place or in lieu of (any one).	{ Loco, in locum ALICUJUS. Vice, in vicem, vicem REI or ALICUJUS. Pro, with the Abl.	

* From *váleo*, *ēre*, *ūi*, —, “I am sound, strong,” with the ablative “with respect to.”

† *Caeruleus*, used substantively, a blue-eyed man, and the fem. here a woman.

Instead <i>or</i> in place of my father.	Lóco pátris, in vícem pátris, pro pátre.
Instead of salt, sugar, &c.	Sális, sácchari více.
Instead of me, thee, us, you.	Méam, túam, nóstram, véstram vícem.
Instead of him, them.	In lócum (vícem) éjus, eórum.

C. Obs. The English *instead of*, when it relates to persons or things in the sense of *in lieu of*, *in the place of*, is in Latin expressed by *loco*, *vice*, or *pro*; but when it limits the meaning of a verb, the formulas *tantum abest ut . . . ut, non modo non . . . sed etiam, magis (potius) quam*, and *quum debeam* * must be employed.

Do you play instead of studying (rather than study, when you ought to study)?	{ Operámne dás lúdo mágis (pótius) quam lítteris? Lúdísne, quum lítteris studère débás?
I study instead of playing.	Óperam dō lítteris, pótius quam lúdo.
So far from playing, I am studying.	Tántum ábest, ut lúdám, ut óperam dém lítteris.
I not only do not play, but I even study.	Nōn módo nōn lúdo, sed lítteris etiam stúdeo.
This boy speaks instead of listening (when he ought to listen).	Púer íste lóquitur, quum auscultáre debeat.
This boy is so far from listening, that he even talks.	{ Tántum ábest, ut púer íste aúdiat, ut loquátur. Púer íste nōn módo nōn aúdit, sed etiam lóquitur.
To listen or attend to any one.	{ Audire aliquem. Auscultáre alicui. † Alicui aures dare.
To listen or attend to anything.	{ Audire aliquid. Observáre aliquid.
Not to listen to (care for) anything.	Non curáre aliquid.
Whom are you hearing (listening to)?	{ Quém aúdis? Cui dás aúres?
I am listening to the speaker.	{ Oratórem aúdio. Aúres dō oratóri.
Will you listen to (i. e. obey) me?	Visne míhi auscultáre?

* *Tantum abest, ut . . . ut*, I am so far from . . . that rather. *Non modo non . . . sed etiam*, not only not . . . but even. *Magis (potius) . . . quam*, rather than. *Quum (cum) debeam*, when I ought. The student should notice that the *ut* of the first formula, and the *quum* of the last, require the subjunctive. See the examples.

† *Auscultare* conveys the secondary notion of deference or obedience.

Do you listen to what the teacher tells you ?	Audisne (observāsne), quod (quae) praeceptor tibi dicat (impēret) ?
I do listen to it.	Audio (observo).
He listens to what I tell him.	{ Mihi auscultat. { Omnia quae ei dicam, observat.
That which.	Id quod, ea quae.
What (= that which).	Quod, quae.
He does not listen to (observe) what the master tells him.	Quae praeceptor ei impērat, nōn cūrat.
To correct.	{ Emendo, āre, āvi, ātum. { Corrigo, ěre, rexi, rectum. { (ALIQUID).
To take.	{ Sūmo, ěre, mpsi, mptum. { Cāpio, ěre, cēpi, captum. { (ALIQUID).
To take away.	{ Aufēro, ferre, abstūli, ablātum. { Tollo, ěre, sustūli, sublātum. { (ALIQUID).
To take off, pull off.	{ Exūo, ěre, ūi, ūtum. { Detrahō, ěre, xi, ctum.
To take off one's clothes.	{ Exuĕre sē vēstibus. { Detrahĕre sibi vēstes.
To take off one's shoes.	{ Detrahĕre pēdibus cālceos. { Excalceāre pēdes.
To take off one's hat.	{ Detrahĕre cāpiti pīleum. { Nudāre cāput.
Are you correcting your letter ?	Emendāsne (corrīgīsne) epīstolam tuā ?
Yes, I am correcting it.	Sāne quidem, ēam emendo.
Does he take off his clothes ?	{ Exuītne se vēstibus ? { Detrahītne sibi vēstes ?
He is taking them off.	Exuīt. Detrahīt.
We are taking off our clothes.	Exuīmus nōs vēstibus.
I am taking off my coat.	{ Exūo me tógā. { Detrahō mīhi tógam.
Are you taking off your shoes ?	{ Detrahīsne tibi cālceos ? { Excalceāsne pēdes ?
No ; I am taking off my hat.	Nōn véro ; pīleum detraho cāpiti.
What is the servant taking away ?	Quid auĕfert sērvus ?
He is carrying away the chairs.	Sēllas (auĕfert).
Do you wish me a good morning (good day, good evening).	{ Jubēsne mē sālvm ēsse (salvēre) ? { Salutāsne mē māne, vēsperi ?
Good morning (day, evening).	Salve ! * Plur. Salvēte !
To salute any one, to bid or wish one good morning, &c.	{ Salutāre aliquem. { Aliquem salvm ēsse (salvēre) jubēre.

* This was the common formula for any time of the day.

EXERCISE 71.

Do you speak Spanish? — No, sir, I speak Italian. — Who speaks Polish? — My brother speaks Polish. — Do our neighbors speak Russian? — They do not speak Russian, but Arabic. — Do you speak Arabic? — No, I speak Greek and Latin. — What knife have you? — I have an English knife. — What money have you there? — Is it Italian or Spanish money? — It is Russian money. — Have you an Italian hat? — No, I have a Spanish hat. — Are you a German? — No, I am an Englishman. — Art thou a Greek? — No, I am a Spaniard. — Are these men Poles? — No, they are Russians. — Do the Russians speak Polish? — They do not speak Polish, but Latin, Greek, and Arabic. — Is your brother a merchant? — No, he is a joiner. — Are these men merchants? — No, they are carpenters. — Are we boatmen? — No, we are shoemakers. — Art thou a fool? — I am not a fool. — What is that man? — He is a tailor. — Do you wish* me anything? — I wish you a good morning. — What does the young man wish me? — He wishes you a good evening. — Whither must I go? — Thou must go to our friends to wish them a good day. — Do your children come to me in order to wish me a good evening? — They come to you in order to wish you a good morning.

EXERCISE 72.

Does the man listen to what you are telling him? — He does listen to it. — Do the children of the physician listen to what we tell them? — They do not listen to it. — Dost thou listen to what thy brother tells thee? — I do listen to it. — Do you go to the theatre? — I am going to the storehouse instead of going to the theatre. — Are you willing to listen to me? — I am willing to listen to you, but I cannot; I have the earache. — Does thy father correct my notes or thine? — He corrects neither yours nor mine. — Which notes does he correct? — He corrects those which he writes. — Does he listen to what you tell him? — He does listen to it. — Do you take off your hat in order to speak to my father? — I do take it off in order to speak to him. — Does thy brother listen to what our father tells him? — He does listen to it. — Does our servant go for some beer? — He goes for some vinegar instead of going for some beer. — Do you correct my letter? — I do not correct it; I have sore eyes. — Does the servant take off his coat in order to make a fire? — He does take it off. — Do you take off your gloves in order to give me money? — I do take them off in order to give you some. — Does he take off his shoes in order to go to your house? — He does not take them off. — Who takes away the tables and chairs? — The servants take them away. — Will you take away this glass? — I have no mind to take it away. — Is he wrong to take off his boots? — He is right to take them off. — Dost thou take away anything? — I do not take away anything. — Does anybody take off his hat? — Nobody takes it off.

* *Precāri* (dep.) *alicui aliquid*, to wish any one anything.

EXERCISE 73.

Has the nobleman blue eyes? — He has black eyes and a little mouth. — Hast thou a good memory? — I have not a very good memory (*parum valeo*), but my brother is endowed with an excellent one. — Can he write in place of his father? — He cannot. — Do they send bread instead of salt? — They send salt instead of bread. — Will you go to the ball in my stead? — I cannot go in your stead. — What dost thou (do) instead of playing? — I study instead of playing. — Dost thou learn instead of writing? — I write instead of learning. — What does the son of our bailiff (do)? — He goes into the garden instead of going into the field. — Do the children of our neighbors read? — They write instead of reading. — What does our cook (do)? — He makes a fire instead of going to the market. — Does your father sell his ox? — He sells his horse instead of selling his ox. — Do the physicians go out? — They remain in their rooms instead of going out. — At what o'clock does our physician come to you? — He comes every morning at a quarter to nine. — Does the son of the painter study English? — He studies Greek instead of studying English. — Does the butcher kill oxen? — He kills sheep instead of killing oxen. — Do you listen to me? — I do listen to you. — Does your brother listen to me? — He speaks instead of listening to you. — Do you listen to what I am telling you? — I do listen to what you are telling me.

Lesson XXXIX. — PENSUM UNDEQUADRAGESIMUM.

OF THE AGREEMENT OF RELATIVES.

A. The relative *qui, quae, quod* agrees with its antecedent in gender and number, but its case depends upon the construction of the clause introduced by it. E. g.

<i>Égo, qui (quae) lēgo, scribo, loquor.</i>	<i>I who read, write, speak.</i>
<i>Tū, quem (quam) diligo.</i>	<i>Thou whom I cherish.</i>
<i>Puer, quem vidisti, de quo audivisti, cujus tutor es.</i>	<i>The boy whom you saw, of whom you have heard, whose guardian you are.</i>
<i>Pueri, quos vidisti, de quibus audivisti, quorum tutor es.</i>	<i>The boys whom you saw, of whom you have heard, whose guardian you are.</i>
<i>Flūmen, quod appellatur Tāmēsis.</i>	<i>The river which is called the Thames.</i>
<i>Omnia, quae tibi dixi, vera sunt.</i>	<i>All that I have told you is true.</i>

REMARKS.

1. The word to which the relative refers, and which it serves to limit and explain, is called its *Antecedent*. This may be either a noun, a personal, determinative, demonstrative, or indefinite pronoun, or an entire sentence.

2. The determinatives *is* and *idem*, and the demonstratives *hic*, *ille*, *iste*, &c., are called the *correlatives* of *qui*. They are either employed adjectively in agreement with the antecedent, or as substantives constituting the antecedent; e. g. *Loquimur de iis amicis, quos novit vita communis*, We are speaking of those friends, which occur in ordinary life. *Nam cum, qui palam est adversarius, facile cavendo vitare possis*, For him, who is openly your adversary, you can easily avoid by being on your guard.

3. The construction of the correlative pronominals *tantus quantus, talis qualis*, and *tot quot*, is the same as that of *is qui*, and the remarks on the latter may in general be applied to them also.

4. The relative *qui* may represent any one of the three persons of either number, and its verb agrees in person with the antecedent; as, *Ego, qui te confirino, ipse me non possum*, I, who am consoling you, am unable to console myself. *Tu es is, qui me sepiissime ornasti*, You are the man who has honored me the oftenest. *Nobis quidem, qui te amamus, erit gratum*, To us at any rate, who love you, it will be agreeable. *Etiam is, qui omnia tenet, faret ingenius*, Even he, who now has the control of everything, favors genius. *Fere libenter homines id, quod volunt, credunt*, Men are always ready to believe what they desire.

5. The clause of the antecedent commonly precedes that of the relative; but this order is frequently inverted in Latin. E. g. *Male se res habet, cum, quod virtute effici debet, id tentatur pecuniâ*, There is a bad state of things, when that which ought to be effected by virtue is attempted with money. *Quam quisque novit artem, in hac se exerceat*, Let every one practise the art he may have learnt. *Hoc non concedo, ut, quibus rebus gloriemini in vobis, easdem in aliis reprehendatis*, I do not concede to you the right of reprehending in others what you boast of in yourselves.

6. The noun, to which the relative refers, is commonly expressed but once, and in the leading clause. Sometimes, however, it is repeated with the relative, and agrees with it in gender, number, and case; as, *Tantum bellum, tam diurnum, tam longe lateque dispersum, quo bello omnes gentes premebantur*, So great, so long, so wide-spread a war, by which all nations were oppressed. *Caesar intellexit diem instare, quo die frumentum militibus metiri oporteret*, Cæsar understood that the day was approaching, on which the soldiers were to receive their allowance of corn.

7. The noun is sometimes expressed with the relative only, and understood in the leading clause. This is especially the case when the logical order of the clauses is inverted, as in Rem. 5. E. g. *Accu-*

sātor non ferendus est is, qui, quod in altero vitium reprehendit, in eo ipso deprehenditur, He cannot be admitted as accuser who is himself caught in the very vice he reprehends in another. *Bestiae, in quo loco natae sunt, ex eo se non commōvent*, Wild animals do not remove from the locality in which they were born. *Quantā vi civitates libertatem expetunt, tantā regna reges defendunt*, Kings defend monarchies with the same vehemence with which states seek their liberty.

8. The antecedent is sometimes entirely suppressed, and the relative *qui, quod* stands in the sense of "he who," "what." E. g. *Qui (= is, qui) e nuce nucleum esse vult, frangit nucem*, He who wishes the nut to become a kernel breaks the nut. *Est profecto deus, qui, quae (= ea quae) nos gerimus, auditque et videt*, There is certainly a God, who hears and sees whatever we are doing. *Maximum ornamentum amicitiae tollit, qui (= is, qui) ex ea tollit verecundiam*, He robs friendship of its greatest ornament who robs it of decorum and respect. *So, Sunt qui dicunt*, There are those who say. *Sunt quos juvat*, There are men whom it delights. *Nos imitatur, quos cuique visum est*, We imitate whomsoever it pleases us. *Non habeo quod scribam*, I have nothing to write.*

9. The antecedent sometimes assumes the case of the relative, and vice versa. This is called attraction. E. g. *Naucratem (= Naucratis) quem convenire volui, in navi non erat*, Naucratis, whom I wanted to find, was not in the ship. *Urbem (= urbs), quam statuo, vestra est*, The city which I am building is yours. *Hac, quā (= quam) diximus, aetate*, At the age (of life) which we have mentioned. *Video me desertum, a quibus (= ab iis, quibus) minime conveniebat*, I see myself deserted by those to whom it was least becoming (to desert me). *Judice quo (= quem) nōsti populo*, With the people, which you know, for a judge.

<i>Wet, moist.</i>	<i>Humīdus, ūlus, madīdus, a, um.</i>
<i>To wet, moisten.</i>	<i>{ Madefācio, ēre, fēci, factum.</i> <i>{ Humecto, āre, āvi, ātum.</i> <i>{ (ALIQUID).</i>
<i>To show, point out.</i>	<i>Monstro, āre, āvi, ātum (ALICUI ALIQUID).</i>
<i>To show, let see.</i>	<i>Ostendo, ēre, ndi, nsum (ALICUI ALIQUID).</i>
<i>Will you show me your gold ribbons?</i>	<i>Visne mīhi ostēdere taénias túas aúreas?</i>
<i>I am willing to show them to you.</i>	<i>Véro, vólo tibi éas ostēdere.</i>
<i>Are ye willing to show us the way?</i>	<i>Vultisne monstrāre nobis víam?</i>

* So also commonly *quisquis* and *quicunque*; as, *Quidquid non licet, nefas putare debemus*, We ought to consider wrong whatever is unlawful. *In quas-
cunque partes velint, proficisci licet*, They may go in whatever direction they please.

Certainly we are willing.
Is the boy wetting anything?
He is not wetting anything; he
is only moistening the hand-
kerchief.

Brandy.
Tobacco.

Smoking tobacco.

Snuff.

Flour.

Cider.

The fruit.

The apple.

The pear.

The gardener.

The relative.

The cousin.

The brother-in-law (= hus-
band's brother, wife's bro-
ther, sister's husband).

The husband.

The wife.

The handkerchief.

The valet, servant.

Sane quidem, non nolumus.

Madefacitne puer aliquid?

*Nihil madefacit, humectat dun-
taxat muccinum.*

**Vinum adustum, i, n.*

**Tabacum, i, n.; herba nicotiana,
ac, f.*

**Tabacum fumarium, i, n.*

**Tabacum sternutatorium.*

Farina, ac, f.

Vinum ex malis confectum.

Pomum, i, n.

Malum, i, n., pomum malum.

Pirum, i, n.

Hortulanus, i, m.

Cognatus, i, m.; propinquus, i, m.

Consobrinus, i, m.; consobrina,
ac, f.*

*Lēvir, i, m.; mariti frater;† uxoris
frater; inaritus sororis.*

Maritus, i, m.; conjux, ūgis, m.

Uxor, ōris, f.; conjux, ūgis, f.

Sudarium, i, n.; muccinum, i, n.

*Famulus, servus, i, m.; minister,
ri, m.*

Does the servant fetch us some
tobacco?

He does fetch us a little.

Will you call (go for) your
cousin?

I am willing (am not unwilling)
to go for him.

Are you desirous of drinking
some of my brandy?

No, I would rather drink pure
water.

To intend, think of.

Apportatne nobis servus tabacum?

Apportat vero nobis aliquantulum.

*Visne tuum consobrinum arcés-
sere?*

Arcessere eum non nolo.

*Cupidusne es bibendi de vino meo
adusto?*

*Immo vero cupidus sum bibendi
aquam puram.*

*Cogito, āre, āvi, ātum (ALI-
QUID FĀCERE).*

Do you intend to go to the ball
to-night?

I do intend to go, sir.

*Cogitasne hodie vesperti saltatum
ire?*

Sic est, domine, cogito.

* The Roman subdivisions of cousinship are: *Patruelis, m. & f.*, the son or daughter of a paternal uncle. *Amūinus, i, m.* (fem. *-a*), maternal uncle's or paternal aunt's child. *Sobrinus, i, m.* (fem. *-a*), a second-cousin.

† *Lēvir* = *mariti frater*, the husband's brother.

What do they intend to do? Quid facere cōgitant?
 They are intending to write letters? Epistolas conscribere cōgitant.

To know. Scīo, īre, īvi, ītum.
 Not to know (to be ignorant). Nescire, non (haud) scire.

To swim. { Nō, nāre, nāvi, —.
 { Nāto, āre, āvi, ātum.
 To be able (to have the power or opportunity). { Possum, posse, potūi, —.
 { Quēo, īre, īvi (īi), ītum.

B. Obs. Possum is to have the physical power, or the means or influence to do anything, and is used in sentences of every kind. Queo is to have the ability or qualifications, and is only put in sentences containing a negation (*non queo, nequeo*). Queo is anomalous, and its present tense is as follows:—

PRES. INDIC.	PRES. SUBJ.
SING. Quēo, quis, quit,	SING. Quēam, quēas, quēāt,
PLUR. Quimus, quitis, quēunt.	PLUR. Quēamus, quēātis, quēant.
Does this boy know Latin?	Num puer iste scit Latīne (līngūam Latīnam)?
He does not know it.	Nōn scit. Haud scit. Nēscit.
Or can he read French?	An lēgere pōtest Francogāllice?
He cannot.	Non pōtest. Nēquit.
Can you write an English letter?	Potēsne (scisne) scribere epistolam Anglice?
I can write one.	Pōssum. Scīo.
I cannot (am not able) to do it.	Fācere nōn pōssum (nōn quēo, nēqueo).
Can you swim (do you know how to swim)?	{ Esne tu perītus nāndi. { Habēsne sciēntiam nāndi?
I do not know how.	{ Nōn sum perītus. { Sciēntiam nōn hābeo.
Where do you intend to go (think of going)?	Quo īre cōgitas?
I think of going into the country.	Rūs īre cōgito.
Does your cousin wet his handkerchief?	Humectātne consobrīnus tūus sudārium (sūum)?
He does not wet it.	Nōn humectat.
He does wet it.	Sic est, humectat.
Can you drink brandy?	Potēsne bībere vīnum adūstum?
I cannot.	Nōn (haud) pōssum.

EXERCISE 74.

Do you intend to study Arabic? — I intend to study Arabic and Syriac. — Does the Englishman know Polish? — He does not know it, but he intends learning it. — Do you know how to swim? — I do not know how to swim, but how to play. — Does your cousin know how to make coats? — He does not know how to make any; he is no

tailor. — Is he a merchant? — He is not one. — What is he? — He is a physician. — Whither are you going? — I am going into my garden, in order to speak to the gardener. — What do you wish to tell him? — I wish to tell him to open the window of his room. — Does your gardener listen to you? — He does listen to me. — Do you wish to drink some cider? — No, I have a mind to drink some beer; have you any? — I have none; but I will send for some. — When will you send for some? — Now. — Do you send for apples? — I do send for some. — Have you a good deal of water? — I have enough to wash my feet. — Has your brother water enough? — He has only a little, but enough to moisten his pocket-handkerchief. — Do you know how to make tea? — I know how to make some. — Does your cousin listen to what you tell him? — He does listen to it. — Does he know how to swim? — He does not know how to swim. — Where is he going to? — He is going nowhither; he remains at home.

EXERCISE 75.

Dost thou go to fetch (*arcessitum*)* thy father? — I do go to fetch him. — May I go to fetch my cousin? — You may go to fetch him. — Does your valet find the man whom he is looking for? — He does find him. — Do your sons find the friends whom they are looking for? — They do not find them. — When do you intend going to the ball? — I intend going thither this evening. — Do your cousins intend to go into the country? — They intend to go thither. — When do they intend to go thither? — They intend to go thither to-morrow. — At what o'clock? — At half past nine. — What does the merchant wish to sell you? — He wishes to sell me pocket-handkerchiefs. — Do you intend to buy some? — I will not buy any. — Dost thou know anything? — I do not know anything. — What does thy cousin know? — He knows how to read and to write. — Does he know German? — He does not know it. — Do you know Spanish? — I do know it. — Do your brothers know Greek? — They do not know it; but they intend to learn it. — Do I know English? — You do not know it; but you intend to study it. — Do my children know how to read Italian? — They know how to read, but not how to speak it.

EXERCISE 76.

Do you desire to drink brandy? — No, I wish to drink wine. — Do you sell brandy? — I do not sell any; but my neighbor the merchant sells some. — Will you fetch me some tobacco? — I will fetch you some; what tobacco do you wish (to have)? — I wish to have some snuff; but my friend, the German, wishes to have some smoking-tobacco. — Does the merchant show you cloth? — He does not show me any. — Does your valet go for some cider? — He does go for some. — Do you want anything else (*amplius*)? — I want some flour; will you send for some for me? — Does your friend buy apples? — He does buy some. — Does he buy handkerchiefs? — He buys tobac-

* Compare Lesson XLVII. A.

co instead of buying handkerchiefs. — Do you show me anything? — I show you my gold and silver clothes. — Whither does your cousin go? — He goes to the ball. — Do you go to the ball? — I go to the theatre instead of going to the ball. — Does the gardener go into the garden? — He goes to the market instead of going into the garden. — Do you send your servant to the shoemaker? — I send him to the tailor, instead of sending him to the shoemaker.

Lesson XL. — PENSUM QUADRAGESIMUM.

THE AGREEMENT OF RELATIVES CONTINUED.

A. 1. When the relative refers to two or more nouns, it stands in the plural, and assumes the gender of an adjective under similar circumstances (cf. Lesson XXII. B, and Lesson XXXVII. A. 10). E. g.

Pater ejus et mater, qui mortui sunt, His father and mother, who are dead. *Arbitrum habebimus Civilem et Velëdam, apud quos pacta sancientur*, We shall have Civilis and Veleda (a woman) as arbitrators, in whose presence the compact will be ratified. *Favent pietati fideique dii, per quae* populus Romanus ad tantum fastigii venit*, The gods bestow their favor upon piety and faith, by which the Roman people has attained such eminent distinction. *Duilius delectabatur crebro funali et tibicine, quae sibi nullo exemplo privatus sumpserat*.

2. When the antecedent is a collective noun, the relative sometimes assumes the gender and number of the individuals composing it. E. g. *Caesar equitatum omnem praemittit, qui videant, quas in partes hostes iter faciant*, Caesar sends ahead all his cavalry, to see (lit. who may or might see) in what direction the enemy is pursuing his way. *Academia, a quibus nunquam dictum est, aut calorem, aut saporem, aut sonum nullum esse*, The Academy, by which (i. e. by the persons composing it) it was never maintained, that either heat or smell or sound were nonentities.

3. If the antecedent is a proper name in apposition with a generic term, the relative may agree with either. E. g. *Helvetii continentur flumine Rheno, qui (i. e. Rhenus) agrum Helvetium a Germanis dividit*, The Helvetii are bounded by the river Rhine, which divides the Helvetian territory from that of the Germans. *Caesar ad flumen Scaldem, quod (sc. flumen) influit in Mosam, ire constituit*, Caesar resolved to advance towards the river Scheldt, which empties into the Moselle.

* Cf. Lesson XXII. B. 3.

4. If a noun descriptive of the antecedent is added to the relative, it agrees with that noun in preference to the antecedent. E. g. *Eodem anno Cumæ, quam Graeci tum urbem tenebant, capiuntur*, Cumæ, a city which the Greeks then occupied, was taken in the same year. *Accidit, ut luna plena esset, qui dies maritimos aestus maximos in Oceano efficere consuevit*, It happened to be full moon, which day usually gave rise to the highest tide in the ocean. *Oppius negotia procurat Egnatii Rufi, quo ego uno equite Romano familiarissime utor*, Oppius is managing the affairs of Egnatius Rufus, the only Roman knight with whom I am on terms of intimacy.

5. An adjective, qualifying the antecedent, is sometimes joined to the relative, and agrees with it in preference to the antecedent. E. g. *Verres mitti ad Antiochum regem, rogatum vasa ea quae pulcherrima apud eum viderat*, Verres sent to King Antiochus, to ask him for the handsomest vases which he had seen at his residence. *Themistocles de servis suis quem habuit fidelissimum, ad Xerxem misit*, Themistocles sent to Xerxes one of his servants, whom he regarded the most faithful. *Consul, qui unus supererat, moritur*, The only surviving consul is on his death-bed. This is the common construction when the adjective is a superlative, a comparative, or a numeral.

6. When, in connection with the verb *sum*, or a verb of naming, calling, esteeming,* &c., the relative clause contains a noun of a different gender from the antecedent, the relative may agree either with that noun or with the antecedent. E. g. *Est genus quoddam hominum, quod Helotes vocatur*, There is a class of men (which is) called the Helots. *Domicilia conjuncta, quas urbes dicimus*, Assemblages of dwelling-houses, which we call cities. *Thebae ipsae, quod Boeotiae caput est*, Thebes itself, which is the capital of Boeotia. *Flumen, qui provinciae ejus finis erat*, The river, which was the boundary line of that province.

7. The relative sometimes agrees with an antecedent implied in a possessive pronoun, an adjective, or in the context generally. E. g. *Scauri dicendi genus ad senatoriam sententiam, cujus ille erat princeps, vel maxime aptum videbatur*, Scaurus's style of oratory seemed to be most admirably adapted to senatorial speaking, of which (i. e. of the senate) he was the princeps. *Illud quidem nostrum consilium jure laudandum est, qui . . . noluerim*, That plan of mine is justly entitled to praise, who was unwilling, &c. *Veiens bellum exortum, quibus Sabini arma conjunxerant*, The Veian war broke out, with whom the Sabines had united their arms.

8. The neuters *quod* and *quae* sometimes refer to a noun of a different gender, especially to *res*. E. g. *Sumptu ne parcas ullā in re, quod ad valetudinem opus sit*, Do not spare expense in anything which may be necessary for your health. *Otium et abundantia earum rerum, quae prima mortales ducunt*, Leisure and an abundance of those things,

* Cf. Lesson XXXIV. C.

† I. e. with the *Veii* implied in the adjective *Veiens*.

which men deem of the first importance. *In sermonibus, quae nec possunt scribi, nec scribenda sunt*, In conversations, which are neither to be written, nor can be written.

9. When the antecedent is an entire sentence, or part of one, the relative is the neuter *quod* or *id quod*. E. g. *Conclamat omnis multitudo Gallorum . . . quod facere in eo consueverunt, cujus orationem approbant*, All the Gauls shouted, — a thing which they were accustomed to do to one, whose harangue they approved. *Timoleon, id quod difficilius putatur, multo sapientius tulit secundam, quam adversam fortunam*, Timoleon (did) what is considered the more difficult of the two, — he bore prosperity with wiser moderation than adversity. *Sed nos, id quod maxime debet, nostra patria delectat*, If our country, as it especially ought to do, inspires us with delight.

10. The relative is sometimes employed idiomatically to denote a quality or species, in the sense of the English *such*, *as*, *in consideration of*, &c. It is thus used either alone or in connection with *is* or *idem*. E. g. *Quae tua est prudentia*, or *quā es prudentiā*, Such is your prudence (in consideration of your prudence).* *Ego is in Dionysium sum, quem tu me esse vis*, I am towards Dionysius as (or what) you wish me to be. *Nos ii sumus, qui esse debemus, id est, studio digni ac litteris nostris*, We are such as (or what) we ought to be, that is, worthy of our zeal and letters. So also, *Quae tua natura est*, In consideration of your natural kindness. *Quod tuum est iudicium de hominibus*, Such is your knowledge of human character. *Qui illius in te amor fuit*, In consideration of his regard for you. *Quā est humanitate Caesar*, Such is the humanity of Caesar.

11. Relative adjectives and adverbs follow the construction of the relative pronoun. E. g. *Non sunt tanti ulla merita, quanta insolentia hominis, quantumque fastidium*, No merits are of so much account as (to counterbalance) the insolence and haughtiness of man. *Nemo orator tam multa scripsit, quam multa sunt nostra*, No orator has written as much as I have. *Quot orationum genera esse diximus, totidem oratorum reperiuntur*, There are (found) just as many of orators, as we have mentioned styles of oratory. *Quales in republica principes sunt, tales reliqui solent esse cives*, As are the leaders of a republic, so are the rest of the citizens wont to be. *Quam diu animus remanet in nobis, tam diu sensus et vita remanet*, Sensation and life remain in us as long as the spirit remains. *Crocodilus parit ova, quanta anseres*, The crocodile lays eggs as large as geese.

12. The Latin relative frequently assumes the force of a demonstrative, and becomes equivalent to the English *and this* (*these*), *since this*, *although this*, &c.; as, *Quae cum ita sint*, Since these things are so. *Res loquitur ipsa, quae semper valet plurimum*, The thing speaks for itself, and this is always the most powerful argument. *Magna vis est conscientiae, quam qui negligunt, se ipsi indicant*, Great is the power of conscience, hence those who disregard it, betray themselves.

* Equivalent to *pro tuā prudentiā*, which also occurs in the same sense.

Oculorum est in nobis sensus acerrimus, quibus sapientiam non cernimus,
Our eyesight is the keenest of all our senses, and yet wisdom is not discerned by it.

The intention, design.

It is my intention, I intend (to do anything).

It is our intention to do this.

Does your father intend to go out this morning?

It is his intention to do so.

To receive (anything sent).

To receive (a guest, &c.).

To obtain, get (with effort).

Who obtains the preference?

Our friend (obtains it).

Does he receive money, letters, books?

He does not (receive any).

When do you receive (entertain) your friends?

I receive them in the evening.

The preference.

The stable.

Blind.

Sick, ill.

To be sick or ill.

Poor, needy.

To take, conduct.

To guide, lead one by the hand.

To extinguish, put out.

To light, kindle.

To set on fire.

To depart, set out on a journey.

To go off, leave.

Consilium, i, n.; propōsitum, i, n.

Propōsitum est mihi (facere aliquid).

Id facere nobis est propōsitum.

Cogitatne pater tuus hodie mane in publicum prodire?

Propōsitum est ei facere hoc.

{ Accipio, ēre, cēpi, ceptum.

{ Recipere (ALIQUID AB ALIQUO).

{ Excipere, accipere (ALIQUEM).

{ Consequor, i, cūsus sum.

{ Asssequor, &c. (ALIQUID).

Quis consequitur principatum (priores partes)?

Amicus noster.

Accipitne pecuniam, epistolas, libros?

Non accipit.

Quo tempore familiares tuos excipis?

Excipio eos vespere.

Principatus, ūs, m.; priores partes, f. pl.

Stabulum, i, n.

Caecus, a, um; oculis captus, a, um.

Aeger, ra, rum; aegrōtus, a, um.

Aegrōtum esse, aegrotare; laborare morbo (abl.).

Inops, is; pauper, ōris; egēnus, a, um.

Dūco, ēre, xi, ctum (ALIQUEM ALIQUO, AD ALIQUEM).

{ Mānū dūcere aliquem.

{ Dāre mānūs alicui.

Extinguo, ēre, nxi, nctum.

Accendo, ēre, i, sum.

{ Succendere (rem).

{ Ignem inferre (alicui rei).

Proficiscor, i, -fectus sum (dep.).

{ Abŕeo, ire, ūi (ivi), Itum.

{ Discēdo, ēre, cessi, cessum.

Is any one sick ?	{ <i>Æquis aegrôtus est ?</i>
	{ <i>Num quis mórbo labôrat ?</i>
No one is sick.	{ <i>Nemo est aegrôtus.</i>
	{ <i>Nemo mórbo labôrat.</i>
Do you conduct any one ?	<i>Ducisne aliquem ?</i>
I am conducting my good little daughter.	<i>Duco véro filiolum méam bonam.</i>
Does the boy guide the blind man ?	{ <i>Ducitne caecum puer manu ?</i> (<i>Lesson XXXVIII. A. Rem. 2.</i>)
	{ <i>Dátne puer manus caeco ?</i>
He does guide him.	<i>Ducit. Dat manus.</i>
Do you extinguish the candle ?	<i>Extinguisne candélam ?</i>
No, I am (on the contrary) lighting it.	<i>Immo véro (éam) accendo.</i>
Who sets fire to the house ?	{ <i>Quis succéndit aedes ?</i>
	{ <i>Quis ignem infert aédibus ?</i>
The bad man sets fire to it.	<i>Homo nêquam eas accendit.</i>
Do you design to leave ?	<i>Estne tibi propósitum abire (discédere) ?</i>
It is my design.	<i>Est mihi propósitum.</i>
When do you think of setting out ?	<i>Quó témpore cógitas proficisci ?</i>
To-morrow morning.	<i>Cràs mâne.</i>
Do I set out ?	<i>Egóne proficiscor ?</i>
You do not set out.	<i>Nôn proficisceris.</i>

EXERCISE 77.

Do your brothers intend to go into the country ? — They do intend to go thither. — Do you intend to go to my cousin ? — I do intend to go to him. — Dost thou intend to do anything ? — I intend to do nothing. — Do you intend to go to the theatre this evening ? — I do intend to go thither, but not this evening. — Dost thou receive anything ? — I receive money. — From whom dost thou receive some ? — I receive some from my father, my brother, and my cousin. — Does your son receive books ? — He does receive some. — From whom does he receive some ? — He receives some from me, from his friends and neighbors. — Does the poor man receive money ? — He does receive some. — From whom does he receive some ? — He receives some from the rich. — Dost thou receive wine ? — I do not receive any. — Do I receive money ? — You do not receive any. — Does your servant receive clothes ? — He does not receive any. — Do you receive the books which our friends receive ? — We do not receive the same which your friends receive ; but we receive others. — Does your friend receive the letters which you write to him ? — He does receive them. — Do you receive the apples which I send you ? — I do not receive them. — Does the American receive as much brandy as cider ? — He receives as much of the one as of the other. — Do the Scotch receive as many books as letters ? — They receive as many of the one as of the other.

EXERCISE 78.

Does the Englishman obtain the preference? — He does obtain it. — Does your cousin receive as much money as I? — He receives more than you. — Does the Frenchman receive his letters? — He does receive them. — When does he receive them? — He receives them in the evening. — When dost thou receive thy letters? — I receive them in the morning. — At what o'clock? — At a quarter to ten. — Dost thou receive as many letters as I? — I receive more of them than thou. — Dost thou receive any to-day? — I receive some to-day and to-morrow. — Does your father receive as many friends as ours (as our father)? — He receives fewer of them than yours (than your father). — Does the Spaniard receive as many enemies as friends? — He receives as many of the one as of the other. — Do you receive one more crown? — I do receive one more. — Does your son receive one more book? — He does receive one more. — What does the physician receive? — He receives good tobacco, good snuff, and good pocket-handkerchiefs. — Does he receive brandy? — He does receive some.

EXERCISE 79.

Do you intend to go to the theatre this evening? — I intend to go there to-morrow. — Do you depart to-day? — I depart now. — When do you intend to write to your friends? — I intend to write to them to-day. — Do your friends answer your letters? — They do answer them. — Do you extinguish the fire? — I do not extinguish it? — Does your servant light the candle? — He does light it. — Does this man intend to set your warehouse on fire? — He does intend to set it on fire. — Does your servant receive shirts? — He does receive some. — Does he receive as many of them as my valet. — He receives quite as many. — Do you receive anything to-day? — I receive something every day. — Dost thou conduct anybody. — I conduct nobody. — Whom do you guide? — I guide my son. — Where are you conducting him to? — I conduct him to my neighbors, in order to wish them a good morning. — What is your son? — He is a physician. — Does your servant guide any one? — He guides my child. — Whom must I guide? — Thou must guide the blind man. — Must he conduct the sick person? — He must conduct him. — Whither must he conduct him? — He must conduct him home. — Whither is he leading the horse? — He is leading it into the stable. — Dost thou guide the child or the blind man? — I guide both. — When does the foreigner intend to depart? — He intends to depart this morning. — At what o'clock? — At half past one. — Does he not wish to remain here? — He does not wish to remain.

Lesson **XLI.**—PENSUM UNUM ET QUADRAGESIMUM.

OF THE COMPARISON OF ADJECTIVES.

A. The property or quality denoted by an adjective may be attributed to an object either absolutely or relatively. This difference has given rise to several distinct forms of one and the same adjective, called its *Degrees of Comparison*.

1. That form of the adjective by which the quality denoted by it is attributed to an object or class of objects, without any reference to other objects possessed of the same quality, is called the *Positive* degree. E. g. *Vir audax*, a bold man; *mel dulce*, the sweet honey; *montes alti*, high mountains. This is to be regarded as its general and fundamental form.

2. When the quality denoted by an adjective is attributed to an object or class of objects in a greater degree than to another or to others, the form of the adjective expressing this relation is called the *Comparative* degree. E. g. *Vir audacior*, a bolder man; *mel dulcius*, the sweeter honey; *montes altiores*, higher mountains.

3. When the quality inherent in a number of objects is attributed to one or more of them in a higher degree than to all the rest, the form of the adjective expressing this relation is said to be in the *Superlative* degree. E. g. *Vir audacissimus*, the boldest man (of a certain number of men); *mel dulcissimum*, the sweetest honey; *montes altissimi*, the highest mountains.

We have thus found three forms of adjectives:—the *Positive*, the *Comparative*, and the *Superlative*.

B. Comparison in its widest sense comprehends the relations of *equality* and of *inequality*. The relation of inequality is subdivided into that of *inferiority* or of *superiority*.

1. The relation of equality is in Latin expressed by the positive with *tam . . . quam*, *aeque . . . ac* (*atque*), *pariter . . . ac*, &c.; as, *Tam felix, quam bonus*, As happy as good. *Duo montes aequè alti*, Two mountains equally high. *Aequè altus, atque longus*, As high as long.

2. The relation of inferiority is likewise expressed by the positive form of the adjective, which becomes comparative by *minus . . . quam*, less . . . than, and superlative by *minime*, least. E. g. *Minus felix, quam bonus*, Less happy than good. *Minime felix*, Least happy.

3. The relation of superiority is sometimes indicated by *magis . . . quam*, more . . . than, and *maxime*, most; as, *Magis idoneus quam tu*, More competent than you. *Maxime idoneus*, The most competent.

But it is more commonly expressed by those peculiar forms of the adjective already known as the Comparative and Superlative.

REGULAR COMPARISON.

C. The comparative degree is formed by adding the terminations *ior*, m. & f., and *ius*, n., to the root of the positive*; and the superlative by adding *issimus*, *issima*, *issimum*. Thus:—

POSITIVE.	COMPARATIVE.	SUPERLATIVE.	
Longus,	longior,	longissimus;	<i>long, longer, longest.</i>
Brevis,	brevior,	brevissimus;	<i>short, shorter, shortest.</i>
Audax,	audacior,	audacissimus;	<i>bold, bolder, boldest.</i>
Felix,	felicior,	felicissimus;	<i>happy, happier, happiest.</i>
Iners,	inertior,	inertissimus;	<i>sluggish, more sluggish, &c.</i>
Diligens,	diligentior,	diligentissimus;	<i>diligent, more diligent, &c.</i>
Doctus,	doctior,	doctissimus;	<i>learned, more learned, &c.</i>

ANOMALOUS COMPARISON.

D. Some adjectives are irregular in their mode of comparison.

1. Adjectives in *er* form their superlative by simply adding *rimus*. E. g.

Acer,	acrior,	acerrimus;	<i>sharp, sharper, sharpest.</i>
Celeber,	celebrior,	celeberrimus;	<i>distinguished, more d., most dis.</i>
Pauper,	pauperior,	pauperrimus;	<i>poor, poorer, poorest.</i>
Pulcher,	pulchrior,	pulcherrimus;	<i>beautiful, more beautiful, most b.</i>
Vetus,†	——,	veterrimus;	<i>old, older, oldest.</i>
Nuperus,	——,	nuperrimus;	<i>recent, more recent, most recent.</i>

2. The following in *ilis* form their superlative by adding *rimus* to the root:—

Facilis,	facilior,	facillimus;	<i>easy, easier, easiest.</i>
Gracilis,	gracilior,	gracillimus;	<i>slender, more slender, most slen.</i>
Humilis,	humilior,	humillimus;	<i>low, lower, lowest.</i>
Imbecillis,	imbecillior,	imbecillimus;	<i>feeble, feebler, feeblest.</i>
Similis,	similior,	simillimus‡;	<i>like, more like, most like.</i>

3. Compounds in *dīcus*, *fīcus*, and *vōlus* compare from a participial form in *ens*. As, —

* This root is found from the genitive singular by dropping its case-termination; as, *longus* — *long-i*, *brevis* — *brev-is*, *audax* — *audac-is*, *felix* — *felic-is*, *iners* — *inert-is*, *diligens* — *diligent-is*.

† The original form of this was *veter*; and the superlative of *nuperus* is derived from the adverb *nuper*.

‡ So the compounds *difficilis* and *dissimilis*. But all other adjectives in *ilis* have *issimus*.

Maledīcus,	maledicentior,	maledicentissimus ;	slanderos.
Munificus,	munificentior,	munificentissimus ;	munificent.
Benevōlus,	benevolentior,	benevolentissimus ;	benevolent.

So *honorificus*, *magnificus*, *maleficus*, *mirificus* ; *malevōlus*.

4. The following derive their comparatives and superlatives from a different root :—

Bonus,	melior,	optimus ;	good, better, best.
Malus,	pejor,	pessimus ;	bad, worse, worst.
Magnus,	major,	maximus ;	great, greater, greatest.
Parvus,	minor,	minimus ;	small, smaller, smallest.
Multus,	plūs,*	plurimus ;	much, more, most.

5. Several adjectives have an irregular superlative, and some a double form of the comparative or superlative :

Dexter,	dexterior,	dextimus ;	to the right.
Dives,	{ divitior,	divitissimus ; }	rich.
	{ ditior,	ditimus ; }	
Extera, f.	exterior,	{ extimus ; }	outward.
	{ extrēmus ; }		
Juvēnis,	{ juvenior, }	——— ; †	young.
	{ junior, }		
Infērus,	inferior,	{ infimus ; }	low.
		{ imus ; }	
Postēra, f.	posterior,	{ postrēmus ; }	hind.
		{ postūmus ; }	
Supērus,	superior,	{ suprēmus ; }	high.
		{ summus ; }	

6. The indeclinable *nēquam*, bad, has *nēquior*, *nēquissimus*, and *frugi*, frugal, *frugalior*, *frugalissimus*.

DEFECTIVE COMPARISON.

E. The comparison of some adjectives is defective ; i. e. they occur only in some of the forms of comparison.

1. The following are not used in the positive, which is either entirely obsolete, or only represented by adverbs or prepositions :—

COMPARATIVE.	SUPERLATIVE.	POSITIVE.
Citerior,	citimus,	<i>nearer</i> ; <i>citer</i> , obs. <i>citra</i> , this side).
Deterior,	detrerrimus,	<i>worse</i> ; (from <i>deter</i> , not used).
Interior,	intimus,	<i>inner</i> ; (from <i>intus</i> , adv., within).
Ociōr,	ociissimus,	<i>faster</i> ; (from the Greek <i>ὀκός</i>).

* This form is properly the neuter comparative of *multum*.

† This superlative is *minimus natus*, as that of *senex*, old, is *maximus natus* (= the greatest by birth). So the comparatives *minor natus* and *major natus*, instead of *juvenior* and *senior*.

Potior,	potissimus,	<i>preferable</i> ; (from <i>pōis</i> , obsolete).
Prior,	primus,	<i>former</i> ; (from <i>prae</i> , prep., before).
Propior,	proximus,	<i>nearer</i> ; (from <i>prope</i> , adv., near).
Uterior,	ultimus,	<i>farther</i> ; (from <i>ultra</i> , adv., farther.)

2. The comparative of the following adjectives and participles seldom or never occurs : —

Apricus,	apricissimus ;	<i>sunny.</i>
Bellus,	bellissimus ;	<i>pretty.</i>
Comis,	comissimus ;	<i>affable.</i>
Consultus,	consultissimus ;	<i>proficient.</i>
Diversus,	diversissimus ;	<i>different.</i>
Falsus,	falsissimus ;	<i>false.</i>
Inclutus,	inclutissimus ;	<i>renowned.</i>
Invictus,	invictissimus ;	<i>unconquerable.</i>
Inventus,	inventissimus ;	<i>unwilling.</i>
Novus,	novissimus ;	<i>new.</i>
Nup̄erus,	nuperrimus ;	<i>recent.</i>
Par,	parissimus ;	<i>equal.</i>
Persuāsus,	persuasissimus ;	<i>persuaded.</i>
Sacer,	sacerrimus ;	<i>sacred.</i>
Vetus,	veterrimus ;	<i>old.</i>

3. The following want the superlative : —

Adolescens,	adolescentior *	<i>young.</i>
Agrestis,	agrestior ;	<i>rural.</i>
Alacer,	alacrior ;	<i>sprightly.</i>
Arcānus,	arcānior ;	<i>secret.</i>
Caecus,	caecior ;	<i>blind.</i>
Declivis,	declivior ;	<i>steep.</i>
Dēsēs,	dēsior ;	<i>sluggish.</i>
Diuturnus,	diuturnior,	<i>long.</i>
Jejūnus,	jejūnior,	<i>fasting.</i>
Juvēnis,	jūnior ;	<i>young.</i>
Longinquus,	longinquior ;	<i>distant.</i>
Opimus,	opunior ;	<i>opulent.</i>
Proclivis,	proclivior ;	<i>sloping.</i>
Prōnus,	prōnior ;	<i>inclined forward.</i>
Propinquus,	propinquior ;	<i>near.</i>
Salutāris,	salutārior ;	<i>salutary.</i>
Satis,	sator ; *	<i>better.</i>
Sātūr,	sātūrior ;	<i>sated.</i>
Sēnex,	sēnior ;	<i>old.</i>
Secus,	sequior ;	<i>inferior.</i>
Silvester,	silvestrior ;	<i>woody.</i>
Sinister,	sinisterior ;	<i>left.</i>
Supinus,	supinior ;	<i>supine.</i>

* *Sator* and *sequior* (neut. *sequius* or *secius*) are isolated comparatives, which may be referred to the adverbs *satis* and *secus*.

4. The superlative is likewise wanting in the majority of verbal adjectives in *bilis*, *ilis*, *alis*, and in many of those in *ilis*.

F. The form of many adjectives does not admit of simple comparison, and these require *magis*, *maxime*. Such are :—

1. Those ending in *us* preceded by a vowel ; as *idoneus*, fit ; *dubius*, doubtful ; *vacuus*, empty ; Comp. *magis idoneus* ; Sup. *maxime idoneus*.*

2. Participles in *dus*† and verbals in *bundus* ; ‡ as *amandus*, *morbundus*, ready to die.

3. Adjectives ending in *icus*, *ivus*, *inus*, *imus*, *urus*, and many in *osus* and *entus* ; § as, *modicus*, moderate ; *fugitivus*, fugitive ; *matutinus*, early ; *legitimus*, lawful ; *canorus*, singing.

4. The following, partly on account of their form, and partly on account of their signification :—

Almus,	gracious.	Impos,	not master of.
Blaesus,	lispings.	Lacer,	maimed.
Balbus,	stammering.	Mancus,	crippled.
Cadūcus,	falling.	Mediocris,	inferior.
Calvus,	bold.	Mēmōr,	mindful.
Cānus,	white.	Mirus,	wonderful.
Cicur,	tame.	Mūtilus,	mutilated.
Claudus,	lame.	Mūtus,	mute.
Curvus,	crooked.	Nefastus,	wrong.
Compos,	possessed of.	Par,	equal.
Egēnus,	needy.	Dispar,	unequal.
Fērus,	wild.	Sospes,	safe.
Gnārus,	expert.	Trux,	grim.
Jējūnus,	hungry.	Vulgāris,	common.

G. Many adjectives admit of no comparison of any kind, from the nature of their signification. Such are :—

1. Those denoting the material of which anything is made, possession, or descent ; e. g. *aurēus*, *ferreus*, *lignēus* ; *Romanus*, *Atheniensis* ; *paternus*, *patrius*.

2. Those denoting a definite quantity or time ; e. g. *unīcus*,

* But not those ending in the monosyllabic *quus* and *guis*, which are regularly compared ; as, *antiquus*, *antiquior*, *antiquissimus* ; *pinguis*, *pinguior*, *pinguissimus*. So also *tenuis*, *tenuior*, *tenuissimus*, and a few of those in *uus* and *ius* ; e. g. *assiduus*, *exiguus*, *pius*, *strenuus*.

† Of the participles in *ns* and *tus*, many are used adjectively and regularly compared ; e. g. *amans*, *amantior*, *amantissimus* ; *doctus*, *doctissimus*, &c. But these are frequently defective.

‡ Except the two superlatives *infandissimus*, abominable ; and *nefandissimus*, impious.

§ Except *divinus*, *festivus*, *lascivus*, *rusticus*, *tempestivus*, and *vicinus*, of which some of the comparative forms occur ; e. g. *divinior*, *divinissimus*, &c.

single; *aestivus*, of the summer; *hesternus*, of yesterday; *hibernus*, of the winter.

3. Those already involving a comparison, such as compounds of *per*, *prae* (= very), and *sub* (= somewhat); e. g. *permagnus*, very great; *praedives*, very rich; *subdifficilis*, somewhat difficult.*

4. Diminutives and other adjectives in *lus*; as, *parvulus*, very little; *vetulus*, a little old; *garrulus*, talkative; *anhelus*, out of breath, &c.

5. Compound adjectives derived from nouns; † as, *versicolor*, of various colors; *dēgener*, degenerate.

DECLENSION OF THE COMPARATIVE AND SUPERLATIVE.

H. The superlative is declined like *bonus*, *a*, *um*, and the comparative like an adjective of one termination (Lessons V. and XIII.). Thus:—

Altior, m. & f., altius, n., higher.

	SINGULAR.		PLURAL.	
	<i>Masc. & Fem.</i>	<i>Neut.</i>	<i>Masc. & Fem.</i>	<i>Neut.</i>
NOM.	altior	altius	altiores	altiora
GEN.	altioris	altioris	altiorum	altiorum
DAT.	altiori	altiori	altioribus	altioribus
ACC.	altiorem	altius	altiores	altiora
VOC.	altior	altius	altiores	altiora
ABL.	altiore or -i,	altiore or -i,	altioribus	altioribus.

So decline *pulchrior*, *venustior*, handsomer, prettier; *facilior*, easier; *difficilior*, more difficult; *major*, greater; *longior*, longer; *brevior*, shorter; *rotundior*, rounder; *divitior*, richer, &c.

Is your book as good as mine?	Estne liber tuus tam bonus, quam meus (aëque bonus atque meus)?
It is better than yours.	Mélior est, quam tuus.
It is not as good as yours.	{ Nōn est tam bonus, quam tuus. Mínus bonus est, quam tuus.
Are the merchant's children as good (well-behaved) as ours?	Ān líberi mercatoris tam bēne sunt moráti, quam nostri?
They are better than ours. -	Melióres, quam nostri, sūnt.
They are quite as good as ours.	{ Aëque boni sūnt ac nostri. Nōn mínus boni sūnt quam nostri.
Is my table as high as it is long?	Estne mēsa mēa tam álta, quam longa?

* Except *praeclārus*, *-ior*, *-issimus*; *praestans*, *-tior*, *-tissimus*, eminent; and others derived from verbs, as *praesens*, prompt; *perturbātus*, troubled.

† Except *iners*, inert; *misericors*, compassionate; *perennia*, perennial; and *d'mens*, crazy; which occur in the comparative, though derived from *ars*, *cor*, *annus*, *mens*.

It is not as high as it is long.

It is higher than it is long.

Is it higher than your tables?

It is the highest of them all.

Whose umbrella is the largest?

This (of mine) is large, that (of yours) is larger, but that (of his) is the largest of all.

Which hat is the smallest?

Mine is rather small, yours is even smaller, but that of our friend is the smallest of all.

Whose?

It is.

Whose book is this?

It is the book of my brother.

It is my brother's.

Whose ribbon is the handsomest, yours or mine?

Yours is the handsomest (of the two).

Are the handkerchiefs of the Italians whiter than those of the Dutch?

They are not any whiter.

They are whiter, but not as good.

Is his coat as black as mine?

It is even blacker than yours.

Do you read as well as I?

I read equally well.

I read better than you.

I do not read as well as you.

Well, properly.

Better.

Light (not heavy).

Heavy.

Easy.

Difficult.

Great, large, big.

Huge.

Long.

Short.

{ Nōn est tam alta quān longa.

{ Mīnus longa est quān alta.

Altior est quān longior.

Estne altior quam mēnsae tuae?

Altissima est omnium.

Cujus umbrāculum est majus?

Hoc est magnum, istud majus est, illud vērō omnium est maximum.

Quis pīleus est minimus?

Mēus est parvulus, tuus etiā minor est, sed amīci nostri pīleus omnium est minimus.

Cujus?

Est.

{ Cujus liber est hoc?

{ Cujus est hic liber?

Liber est frātis mei.

Frātis est.

Utra taeniārum pulchrior est, tuāne an mea?

Tua est pulchrior.

Ecquid muccīnia Italōrum candidiōra sūnt, quān illa Batavōrum?

Candidiōra nōn sūnt.

Candidiōra sūnt vērō, at nōn aēque bona.

Estne tōga ejus tam nīgra quān mea (aēque nīgra atque mea)?

Est etiam nigrior quān tua est.

Ecquid tū aēque bēne lēgis atque ego?

Ego nōn mīnus bēne lēgo quān tū.

Ego mēlius lēgo quān tū.

Mīnus sciēnter lēgo quān tū.

Bēne, belle; sciēnter, commōde (*adv.*).

Mēlius, sciēntius.

Lēvis, e.

Grāvis, e.

Fācilis, e.

Difficilis, e.

{ Magnus, a, um.

{ Grandis, e.

Ingens, tis.

Longus, a, um.

Brēvis, e.

Rather short (too short).

Round.

Rich.

Curtus, a, um.

Rotundus, a, um.

Dives, Itis.

EXERCISE 80.

Is your brother taller (*grandis*) than mine? — He is not so tall, but better than yours. — Is thy hat as bad as that of thy father? — It is better, but not so black as his. — Are the shirts of the Italians as white as those of the Irish? — They are whiter, but not so good. — Are the sticks of our friends longer than ours? — They are not longer, but heavier. — Who have the most beautiful gloves? — The French have them. — Whose horses are the finest? — Mine are fine, yours are finer than mine; but those of our friends are the finest of all. — Is your horse good? — It is good, but yours is better, and that of the Englishman is the best of all the horses which we are acquainted with. — Have you pretty shoes? — I have very pretty (ones); but my brother has prettier ones than I. — From whom (*a quo*) does he receive them? — He receives them from his best friend. — Is your wine as good as mine? — It is better. — Does your merchant sell good handkerchiefs? — He sells the best handkerchiefs that I know. — Have we more books than the French? — We have more of them than they; but the Germans have more of them than we, and the English have the most of them. — Hast thou a finer garden than that of our physician? — I have a finer (one). — Has the American a finer house than thou? — He has a finer (one). — Have we as fine children as our neighbors? — We have finer (ones).

EXERCISE 81.

Is your coat as long as mine? — It is shorter, but prettier than yours. — Do you go out to-day? — I do not go out to-day. — When does your father go out? — He goes out at a quarter past twelve. — Is this man older (*grandior natu*) than that (man)? — He is older, but that (man) is healthier (*robustus*). — Which of these two children is the better? — The one who studies is better than the one who plays. — Does your servant sweep as well as mine? — He sweeps better than yours. — Does the German read as many bad books as good (ones)? — He reads more good than bad (ones). — Do the merchants sell more sugar than coffee? — They sell more of the one than of the other. — Does your shoemaker make as many boots as shoes? — He makes more of the one than of the other. — Can you swim as well as the son of the nobleman? — I can swim better than he; but he can speak German better than I. — Does he read as well as you? — He reads better than I. — Have you the headache? — No, I have the earache. — Does your cousin listen to what you tell him? — He does not listen to it. — Does the son of your bailiff go into the forest? — No, he remains at home; he has sore feet. — Do you learn as well as our gardener's son? — I learn better than he, but he works better than I. — Whose carriage is the finest? — Yours is very fine, but that of the captain is still finer, and ours is the finest of all. — Has any one as fine apples as we? — No one has such fine (ones).

Lesson XLII. — PENSUM ALTERUM ET QUADRAGESIMUM.

OF THE COMPARISON OF ADVERBS.

A. Adverbs derived from adjectives or participles, and ending in *ē*, *ter*, or *ō*,* are compared like their primitives.

The comparative of the adverb ends in *ius*, like the accusative neuter of the adjective, and the superlative assumes the termination *ē*. E. g.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.	
Longē,	longius,	longissimē;	<i>far.</i>
Pulchrē,	pulchrius,	pulcherrimē;	<i>handsomely.</i>
Facilē,	facilius,	facillimē;	<i>easily.</i>
Audacter,	audacius,	audacissimē;	<i>boldly.</i>
Lēviter,	lēvius,	lēvissimē;	<i>easily.</i>
Prudenter,	prudētius,	prudētissimē;	<i>prudently.</i>
Tūtō,	tūtius,	tūtissimē;	<i>safely.</i>
Rārō,	rārius,	rārissimē;	<i>rarely.</i>
Honorificē,	honorificentius,†	honorificentissimē;	<i>honorably.</i>
Sæpē,	sæpius,	sæpissimē;	<i>often.</i>
Diū,	diūtius,‡	diūtissimē;	<i>long.</i>

B. Adverbs derived from adjectives of anomalous comparison follow the anomalies of their primitives. E. g.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.	
Bēnē,	melius,	optimē;	<i>well.</i>
Mālē,	pejūs,	pessimē;	<i>bad.</i>
Pārum,	minus,	minimē;	<i>little.</i>
—,	māgis,§	maximē;	<i>more.</i>
Multum,	plūs,	plūrimum;	<i>much.</i>

C. The following list exhibits the adverbs of defective comparison : —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.	
—,	dētērius,	dētērrimē;	<i>worse.</i>
—,	ōcūs,	ōcissimē;	<i>swifter.</i>

* Many of those in *o*, however, are not compared. On the formation of adverbs generally, see Lesson LXX.

† Compare Lesson XL. D. 3.

‡ *Diū* and *sæpe* have no corresponding adjectives. The root of the former seems to have been *diutus*.

§ This is properly the comp. of *magnum*, which is not used adverbially. Instead of it, *valde* and *magnopere* are commonly employed.

|| The superlative of adverbs sometimes ends in *o* or *um*. So *primo* or *primum*, *potissimum*, *meritissimo*, &c.

—, prius,	primum;	before, sooner.
—, uberior,	uberrimē;	more copiously.
Nōvē, —,	nōvissimē;	newly, lately.
Nūper, —,	nūperrimē;	recently.
Paenē, —,	paenissimē;	almost, entirely.
Pēnitūs, pēnitius,	—;	inwardly.
—, pōtius,	pōtissimū;*	rather.
Mērito, —,	mēritissimō;	deservedly.
Sātis, sātius,	—;	sufficiently.
Tempēri, tempērius,	—;	seasonably.
Valdē, valdius,	—;	greatly.
Sēcūs, sēcūs,	—;	differently.

The beginning. The end. Initium, i, n. Finis, m. & f.

To begin, commence.	Incipio, ēre, cēpi, ceptum.
	Exordior, iri, orsus sum (<i>dep.</i>) (ALIQUID FACERE).
To end, finish, conclude.	Initium facere (ALICUIUS REI FACIENDAE).
	Finio, ire, ivi (īi), itum (ALIQUID). Finem facere (ALICUIUS REI). Conclūdo, ēre, ūsi, ūsum (ALIQUID).

Will you begin to speak?

Visne incipere loqui?
Visne initium facere loquendi?

I am willing to begin.

Incipere nōn nolo.

Is he beginning to speak (= to discourse).

Incipitne (exorditurne) dicere?
Facitne initium dicendi?

He is beginning.

Incipit. Facit initium.

No, he is finishing.

Immo vērō finem facit (dicendi).

Are you finishing your letter?

Concludisne epistolam tuam?

I am not concluding it.

Nōn conclūdo.

Not yet.

Nōndūm, haud dūm, adhūc nōn.

Already.

Jam, jamjam, jam jamque (*adv.*).

Before.

Prius quam (priusquam).
Ante quam (antequam).
Antēa quam (anteaquam).
(*Conj. with the ind. and subj.*)

Do you speak before you listen?

Nūm loqueris prius quā́m audis (auscūltas)?

I never speak before I listen.

Ēgo nūquam loquor ante quā́m audio.

Do you take off your stockings before you take off your boots?

Nūm tibialia tua prius pēdibus detrahis quā́m cāligas?

No, I take off my boots first.

Immo vērō cāligas prius detraho.

* Also more rarely *potissime*.

Does your servant sweep the same room which I am sweeping?	Everritne sérvus túus ipsum concláve, quód égo everro?
He is not sweeping the same.	Ídem nòn evérrit.
Often, frequently.	Saepē, frequenter, crebro.*
As often as you.	Tám saepe quám tú.
As many times as you.	Tóties, quóties tú.
Quite as often as you.	Nòn mínus saepe (frequenter) quám tú.
Often	Saepius (frequéntius) quám tú.
Not as often as you.	Nòn tám saepe, quám tú.
Early (in the morning).	Mānē (<i>adv.</i>), tempóre matutino.
Early (= in good time).	Matūrē (<i>comp.</i> matúrius).
Quite early (in the morning).	Bēnē māne, primā lúce.
Quite early (generally).	Admōdum matūre.
Late.	Sērō; tardē.
Quite late.	{ Sērō admōdum.
	{ Pervespēri (<i>in the evening</i>).
Too.	Nimis, nimium.
Too late.	{ Sērō,† nimis sērō; post tempus.
	{ Nimis tarde, tardius. ‡
Too early (in the morning).	Nímio māne.
Too early (generally).	{ Nímis matūre, maturius. ‡
	{ Praematurē.
Too great.	{ Nímis magnus (grandis).
	{ Major, grandior (<i>sc.</i> aequo).
Too little (small).	Nímis parvulus; perparvulus.
	{ Nímis, nímium (<i>adv.</i>).
	{ Nímulus, a, um.
Too much.	{ Plūs aequo, plūs justo.
	{ Jento, āre, āvi, ātum.
To breakfast.	{ Jentācūlum sumēre.
The breakfast.	Jentācūlum, i, n.
Do you breakfast as early as I?	Jentāsne (sumísne jentācūlum) tám bēne māne quám égo?
I breakfast as early as you.	{ Jénto véro tám bēne māne quám tú.
	{ Jentācūlum súmo aéque matūre átque tú.
I breakfast earlier, later than you.	Égo jentācūlum súmo matúrius, sérius quám tú.

* These are regularly compared: *crebrius, creberrime, frequentius, frequentissimè*, &c.

† Sero has often the sense of *nimis sero*.

‡ With these neuter comparatives it is necessary to supply *aequo, justo*, or *opinione*; i. e. "later than expected" = "too late," "earlier than usual" = "too early," &c. (Cf. Lesson XLIII. E. 2.)

Does he breakfast before he begins to work ?	Sumitne jentáculum, priúsqvam ópus fácere incipit ?
No, indeed, he works before he breakfasts.	Mínime véro ; initium facit operándi, antea quam jentat.
Do I come too early ?	Venióne prae mature ?
No, you come rather too late.	Ímmo véro (nínimis) séro vénis.
Do you speak too much ?	Núm loqueris nínimis ?
I do not speak enough.	Ímmo véro, égo nòn sátis loquor.

EXERCISE 82.

Do you begin to speak ? — I begin to speak. — Does your brother begin to learn Italian ? — He begins to learn it. — Can you already speak German ? — Not yet, but I am beginning. — Do our friends begin to speak ? — They do not yet begin to speak, but to read. — Does our father already begin his letter ? — He does not yet begin it. — Does the merchant begin to sell ? — He does begin. — Can you swim already ? — Not yet, but I begin to learn. — Does your son speak before he listens ? — He listens before he speaks. — Does your brother listen to you before he speaks ? — He speaks before he listens to me. — Do your children read before they write ? — They write before they read. — Does your servant sweep the warehouse before he sweeps the room ? — He sweeps the room before he sweeps the warehouse. — Dost thou drink before thou goest out ? — I go out before I drink. — Does your cousin wash his hands (*manus*) before he washes his feet ? — He washes his feet before he washes his hands. — Do you extinguish the fire before you extinguish the candle ? — I extinguish neither the fire nor the candle. — Do you intend to go out before you write your letters ? — I intend writing my letters before I go out. — Does your son take off his boots before he takes off his coat ? — My son takes off neither his boots nor his coat.

EXERCISE 83.

Do you intend to depart soon ? — I intend to depart to-morrow. — Do you speak as often as I ? — I do not speak as often, but my brother speaks oftener than you. — Do I go out as often as your father ? — You do not go out as often as he ; but he drinks oftener than you. — Do you begin to know this man ? — I begin to know him. — Do you breakfast early ? — We breakfast at a quarter past nine. — Does your cousin breakfast earlier than you ? — He breakfasts later than I. — At what o'clock does he breakfast ? — He breakfasts at eight o'clock, and I at half past six. — Do you not breakfast too early ? — I breakfast too late. — Does your father breakfast as early as you ? — He breakfasts later than I. — Does he finish his letters before he breakfasts ? — He breakfasts before he finishes them. — Is your hat too large ? — It is neither too large nor too small. — Does our gardener breakfast before he goes into the garden ? — He goes into the garden before he breakfasts. — Do you read French as often as German ? — I read French oftener than German. — Does the physician speak too much ? — He does not speak enough. — Do the Germans drink too

much wine? — They do not drink enough of it. — Do they drink more beer than cider? — They drink more of the one than of the other. — Have you much money? — We have not enough of it. — Have your cousins much corn? — They have only a little, but enough. — Have you much more brandy? — We have not much more of it. — Have you as many tables as chairs? — I have as many of the one as of the other. — Does your friend receive as many letters as notes? — He receives more of the latter than of the former. — Do you finish before you begin? — I must begin before I finish.

Lesson XLIII. — PENSUM QUADRAGESIMUM TERTIUM.

THE CONSTRUCTION OF THE COMPARATIVE.

A. RULE. — When two objects are compared with each other, and the first is the *subject* of the sentence, the second is frequently put in the ablative without *quam*. E. g.

Tullius Hostilius feróciór fúit <i>Rómulo</i> .*	Tullius Hostilius was more warlike than Romulus.
Vsilus ést argéntum <i>aúro</i> , <i>virtútibus</i> <i>aúrum</i> .	Silver is inferior to gold, and gold to virtue.
Quíd ést in hómine <i>ratione</i> <i>divínus</i> ?	What is there in man diviner than reason?
Quæ <i>figúra</i> , quæ <i>spécies</i> <i>humána</i> pótest ésse <i>púlchrior</i> ?	What figure or form can be more beautiful than the human?
Níhil ést <i>laudabílius</i> , níhil <i>máгно</i> et <i>præcláro víro</i> <i>dígnus</i> <i>placabílitáte</i> atque <i>cleméntiâ</i> .	Nothing is more commendable, nothing more worthy of a great and distinguished man, than a forgiving disposition and clemency.
<i>Lacrýmâ</i> níhil citíus† <i>aréscit</i> .	Nothing dries faster than a tear.
Ne <i>lóngius</i> <i>tríduo</i> ab <i>castris</i> <i>ábsit</i> .	Not to be absent from the camp longer than three days.
<i>Fortúna</i> <i>plús</i> <i>consíliis</i> <i>humánis</i> <i>póllet</i> .	Fortune is stronger than human designs.

* This = *quam Romulus (fuit)*. So the remaining ablatives of these examples: — *quam aurum (est)*, — *quam virtutes sunt*, — *quam ratio est*. — *quam humana (figúra seu species) est*, — *quam placabilitas atque clementia sunt*, &c., and in general every ablative after a comparative.

† This, and the two following examples, show that the same rule applies also to the comparative of adverbs. But this is only so when the comparison relates to the *subject* of the sentence.

Némínem* Romanôrum Cicerône In the opinion of the ancients, no eloquentiorem fuisse véteres Roman was more eloquent than judicáruñt. Cicero.

REMARKS.

1. Among the most common forms of the ablative after comparatives are the neuter adjectives and participles *aequo*, *necessario*, *nimio*, *credibili*, *vero*, *solito*, *justo*, *dicto*, and the nouns *spe*, *opinione*, *expectatione*; as, *plus aequo*, more than is fair; *longius necessario*, further than is necessary; *magis solito*, more than usually; *dicto citius*, sooner than the word was uttered; *opinione celerius*, quicker than was expected; *serius spe*, later than was hoped; *plus nimio*, more than too much. But these ablatives are often omitted. (Compare E. 2.)

2. *Quam* is always put instead of the ablative, where the latter would give rise to ambiguity. E. g. *Hibernia est dimidio minor, ut aestimatur, quam Briannia*, Hibernia is supposed to be smaller by one half than Britannia.

3. The ablative after comparatives is the standard by which the object compared is measured with reference to the quality common to both. It may be considered an abridged proposition, and can be resolved into *quam est*, &c. Hence *quam* may always be employed instead of the ablative, but not *vice versa*. E. g.

Mélior tutiôrque est cërta pax, A certain peace is better and safer
quàm sperâta victória. † It is my opinion, that the Latin

Ita sentio, locupletiorẽ esse Latīnam linguam, ‡ *quàm* Græcam. language is richer than the Greek.

Nullum est certius amicitiae vinculum, *quàm consensus et societas* consiliorum et voluntatum. There is no surer bond of friendship than the harmony and community of plans and wishes.

Pater Tarquinius potentior Rómæ nõn fuit, *quàm* filius Gabiis. § Tarquin the father was no more powerful at Rome than was the son at Gabii.

B. RULE. — If the object compared with another is in an oblique case, and dependent on another word, the conjunction *quam* is used, and the second object is either in the nominative with *est*, *fuit*, || &c., or in the same case with the first. E. g.

* *Neminem* is here the subject of the infinitive *fuisse*, and consequently included in the rule.

† In all these examples, *est*, *fuit*, *esse* is understood.

‡ The subject accusative to *esse*.

§ In this and in the preceding example the ablative is entirely inadmissible, as it would give rise to a confusion of cases.

|| Or with the verb of the sentence understood.

Flagitii magis nos pūdet, <i>quā</i> erroris.*	We are more ashamed of a disgraceful act than of an error.
Nemini magis fāveo, <i>quā</i> tibi.	There is no one whom I favor more than I do you.
Ēgo hōminem calidiōrem vidi nēminem, <i>quā</i> Phormiōnem.	I have seen no shrewder man than Phormio.
Consilio majōres rēs gerūntur, <i>quā</i> fortitudine.	Greater things are accomplished by deliberation, than by valor.
Ab Hannibale majōres rēs gēstae sūnt, <i>quā</i> ab Hamīcare.	Greater exploits have been achieved by Hannibal than by Hamilcar.
Drusum Germānicum minōrem nātū, <i>quā</i> ipse erat, frātre amisit.	He lost Drusus Germanicus, a brother younger than he himself was.
Haec vērba sūnt M. Varrōnis, <i>quā</i> fuit Clāudius, doctiōris.	These are the words of Marcus Varro, a more learned man than Claudius was.
Longīnqua itinera solā dūcis patiētiā mitigabāntur, eōdem plūra, <i>quā</i> gregārio milite, tolerānte.	The long marches were mitigated by the patience of the leader alone, — he himself enduring more than a common soldier.

REMARKS.

1. Instead of *quam* with an object accusative,† the ablative sometimes occurs in prose and frequently in poetry. E. g. *Est boni consūlis suam salūtem posteriōrem salūte commūni ducere*, It is the duty of a consul to consider his own safety secondary to that of the commonwealth. *Neminem* Lyncurgo‡ *aut majorem aut utiliōrem virum* Lacedaemon genuit, Lacedaemon produced no man either greater or more useful than Lyncurgus. *Quid prius dicam solitis parentis laudibus?* What shall I say (sing) before the accustomed praises of our parent?

2. A relative or demonstrative pronoun is commonly in the ablative where we would expect the object accusative with *quam*. E. g. *Hic Attalo*, quo § *graviores inimico non habui, sororem suam in matrimonium dedū*, He gave his sister in marriage to Attalus, than whom I had no enemy more mortal. *Hoc mihi gratius nihil facere potes*, You could not do me a greater favor than this.

3. The comparative *inferior* is occasionally followed by the dative. E. g. *Nullā arte cuiquam inferior est*, He is not inferior to any one in any art. But commonly by the ablative or *quam*; as, *Non inferior fuit, quam pater*, He was not inferior to his father.

4. The adjective *alius* has sometimes the force of a comparative; as, *Ne putes alium sapiente bonoque beatum*, Do not consider any one but a wise and good man happy. *Nec quidquam aliud libertato*

* In this and the following examples the ellipsis is *quam nos pudet, quam tibi faveo, quam Phormio est, quam geruntur, quam gestae sunt*.

† After transitive verbs.

‡ Instead of *quam Lyncurgum* or *quam Lyncurgus fuit*.

§ Better than *quam quem*.

communi quaesivimus, Nor did we aim at anything else but our common liberty.

5. The prepositions *ante*, *prae*, *praeter*, and *supra* serve to impart a comparative force to the positive, and to enhance that of the comparative or superlative. E. g. *Felix ante alias virgo*, A maiden fortunate before (= more fortunate than) others. *Praeter alios doctus*, Learned beyond others. *Ante alios immanior omnes*, More inhuman than all other men. *Prae nobis beatus*, Happier than ourselves.

6. *Magis*, *minus*, and *potius* are sometimes put emphatically with a comparative, or with *malo*, *praeopto* (I would rather, I prefer), &c. E. g. *Hoc enim magis est dulcius*, This is much sweeter. *Potius maluit*, He preferred. *Non minus admirabilior illius exitus belli*, The issue of that war was no less wonderful.

7. *Quam pro* frequently occurs after comparatives, and is equivalent to the English "than in proportion to," "than might be expected from." E. g. *Minor, quam pro tumultu, caedes*, Less of a massacre than one might have expected from the bustle. *Species viri majoris, quam pro humano habitu, augustiorisque*, The form of a man of greater than human size, and more majestic.

8. The conjunction *atque* occasionally takes the place of *quam*. E. g. *Amicior mihi nullus vivit atque is est*, I have no better friend alive than he is. But this does not occur in classical prose.

9. The comparative is often negative, especially in the formulas *non magis (non plus) . . . quam*, no more . . . than (but rather less); *non minus . . . quam*, no less . . . than (but rather more); *non melior . . . quam*, no better . . . than (but rather worse); *non deterior . . . quam*, no worse . . . than (but rather better). E. g. *Animus in aliquo morbo non magis est sanus, quam id corpus, quod in morbo est*, In sickness the mind is no more (= as little) sound, than (as) the body in disease. *Patria hominibus non minus cara esse debet, quam liberis*, Their country ought to be no less dear (= equally dear) to men than (as) their children. *Luctus non Romae major, quam per totam Hispaniam fuit*, There was as great a sorrow throughout entire Spain, as there was at Rome.

C. After the comparatives *plus*, *amplius*, *minus*, and *longius*, the conjunction *quam* is frequently omitted without any change of case in the second object.* E. g.

Nōn amplius erant quingenti. There were no more than (not over) five hundred.

Plūs tertia pars interfēcta est. More than (over) one third of them were killed.

Constābat non minus ducētos Carthaginiēnsium equites fuisse. It was manifest, that there were no less than (at least) two hundred horsemen among the Carthaginians.

* There is generally a numeral expressed or understood in this construction. The case remains the same which it would be under the same conditions without *plus*, &c.

Quintus tēcum plūs ānnūm vīxit.	Quintus lived with you more than (over) a year.
Revērsus ēst in Āsiam mīnus di-ēbus trīgīnta.	He returned into Asia in less than thirty days.
Spātium, quōd nōn ēst āmplius pēdum sexcentōrum.	A space of no more than (not over) six hundred feet.
Non longius milia passuum octo.	No farther than eight miles.

REMARKS.

1. *Quam* is likewise omitted after *major* and *minor*, when these words denote a definite age of life. E. g. *Major (quam) quinque annis natus*, Older than five years. *Minor (quam) decem annos natus*, Younger than ten years.

2. Sometimes, however, these comparatives are regularly construed with *quam* or an ablative. E. g. *Plus quam quattuor milia*, More than four thousand. *Amplius duobus milibus*, More than two thousand. *Minus tribus medimnis*, Less than three medimni. *Plus quam annum*, For more than a year.

D. When two qualities denoted by different adjectives are attributed to the same object in an unequal degree, the adjectives are either both positive with *magis . . . quam*, or both comparative with *quam* simply. E. g.

Cēler tūus disertus magis ēst, quā sapīens.	Your friend Celer is rather eloquent than wise.*
Artem juris habēbitis, magis magnam atque ūberem, quam difficilem atque obscuram.	You will have a science of law more comprehensive and rich than difficult and obscure.
Pestilēntia mināciōr quā periculōsiōr.	A pestilence more menacing than dangerous.
Pauli Aemīlii cōncio fūit rēriōr, quā grātiōr pōpulo.	The address of Paulus Æmilius was not so acceptable to the people as it was true.
Impetus, nōn ācriōr, quā pertīnāciōr.	An assault as obstinate as it was fierce.

REMARKS.

1. The construction of adverbs is precisely the same:—*Temere magis, quam satis caute*, Rather rashly than with sufficient caution. *Magis honeste, quam vere*, More for honor's sake than correctly. *Fortius quam feliciter*, More bravely than successfully. *Non contumeliosius quam verius*, No more contemptuously than truly, &c.

2. Of these two constructions the double comparative with *quam* is the most common. Sometimes the second adverb is in the positive

* I. e. More of an eloquent than of a wise man, — he has less prudence than eloquence. *Disertior est, quam sapientior*, He has considerable prudence, but yet more eloquence.

degree; as, *Vehementius quam caute*, More impetuously than cautiously. But this is an exception to the general rule.

E. The second member of a comparison is frequently suppressed. This happens, —

1. When the comparative serves to distinguish two objects of the same kind. *E. g.* *Græcia major, Gallia ulterior, ex duobus filiis major seu minor* (= the elder or younger of two sons), *major pars hominum*. So, *Uter est melior?* Which is the better of the two? *Respondet* priori prius, I reply first to the former (of two letters).

2. When it is so general as to be readily understood from the context. *E. g.* *Quam ceteri, solito, aequo, justo,* &c.* In these cases the comparative is commonly rendered by the positive with *somewhat, rather, too, or quite.* As,

<i>Si vërsus ést syllabā unā brevior aut longior</i> (sc. justo).	If the verse is a syllable too short or too long.
<i>Senectus ést natūrā loquacior</i> (sc. quám ceterae ætates).	Old age is naturally somewhat loquacious.
<i>Themistocles liberius vivēbat</i> (sc. aequo).	Themistocles lived rather too freely.
<i>Œcius omnes império læti pãrent</i> (sc. dicto).†	They all obey the command with alacrity, sooner than it is uttered.
<i>Nihil fére quóndam majóris réi, nisi auspiciato, gerebãtur.</i>	Scarcely any matter of importance was formerly undertaken without auspices.
<i>Médici gravióribus morbis periculósas curatiónes et ancípites adhibère solent.</i>	To the acuter diseases physicians are accustomed to apply dangerous and doubtful remedies.

F. The comparative may be variously modified by other words: —

1. By the intensive *etiam* or *adhuc*, “even,” “yet,” “still.” *E. g.* *Etiam majores varietates*, A still greater diversity. *Multo etiam longius*, Much further even. *Punctum est, quod vivimus, et adhuc puncto minus*, Our life is but a moment, and even less than one.

2. By the ablative of the thing, *in respect to which* one object is superior to another. *E. g.* *Quis Carthaginiensium pluris fuit Hannibale, consilio, virtute, rebus gestis?* What Carthaginian was superior to Hannibal, in sagacity, in valor, or in exploits? *Superior ordine*, Superior in rank. *Inferior fortunā*, Inferior in fortune.

3. By the ablative of the measure or quantity, by which the difference is estimated. *E. g.* *Dimidio minor*, Smaller by one half. *Decem annis minor*, Younger by ten years. *Uno die longiorem mensem aut biduo*, A month longer by one day or by two days. *Uno digito plus*

* Compare *A. 1.*

† So *plures* (sc. *quam unam*) *uxores habere*, to have several wives. *Diutius morari*, to remain too long. *Plura loqui*, to talk too much, &c.

habere, To have one finger too many. *Altero tanto longiorem esse*, To be as long again (twice as long). *Sesqui esse majorem*, To be greater by one half. *Sol multis partibus major atque amplior est, quam terra universa*, The sun is many times as large as our entire globe.

4. So generally by the neuter ablatives *multo*, by much, much; *paulo*, *parvo*, a little; *aliquanto*, somewhat, considerably; *quanto*, by as much; *tanto*, by so much; *quo*, the (more, &c.); *hoc*, *eo*, the (more, &c.); *altero*, *tanto*, by as much again; *dimidio*, by one half; *sesqui*, by one and a half; *nililo*, by nothing. E. g. *Paulo vehementius*, A little more violently. *Multo artificiosius*, Much more skilfully. *Aliquanto atrocius*, Considerably more atrocious. *Quanto superiores sumus, tanto nos geramus submissius*, The greater our superiority, the more humbly let us conduct ourselves. *Quo plures erant, (hoc) major caedes fuit*, The greater their number, the more bloody was the massacre. *Quo major est in animis praestantia et divinius, eo majore indigent diligentia*, The greater and diviner the intellectual superiority, the greater is the necessity of application. *Homines quo plura habent, eo cupiunt ampliora*, The more men possess, the more they desire.

5. Instead of the ablatives *tanto*, *quanto*, *aliquanto*, the adverbial accusatives *tantum*, *quantum*, *aliquantum*, are sometimes employed. E. g. *Quantum domo inferior, tantum gloria superior evasit*, He turned out as much superior in renown, as he was inferior by birth.

EXERCISE 84.

Is the English language richer than the French? — It is richer. — Is it as rich (*locuples*) as the Greek? — It is not as rich; it is less rich and less flexible (*flexibilis*) than the Greek. — Which language is the richest of all? — There is no language richer than the Greek. — Is there anything more valuable (*praestantius*) than gold? — Virtues are far (*multo* or *longe*) more valuable. — Is there anything diviner in man than reason? — There is nothing diviner or fairer (*vel pulchrius*). — Can any form be fairer than the human? — No figure or form can be fairer. — What is more commendable in a great man than clemency? — There is nothing more commendable. — Is your friend more learned than his brother? — He is far more learned, but not as good. — Is he more learned than our neighbor? — He is not so learned. — Who of the Romans was (*fuit*) the most eloquent? — Cicero was the most eloquent of Roman orators. — Do you favor any one more than me? — I favor no one more than you. — Are you loved as much by your father as by your friend? — I am loved more by the former than by the latter. — Is that man inferior to the other? — He is not inferior. — Do we seek anything else than liberty. — We seek nothing else. — Is our neighbor more fortunate than others? — He is less fortunate. — Who is happier than we? — No one. — Ought our country to be as dear to us as our children? — It should be no less dear to us. — How much money have you left? — I have more than one third left. — How much has your brother left? — He has less than ten dollars left. — How many are there of us? — There are more than fifty of us.

Lesson XLIV.—PENSUM QUADRAGESIMUM QUARTUM.

CONSTRUCTION OF THE SUPERLATIVE.

A. The Latin superlative serves to express two distinct relations :—

I. The quality denoted by it may be attributed to one of several objects in a higher degree than to any of the rest. This is called the *Superlative of Comparison*, and is translated by the English superlative, or by *most*. E. g.

Epistolae mihi uno die très sunt redditae. Rescripsi epistolae maximae. Three letters were handed to me in one day. I replied to the longest of them.

Numitori, qui stirpis maximus erat, regnum legat. He bequeathed his kingdom to Numitor, the eldest of the line.

Miltiades et gloria majorum et sua modestia unus omnium maxime florebat. Miltiades enjoyed the very highest distinction, both for the glory of his ancestors and for his own modesty.

Pessima sit, nulli non sua forma placet. Every one likes his own appearance, be it never so bad.

Miser homo est, qui ipsi quod edit* quaerit, et id aegre invenit; sed ille est miserior, qui et aegre quaerit, et nihil invenit; ille miserrimus est, qui, cum esse† cupit, quod edit non habet. The man is a wretched one, who has himself to seek his livelihood, and scarcely finds it; but he is more wretched, who seeks it hard and finds none; the most wretched (of all) is he, who, when he desires to eat, has nothing.

II. The quality denoted by the superlative may be attributed to an object simply in an eminent or uncommon degree. This is called the *Superlative of Eminence*, and is usually rendered by *very*, *uncommonly*, *extremely*, *most*, &c. As,

Gratissimae mihi tuae litterae fuerunt. Your letter was most (= extremely) welcome to me.

Jactatur domi suae vir primus et homo honestissimus.† He is boasted of as the first man of his family, and a most (highly) honorable man.

Si Aurelios honorifice liberaliterque tractaris, et tibi gratissimos If you treat the Aurelii honorably and liberally, you will oblige

* For *edat*, "what he may eat."

† For *edère*, to eat.

‡ The superlative of eminence thus commonly occurs in titles and descriptions. E. g. *Viro fortissimo atque innocentissimo Sext. Peducaeo praetori. De viro fortissimo et clarissimo L. Sulla, quem honoris causâ nomino, &c.*

optimôsq̃ue adolescêntes ad-
jûnxeris, et mihi *gratissimum*
fêceris.

Ego misêrior sũm, quã tu, quã
ês *misêrrima*.*

most agreeable and excellent
young men, and do me a very
great favor.

I am more miserable than your-
self, who are extremely miser-
erable.

B. The superlative singular frequently occurs with *quisque*, every one, and the plural with *quique*, all. But here the singular is commonly translated by the plural. E. g.

Doctissimus quisque.

Optimi quique.†

Excellentissima quæque.

Every one of the most learned.

The best men all (as a class).

The most excellent things all (as a class).

Mars ipse ex acie *fortissimum*
quémque pignerari solet.

Pecunia sèmp̃er *amplissimo quô-*
que, clarissimôque contèmp̃ta
est.

Multî mortâles convenêre, máxi-
me *próximî quique*.

Notissimum quodque malum máxi-
me tolerâbile est.

Optimus quisque máxime poste-
ritati sêrvit.

Miltiades máxime nitebâtur, ut
primo quôque tempore castra
fierent.

Máximæ cuique fortunæ míni-
me credendum est.

Mars himself is wont to elect the
bravest of the battle-field.

Money was always despised by all
the greatest and most illustrious
of men.

Many flocked together, especially
(all) the nearest neighbors.

The most familiar evil is always ‡
the easiest to bear.

The best man always serves pos-
terity the most.

Miltiades made special efforts to
have the camp constructed at
the earliest moment possible.

The greatest prosperity is always
least to be trusted.

C. The superlative is sometimes linked to another superlative of a separate clause, by means of *ut . . . ita*, as . . . so (the . . . the).|| E. g.

Ut quisquis óptime dicit, *ita máxi-*
me dicendi difficultatē per-
timescit.

The better any one speaks, the
more he dreads the difficulty of
speaking.

* The superlative of eminence alone may thus admit of a comparative.

† *Quisque* designates distributively every individual possessed of the same quality in its highest degree, and *quique* the several classes to which that quality is common.

‡ When the predicate contains an additional superlative, as in this instance, the *quisque* of the subject may be rendered by *aliquis*. So *Optimum quidque rarissimum est*, The best things are always the rarest.

§ So also *Primo quoque die*, At the earliest possible day. And frequently in connection with an ordinal; as, *Quinto quoque anno*, In every fifth year. *Septimus quisque dies*, Every seventh day. *Decimum quemque militem*, Every tenth soldier.

|| Here the superlative is rendered by the comparative, as will be perceived from the examples.

Ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur. The better the man, the less easily will he suspect others of being bad.

D. The superlative often appears in connection with *quam*, *quantus*, *qui*, *ut qui*,* to denote that the object admits of comparison with the most eminent of its kind. E. g.

Tum sum mitis, quam qui lenissimus. I am as mild as the most lenient man (that ever lived).

Tum gratum id mihi erit, quam quod gratissimum. It will be as acceptable to me as anything ever was.

Gratissimum mihi feceris, si hunc commendationi meae tantum tribueris, quantum cui tribuisti plurimum. You will oblige me greatly, if you will attach as much importance to this recommendation of mine, as you ever did to any.

Grata ea res, ut quae maxime senatui unquam, fuit. That affair was as grateful, as any ever was to the senate.

Caesar sit pro praetore eo iure, quo qui optimo. Caesar can be propraetor with as good a right, as any one ever was.

Domus celebratur ita, ut cum maxime. The house is as much frequented, as it ever was.

Mater multos jam annos, et nunc cum maxime, filium interfecit cupit. For many years already the mother has wished her son killed, and now more than ever.

E. The force of the superlative may be increased in several ways:—

1. By the particles *multo*, *longe* (= by far), *quam*, or *vel* (= even). E. g. *Multo maximum bellum*, By much the greatest war. *Longe humanissimus*, By far the most humane. *Quam gratissimus*, Extremely grateful. *Vel minima*, Even the smallest things. *Quam brevissime*, With the utmost possible brevity.

2. By *quam*, *quantus*, *qualis*, or *ut* in connection with one of the forms of *possum*. E. g.

Caesar quam aequissimo loco potest,† castra communit. Caesar fortifies his camp in the most favorable locality he can (find).

Jugurtha quam maximas potest† copias armat. Jugurtha equips the largest force he can.

Tantis animi corporisque doloribus, quanti in hominem maximi cadere possunt. With as much suffering of mind and body as can possibly fall to the lot of man.

Sic Caesari te commendavi, ut I have recommended you to Caesar

* Here the indefinite *qui* = "any one."

† With *possum* in this construction the infinitive of the nearest verb is commonly understood, as here *communit*, *armare*.

gravissime diligentissimèque potui.

in the most earnest and urgent manner I could.

3. Sometimes (though rarely) by *maxime*; as, *Maxime gravissimum*, By far the heaviest. *Hi sunt vel maxime humanissimi*, These are by far the most humane.

4. *Quam* with the positive, or *quam* (*quantum*) *volo* or *possum*, sometimes have superlative force. E. g. *quam late* (= *latissime*), far and wide; *quam magnum* = *maximum*; *quam potero dilucide atque perspicue*, as clearly and perspicuously as I can.

F. THE PERFECT TENSE OF "SUM."

INDICATIVE.

SINGULAR.		PLURAL.
<i>I have been</i>	<i>fui</i>	<i>We have been</i> <i>fuimus</i>
<i>Thou hast been</i>	<i>fuisti</i>	<i>Ye have been</i> <i>fuistis</i>
<i>He has been,</i>	<i>fuit,</i>	<i>They have been,</i> <i>fuērunt or fuēre.</i>

SUBJUNCTIVE.

SINGULAR.		PLURAL.
<i>That I may have been</i>	<i>fūerim</i>	<i>That we may have been</i> <i>fūerimus</i>
<i>That thou mayst have been</i>	<i>fūeris</i>	<i>That ye may have been</i> <i>fūeritis</i>
<i>That he may have been,</i>	<i>fūerit,</i>	<i>That they may have been,</i> <i>fūerint.</i>

In like manner are inflected all the compounds of *sum*; as, *absui*, I have been absent; *adfui* and *interfui*, I have been present; *potui*, I have been able.

Ever, at any time.

Unquam.

Never.

Nunquam, nullo tempore.

Have you been at the market?

Fuistine in fóro?

I have been there.

Fui.

Have I been there?

Egón' ibi fui?

You have been there.

Fuisti.

You have not been there.

(Ibi) nōn fuisti.

Has your father been there?

Fuítne páter tuus illic?

He has not been there?

Nōn fuít (illic).

Have we been there?

Án nōs ibi fuimus?

Yes, ye have been there.

Sáne quídem, fuístis.

Have you been at the ball?

Interfuistine saltatióni?

I have been there.

Intérfui.

Have they been there?

{ Núm illi interfuerunt?
Illine interfuerunt?

They have not been there.

Nōn interfuerunt.

Have you ever been at the play?

Interfuistine únquam spectáculo?

I have never been there.

Égo véro núnquam intérfui.

You have never been there.

Tù núnquam interfuisti.

He has never been there.

Ille núnquam interfuit.

Have you already been in the garden?

Fuistine jám in hórtulo?

I have not yet been there.	{ Nōndum fūi.
You have not yet been there.	{ Ego ibi nōndum fūi.
Nor have they ever been there.	Tū ibi nōndum fuisti.
Have you already been at my father's?	Nēque illi ūquam ibi fuērunt.
I have not yet been there?	Fuistine jam apud patrem meam (cum patre meo)?
	Ego apud eum (cum eo) nōndum fūi.
The play, spectacle.	Spectaculum, i, n.

EXERCISE 85.

Where have you been? — I have been at the market. — Have you been at the ball? — I have been there. — Have I been at the play? — You have been there. — Hast thou been there? — I have not been there. — Has your cousin ever been at the theatre? — He has never been there. — Hast thou already been in the great square? — I have never been there. — Do you intend to go thither? — I intend to go thither. — When will you go thither? — I will go thither to-morrow. — At what o'clock? — At twelve o'clock. — Has your son already been in my large garden? — He has not yet been there. — Does he intend to see it? — He does intend to see it. — When will he go thither? — He will go thither to-day. — Does he intend to go to the ball this evening? — He does intend to go thither. — Have you already been at the ball? — I have not yet been there. — When do you intend to go thither? — I intend to go thither to-morrow. — Have you already been in the Englishman's room? — I have not yet been in it. — Have you been in my rooms? — I have been there. — When have you been there? — I have been there this morning. — Have I been in your room or in that (*an in illo*) of your friend? — You have neither been in mine nor in that of my friend, but in that of the Italian.

EXERCISE 86.

Has the Dutchman been in our storehouses or in those (*in illis*) of the English? — He has neither been in ours nor in those of the English, but in those of the Italians. — Hast thou already been at the market? — I have not yet been there, but I intend to go thither. — Has the son of our bailiff been there? — He has been there. — When has he been there? — He has been there to-day. — Does the son of our neighbor intend to go to the market? — He does intend to go thither. — What does he wish to buy there? — He wishes to buy some chickens, oxen, cheese, beer, and cider there. — Have you already been at my cousin's house? — I have already been there. — Has your friend already been there? — He has not yet been there. — Have we already been at our friends'? — We have not yet been there. — Have our friends ever been at our house? — They have never been there. — Have you ever been at the theatre? — I have never been there. — Have you a mind to write a letter? — I have a mind to write one. — To whom do you wish to write? — I wish to write to my son. —

Has your father already been in the country? — He has not yet been there, but he intends to go thither. — Does he intend to go thither to-day? — He intends to go thither to-morrow. — At what o'clock will he depart? — He will depart at half past six. — Does he intend to depart before he breakfasts? — He intends to breakfast before he departs. — Have you been anywhere? — I have been nowhere.

Lesson XLV. — PENSUM QUADRAGESIMUM QUINTUM.

OF THE PERFECT TENSE.

A. The perfect tense serves to represent an action or event as completed, either just now or at some indefinite past time. As,

<i>Amāvi,</i>	{ I have loved (just now), or
	{ I loved (once, yesterday).
<i>Scripti,</i>	{ I have written (and have now done writing), or
	{ I wrote (at some past time).

1. With the former of these significations it is called the *perfect definite*, and corresponds to the same tense in English. With the latter, it is called the *perfect indefinite*, and corresponds to the simple form of the English imperfect.*

2. The perfect indefinite occurs most frequently as the tense of historical narration. E. g. *Cato, quoad vixit, virtutum laude crēvit*, Cato increased in reputation for virtue, as long as he lived. *Lepidus ad me heri vesperi litteras misit*, Lepidus sent me a letter last evening.

3. Examples of the perfect definite are: — *Filiū unicū adolescentulū habeo*. Ah! *quid dixi, me habere?* imo habui, — I have an only son. Alas! What, did I say "I have one"? No, I have had one. *Fuimus Troes, fuit Ilium*, We Trojans have been, Ilium has existed (but is now no longer). *Ferus omnia Juppiter Argos transtulit*, Cruel Jupiter has transferred everything to Argos (and it is there now).

FORMATION OF THE PERFECT ACTIVE.

B. The terminations of the perfect tense for the respective conjugations are: 1. *āvī*, 2. *ūī* (*ēvī*), 3. *i*, 4. *īvī* (*ii*). E. g.

* I. e. to the form *I loved, wrote, &c.*, but not to *I was loving, writing*, which is the Latin Imperfect.

1. Amāvi, laborāvi, apportāvi, lāvi (= lavāvi).
2. Monūi, habūi, studūi, — delēvi, complēvi.
3. Lēgi, scripsi, dilexi, attūli, misi.
4. Audīvi, scīvi, īvi, prodli, sitīvi.

REMARKS.

1. The perfect tense contains the second root of the verb, which serves as the basis for the formation of several other parts. (Cf. Lesson XXVIII. C. 1-5).

2. The second root of the first, second, and fourth conjugations is formed from the first or general root (*am, mon, aud*), by adding, 1. *āv*, 2. *ēv* (*ū*),* 4. *iv*; as *amāv*, *delēv* (*monū*), *audīv*.

3. The second root of the third conjugation is either the same as the first,† as *lēg*, *exū*, *bib*, or is formed by adding *s*,‡ as *scrips* (= scrib + *s*), *dix* (= dic + *s*), *dux* (= duc + *s*).

4. Some verbs of the second conjugation form their second root according to the analogy of the third, and, *vice versa*, several of the third assume *ūi*. E. g. *augeo* — *auxi*, *fulgeo* — *fulsi*, *video* — *vidi*: § *alo* — *alūi*, *colo* — *colūi*, *pōno* — *pōsūi*, &c.

5. Many verbs form their second root irregularly; as, 1. *Seco* — *secūi*, *lavo* — *lāvi*, *veto* — *vetūi*, &c. 2. *Jubeo* — *jussi*, *haereo* — *haesi*, *audeo* — *ausus sum*, &c. 3. *Arcesso* — *arcessivi*, *cresco* — *crēvi*, *cupio* — *cupivi*, *fēro* — *tūli*, *mitto* — *misi*, *nosco* — *nōvi*, *quaero* — *quaesivi*, *sperno* — *sprēvi*, *uro* — *ussi*, *verro* (*everro*) — *verri*, &c. 4. *Aperio* — *aperūi*, *farcio* — *farsi*, *salio* — *salūi*, *sarcio* — *sarsi*, *venio* — *vēni*, &c. A list of these is given at the end of the Grammar.

6. A number of verbs reduplicate the initial consonant in the second root; as, *do* — *dēdi*, *sto* — *stēti*, || *curro* — *cucurri*, *disco* — *didici*, *posco* — *popōsci*, *mordeo* — *momordi*, &c.

7. Compounds generally form the second root like their simple verbs; as, *affēro* (*adfero*) — *attūli* (= ad + *tuli*), *conficio* — *confici*, *exaudio* — *exaudivi*, &c.

* Most verbs of the second conjugation have *u*, but the original termination was *ev*, which by dropping *e* becomes *v* or *u*.

† Always the same when the root ends in a vowel; as, *minūo* — *minūi*, *aciō*, — *acūi*, *metūo* — *metūi*, &c.

‡ This *s*, preceded by *c*, *g*, *h*, or *qu*, gives rise to the compound consonant *x*; as, *dico* — *dixi*, *figo* — *fixi*, *traho* — *traxi*, *coquo* — *coxi*.

When preceded by *b*, the latter is changed into *p*; as *nubo* — *nupsi*, *scribo* — *scripsi*, &c.

When preceded by *d*, either *d* or *s* is dropped (most commonly the latter); as, *edo* — *ēdi*, *defendo* — *defendī*; *claudo* — *clausi*, *lūdo* — *lūsi*.

An *n* in the first root is frequently dropped in the second, and the root-vowel prolonged; as, *frango* — *frēgi*, *fundo* — *fuli*, *rinco* — *rii*, *relinquo* — *reliqui*.

§ The prolongation (and change) of the root-vowel is quite frequent; as, *cāpio* — *cipi*, *ago* — *ēgi*, *fūcio* — *fēci*, *lēgo* — *lēgi*, *vēnio* — *vēni*, &c.

|| *Sto* and *spondeo* drop the second *s*: *apopondi*. This reduplication includes the vowel following the consonant, which sometimes, however, is changed into *e*; as *fallo* — *fefelli*.

8. The perfect subjunctive is formed from the perfect indicative, by changing *i* into *ērī*, as, *amāvi* — *amāvērim*, *monūi* — *monūērim*, &c.

INFLECTION OF THE PERFECT ACTIVE.

C. The following paradigms exhibit the inflection of the perfect, indicative and subjunctive : —

FIRST CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Amāvi, I loved, have loved.</i>	<i>Amāvērim, that I may have loved.</i>
SING. <i>āmāvi</i> <i>āmāvisti</i> <i>āmāvit,</i>	SING. <i>āmāvērim</i> <i>āmāvēris</i> <i>āmāvērit,</i>
PLUR. <i>āmāvīmūs</i> <i>āmāvistis</i> <i>āmāvērunt or -re.*</i>	PLUR. <i>āmāvērīmūs</i> <i>āmāvērītis</i> <i>āmāvērint.</i>

SECOND CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Monūi, I reminded, have reminded.</i>	<i>Monuērim, that I may have reminded.</i>
SING. <i>mōnūi</i> <i>mōnūisti</i> <i>mōnūit,</i>	SING. <i>mōnūērim</i> <i>mōnūēris</i> <i>mōnūērit,</i>
PLUR. <i>mōnūīmūs</i> <i>mōnūistis</i> <i>mōnuērunt or -re.</i>	PLUR. <i>mōnūērīmūs</i> <i>mōnūērītis</i> <i>mōnūērint.</i>

THIRD CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Lēgi, I read, have read.</i>	<i>Lēgērim, that I may have read.</i>
SING. <i>lēgī</i> <i>lēgistī</i> <i>lēgīt,</i>	SING. <i>lēgērim</i> <i>lēgēris</i> <i>lēgērit,</i>
PLUR. <i>lēgīmūs</i> <i>lēgistis</i> <i>lēgērunt or -re.</i>	PLUR. <i>lēgērimūs</i> <i>lēgērītis</i> <i>lēgērint.</i>

FOURTH CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Audīvi, I heard, have heard.</i>	<i>Audivērim, that I may have heard.</i>
SING. <i>audīvi</i> <i>audivistī</i> <i>audīvit,</i>	SING. <i>audivērim</i> <i>audivēris</i> <i>audivērit,</i>

* The form in *ērunt* is the more common of the two.

PLUR. *audivimūs*
audivistis
audivērunt or -re.

PLUR. *audivērimūs*
audivērtis
audivērint.

So conjugate *apportāvi*, I have brought; *lāvī*, I have washed; *curāvi*, I have ordered; — *vidī*, I have seen; *vēnī*, I have come; *habūi*, I have had; *secūi*, I have cut; *jussī*, I have commanded; — *fēcī*, I have made; *refēcī*, I have mended; *misi*, I have sent; *volūi* and *volūi*, I have been willing, unwilling; — *cupiui*, I have desired; *ivi* (*exti*, *prodūi*), * I have gone (out, forth); *quaesivi*, I have sought, &c.

REMARKS.

In the tenses derived from the second root, the syllables *āvi*, *ēvi*, *īvi* are frequently contracted.

a.) In the first conjugation, *āvi* followed by an *s*, and are followed by an *r*, are changed into *ā*; as, *amāsti*, *amāstis*, *amāssem*, *amāsse*, for *amavisti*, *amavistis*, *amavissem*, *amavisse*, &c., and *amāvunt*, *amārim*, *amāram*, *amāro*, instead of *amavērunt*, *amāvēram*, *amāvēro*, &c.

b.) The same takes place with *ēvi* of the second and third conjugations; as, *complēsti*, *complēsse*, *nēsti*, *nēstis*, for *complevisti*, *complevisse*, *nevisti*, *nevistis*, and *delēram*, *consuērunt*, *nērunt*, instead of *delevēram*, *consuevērunt*, *neverunt*. So *decrēssem*, *decrēsse*, *quiessem* *siris*, for *decrevissem*, &c. The termination *ōvi* of *novi* and its compounds, and also of the compounds of *moveo*, suffers a similar contraction; as, *nōrunt*, *nōsse*, *cognōram*, *commōssem*, instead of *novērunt*, *novisse*, &c.

c.) In the fourth conjugation *īvi* before *s* frequently experiences a similar change; as, *audisti*, *audissem*, *audisse*, for *audivisti*, *audivissem*, *audivisse*, &c. But most verbs of this conjugation have a second form in *ii*, which sometimes occurs in poetry, and, when an *r* follows, also in prose; as, *audīit*, *impediit*, *abiisse*, for *audivīit*, *impedivīit*, *abivisse*, and (more frequently) *audieram*, *quaesierat*, *definierant*, instead of *audivēram*, &c.

d.) The syllable *is*, when preceded by an *s* or *x*, is sometimes syncope in the perfect tense of the third conjugation; as, *dixīi*, *surrexe*, *evasti*, *divisse*, for *dixisti*, *surrexisse*, *erastis*, *divisisse*, &c. But this contraction is antiquated, and used sometimes only by the poets.

e.) Antiquated forms of the perfect subjunctive are those in *assim*, *essim*, and *sim* (for *averim*, *uerim*, *erim*), which frequently occur in Plautus and Terence. E. g. *imperassit*, *licessit*, *occisit*, instead of *imperaverit*, *licuerit*, *occiserit*. Among these forms are included *faxit*, *faxint* (for *fecerit*, *fecerint*),† and *ausim*, *ausit* (for *ausus sim*, *ausus sit*), which have remained in use among the later writers.

Have you had my coat?
 I have had it.

Habuistine méam tógam?
 Hábuī.

* All the compos. of *eo* have *ti* rather than *iri*.

† In invocations and wishes, as, *Faxit Deus*, God grant! *Dii immortales faxint!*

No, indeed, I have not had it.	Nōn vĕro, ěgo ěam nōn hābui.
Have I had it?	{ Ān ěgo ěam hābui ?
Yes, you have had it.	{ ěgōn' ěam hābui ?
Has he had any wine?	Sāne quĭdem, ěam habuĭsti.
He has had a little.	Habuĭtne vĭnum ?
He has had none.	Hābuit vĕro aliquāntulum.
Have we had some books?	{ Nullum hābuit.
Yes, you have had some.	{ Nōn hābuit.
Have they had anything?	Habuimūsne āliquot lĭbros ?
They have had nothing.	Sāne quĭdem, nonnullōs habuĭstis.
Has he been right or wrong?	Nūm quĭd habuerunt ?
He has been correct.	Nihil habuerunt.
He has never been either right or wrong.	Ūtrum vĕre locūtus est, an errāvit ?
	Vĕre locūtus ěst.
	Ille nūquam nĕque vĕre locūtus est, nĕque errāvit.
To take place.	{ Lōcum habĕre.
	{ Lōcus est alicui rei.
	{ Lōcus datur alicui rei.
Does the ball take place this evening?	Datūrne (ěstne) lōcus saltatiōni hōdie vĕsperi ?
It does take place.	Datur. Est.
When did the ball take place?	{ Quādo fuit lōcus saltatiōni ?
	{ Quō tēpore dātus ěst lōcus saltatiōni ?
It took place yesterday.	Hĕri.
Yesterday.	Hĕri; hesternō die.
The day before yesterday.	Nudius tertius.
The first time, the second time, the third time, &c.	Prĭmum, itĕrum, tertium, quartum, &c. (<i>adverbs</i>).
The last time.	Postrĕmum, ūltĭmum.
This time.	Nunc (<i>adv.</i>), hoc tēpore.
Another time.	Alias (<i>adv.</i>), alio tēpore.
Many times.	Saeplus (<i>adv. comp.</i>), sexcenties.
Several times.	{ Diversis temporibus.
Time and again.	{ Non uno tempore.
	{ Iterum ac saepius, semel atque iterum.
How many times?	Quoties? Quotiens? (<i>adv.</i>)
So (as) many times.	Toties, tollens. (<i>adv.</i>)
As many times (as often)	{ Quoties . . . toties.
. . . . as.	{ Toties . . . quoties.
Once, twice, three times, four times, &c. (Cf. Lesson XXI. F.)	Sēmĕl, bis, tĕr, quāter, quinquĕs, sexiĕs, &c.
Sometimes.	Interdum, nonnunquam. (<i>adv.</i>)
Formerly, once.	Antĕhac, ōlim, quondam.

*To be accustomed, wont.**Solēo, ēre, solitus sum (ALIQUID FACERE).**It is lawful, right.**Licet, licuit, or licitum est (ALICUI ALIQUID FACERE).*

Are you accustomed to go to the market sometimes?

Solēsne ire interdum in fórum?

I am accustomed to go there sometimes.

Soléo éo ire nonnúnquam.

Have you ever gone to the ball?

Ivistine únquam saltátum?

I have gone there several times.

Égo véro ívi diversis temporibus.

I have gone there time and again.

Ívi véro sémel átque íterum (íterum ac saepius)

And I have never gone.

Égo autem núnquam ívi

Have I been wrong in buying books?

Núm mibi libros émere nōn licuit?

You have not been wrong in buying.

Immo véro tibi quōsdam émere licuit.

EXERCISE 87.

Have you had my glove? — I have had it. — Have you had my pocket-handkerchief? — I have not had it. — Hast thou had my umbrella? — I have not had it. — Hast thou had my pretty knife? — I have had it. — When hadst thou it? — I had it yesterday. — Have I had thy gloves? — You have had them. — Has your brother had my wooden hammer? — He has had it. — Has he had my golden ribbon? — He has not had it. — Have the English had my beautiful ship? — They have had it. — Who has had my thread stockings? — Your servants have had them. — Have we had the iron trunk of our good neighbor? — We have had it. — Have we had his fine carriage? — We have not had it. — Have we had the stone tables of the foreigners? — We have not had them. — Have we had the wooden leg of the Irishman? — We have not had it. — Has the American had my good work? — He has had it. — Has he had my silver knife? — He has not had it. — Has the young man had the first volume of my work? — He has not had the first, but the second. — Has he had it? — Yes, sir, he has had it. — When has he had it? — He has had it this morning. — Have you had sugar? — I have had some. — Have I had good paper? — You have had some. — Has the sailor had brandy? — He has had some. — Have you had any? — I have had none. — Have you had the headache? — I have had the toothache. — Have you had anything good? — I have had nothing bad. — Did the ball take place yesterday? — It did take place. — When does the ball take place? — It takes place this evening.

EXERCISE 88.

Has the German had good beer? — He has had some. — Hast thou had large cakes? — I have had some. — Has thy brother had any? — He has had none. — Has the son of our gardener had flour? — He has had some. — Have the Poles had good tobacco? — They have had

some. — What tobacco have they had? — They have had tobacco for smoking, and snuff. — Have the English had as much sugar as tea? — They have had as much of the one as of the other. — Has the physician been right? — He has been wrong. — Has the Dutchman been right or wrong? — He never has been either right or wrong? — Have I been wrong in buying honey? — You have been wrong in buying some. — What has your cousin had? — He has had your boots and shoes. — Has he had my good biscuits? — He has not had them. — What has the Spaniard had? — He has had nothing. — Who has had courage? — The English have had some. — Have the English had many friends? — They have had many of them. — Have we had many enemies? — We have not had many of them. — Have we had more friends than enemies? — We have had more of the latter than of the former. — Has your son had more wine than meat? — He has had more of the latter than of the former. — Has the Turk had more pepper than corn? — He has had more of the one than of the other. — Has the painter had anything? — He has had nothing.

EXERCISE 89.

How often have you read that book? — I have read it twice. — Have you ever heard this man? — I have never heard him. — Have you heard him sometimes? — I have heard him sometimes. — Do you sometimes go to the theatre? — I go thither sometimes. — Has your brother gone to the ball? — He has (gone there). — Has he gone to the ball as often as you? — He has gone (thither) oftener than I. — Do you sometimes go into the garden? — I formerly went into it frequently. — Does your old cook ever go to the market? — He goes there frequently. — He went there the day before yesterday — Hast thou gone to the ball oftener than thy brothers? — I have gone thither oftener than they. — Has your cousin often been at the play? — He has been there several times — Have you sometimes been hungry? — I have often been hungry. — Has your valet often been thirsty? — He has never been either hungry or thirsty. — Have you gone to the play early? — I have gone thither late. — Have I gone to the ball as early as you? — You have gone thither earlier than I. — Has your brother gone thither too late? — He has gone thither too early. — Have your brothers had anything? — They have had nothing. — Who has had my purse and my money? — Your servant has had both. — Has he had my stick and my hat? — He has had both. — Hast thou had my horse or that of my brother? — I have had neither yours nor that of your brother. — Have I had your note or that of the physician? — You have had both — What has the physician had? — He has had nothing — Has anybody had my golden candlestick? — Nobody has had it. — When hast thou been at the ball? — I was (there) last evening. — Hast thou found any one there? — I have found no one there.

Lesson XLVI.—PENSUM QUADRAGESIMUM SEXTUM.

OF THE PERFECT PASSIVE.

A. The perfect tense of the passive voice is composed of the perfect participle and *sum* or *fui*. Thus:—

INDICATIV	SUBJUNCTIVE.
Amātus sum or fui, <i>I have been loved, or I was loved.</i>	Amātus sim or fuërim, <i>that I may have been loved.</i>
SING. amātus sum or fui amātus es or fuisti amātus est or fuit,	SING. amātus sīm or fuërim amātus sis or fuëris amātus sit or fuërit,
PLUR. amāti sūmus or fuīmus amāti estis or fuistis amāti sunt or fuērunt.*	PLUR. amāti sīmus or fuerīmus amāti sitis or fueritis amāti sint or fuërint.

So inflect *monitus sum*, I have been admonished; *lectus sum*, I have been read; *auditus sum*, I have been heard. To these add *laceratus sum*, I have been torn; *lautus sum*, I have been washed; *servatus sum*, I have been preserved; *laudatus sum*, I have been praised; *vituperatus sum*, I have been blamed; *ornatus sum*, I have been adorned; *doctus sum*, I have been taught; *habitus sum*, I have been held; *jussus sum*, I have been commanded;—*dilectus sum*, I have been cherished; *ductus sum*, I have been led; *fractus sum*, I have been broken; *missus sum*, I have been sent; *scriptus sum*, I have been written; *sublatus sum*, I have been taken away; *eruditus sum*, I have been instructed; *munitus sum*, I have been defended; *punitus sum*, I have been punished; *vestitus sum*, I have been clothed.

REMARKS.

1. The perfect participle employed in the formation of this tense is derived from the supine in *um*, which is usually termed the *third* root of the verb. (Cf. Lesson XXIV. C. Rem. 1.)

2. The third root of the first, second, and fourth conjugations is derived from the first or general root (*am. mon. aud*) by annexing, 1. *āt*, 2. *ūt* (*ēt*), 4. *ūt*; as, *amātum*, *monitum* (*delētum*), *auditum*.

3. The third root of the third conjugation is formed by annexing *t* to the general root; as, *dictum*, *exitum*, *lectum*. This *t* of the third root, like the *s* of the second (p. 237, note †), gives rise to several modifications of the consonants preceding it. Thus:—

a.) When the first root ends in *g*, *h*, or *qu*, these letters are changed into *c*; as, *rego* — *rectum*, *traho* — *tractum*, *coquo* — *coctum*.

* So if the subject is feminine, Sing. *amāta sum*, *es*, *est*; Plur. *amāte sūmus*, *estis*, *sunt*; and when neuter, Sing. *amātum est*; Plur. *amāta sunt*.

b.) *B* is changed into *p*; as, *scribo* — *scriptum*, *nubo* — *nuptum*.

c.) Sometimes the root is changed before the addition of *t*; as, *colo* — *cultum*, *frango* — *fractum*, *gero* — *gestum*, *rumpo* — *ruptum*, *sperno* — *spretum*, *sterno* — *stratum*, *uro* — *ustum*, *vinco* — *victum*.

d.) When the first root ends in *d* or *t*, the third adds *s* instead of *t*, and those letters are either dropped or converted into *s*; as, *edo* — *esum*, *defendo* — *defensum*, *ludo* — *lusum*, *discedo* — *discessum*.

e.) A number of other verbs add likewise *s* and modify the root; as, *excello* — *excelsum*, *fallo* — *falsum*, *pello* — *pulsum*, *premo* — *pressum*, *spargo* — *sparsum*, *verro* — *versum*.

f.) Some verbs in *sco* drop *sc* before the *t* of the third root; as, *cresco* — *crētum*, *nosco* — *nōtum*, *quiesco* — *quīetum*, *pasco* — *pastum*.

g.) A number of verbs form their third root in *it* or *it*, as, *bibo* — *bibitum*, *vomo* — *vomitum*, *pōno* — *positum*, *arcesso* — *arcessitum*, *cupio* — *cupitum*, *quaero* — *quaesitum*, &c.

4. The reduplication (p. 237, Rem. 6) does not extend to the third root. E. g. *do* — *dātum*, *stō* — *stātum*, *curro* — *cursum*, *mordeo* — *morsum*, &c.

5. Verbs which are irregular in the second root are generally likewise so in the third; as, *seco* — *sectum*, *lavo* — *lavātum* (but *lautus* or *lōtus*), *fero* — *latum*, *aperio* — *apertum*, *mitto* — *missum*, *salio* — *salsum*, *venio* — *ventum*, &c.

6. Inceptive verbs in *sco* generally want the third root, and so many others. For these, and other irregularities of verbs, the student may consult the list of irregular verbs at the end of the book, or his lexicon.

Have you been loved ?	Esne (fuistine) amātus ?
I have been loved.	Amātus sum.
Has he been hated ?	Fuitne in odio ?
He was not hated.	In odio nōn fuit.
Has she been praised ?	{ Ecquid est laudāta ?
	{ Estne laudāta ?
Yes, truly, she has been praised.	Sāne quidem, laudāta est (fuit).
No, she has been blamed	Immo vērō vituperāta est.
Has any one been punished ?	{ Ecquis est punitus ?
	{ Nūmquis est poenā affēctus ?
No one has been punished.	{ Nemo punitus est.
	{ Nemo quisquam poenā affēctus est.
Who has been rewarded ?	Quis est praemio ornātus ?
The young man has been rewarded.	Adolescēntulus praemio ornātus est.
Have we been despised ?	Nūm nōs contēpti sūmus ?
We have not been despised.	Nōn sūmus
Have they (fem.) been reprehended ?	Ān illae reprehēnsae sūnt ?
They have been reprehended.	Vērō quidem, reprehēnsae sūnt.
Have ye been sent ?	{ Estis missi ?
	{ Nūm estis missi ?
We have not been sent.	Missi nōn sūmus.

PERFECT OF DEPONENT VERBS.

B. The perfect tense of deponent verbs is formed like that of the passive voice (cf. *A.*). Thus:—

INDICATIVE.

*Hortātus sum or fui, I have exhort-
ed, I exhorted.*

SING. *hortātus sum or fui*
hortātus es or fuisti
hortātus est or fuit,

PLUR. *hortāti sūmus or fuīmus*
hortāti estis or fuistis
hortāti sunt or fuerunt.

SUBJUNCTIVE.

*Hortātus sim or fuerim, that I
may have exhorted.*

SING. *hortātus sim or fuērim*
hortātus sis or fuēris
hortātus sit or fuērit,

PLUR. *hortāti simus or fuērīmus*
hortāti sitis or fuēritis
hortāti sint or fuerint.

So *verātus sum or fui*, I have feared; *locūtus sum or fui*, I have spoken; *blandītus sum or fui*, I have flattered. To these add *arbitrātus sum*, I have thought; *comitātus sum*, I have escorted; *morātus sum*, I have delayed;—*merītus sum*, I have earned; *miserītus sum*, I have pitied; *tuītus sum*, I have defended;—*lapsus sum*, I have fallen; *oblītus sum*, I have forgotten; *profectus sum*, I have departed; *secūtus sum*, I have followed;—*expertus sum*, I have experienced; *largītus sum*, I have lavished, &c. (Cf. Lesson XXXV.)

Have you ever spoken Latin?
I have never spoken it.

*Has he been accustomed to write
letters?*

*He has been accustomed (to do
so).*

*Who have obtained the prefer-
ence?*

Our friend (has obtained it).

We have obtained it ourselves.

Whom have they flattered?

They have flattered no one.

Has he departed (for a journey)?

He has not yet left.

Has she remained at home?

Yes, she has (remained).

*How much money has he lav-
ished?*

*He has lavished more than was
proper.*

*Have you spent more money
than I?*

Locutūsne es unquam Latīne?

Nūquam locūtus sum.

Solitūsne est scribere epistolas?

Sāne quīdem, solītus est.

Quis principātum consecūtus est?

Noster amicus.

*Nōmet ipsi principātum consecutī
sūmus.*

*Cui * blanditi sūnt?*

Blanditi sūnt nēmini.

Nūm est profectus?

Nōndum profectus est.

Moratāne est dōmi?

Vēro, morāta est.

*Quāntum pecūniae largītus est
ille?*

Largītus est plūs (āmplius) aequo.

*Largitūsne es majōrem pecūniam
quām ego?*

* *Blandiri* ALICUI is the usual construction.

No, I have (on the contrary) spent less.	<i>Immo véro minòrem largitus sù'm.</i>
The king.	<i>Rex, régis, m.</i>
The successor.	<i>Successor, òris.* m.</i>
The lawyer, barrister, counsellor.	<i>Patrónus (i. m.) causàrum; causidicus, i. m.; juriconsultus, i. m.</i>
The office, employment.	<i>Múnus, èris, n.</i>
Learned.	<i>Doctus, eruditus, a, um.</i>
To succeed (one in office).	<i>Succédo, ère, cessi, cessum (IN ALI-CUJUS LOCUM, REGNO).</i>
To grow sick, to be taken ill.	<i>Aegresco, ère, —, —.†</i>
To fall sick.	<i>Fio (fieri, factus sum) aegròtus.</i>
To recover one's health, to grow well.	<i>Incido (ère, cidi, cásus) in morbum.</i>
	<i>Convalesco, ère, lúi, —.</i>
	<i>Fio (fieri, factus sum) sànus.</i>
What has become of him?	<i>Quid ex eo factum est?</i>
	<i>Quid eo (de eo) fúctum ést?</i>
He has become a doctor, a lawyer, a king.	<i>Fáctus ést médicus, patrónus causàrum, réx.</i>
He has turned soldier.	<i>Fáctus ést miles.</i>
He has enlisted.	<i>Relátus ‡ est inter mílites.</i>
Have you become a lawyer?	<i>Factúsne és consídicus?</i>
No, I have become a merchant.	<i>Nòn véro, fáctus sù'm mercàtor.</i>
What becomes of children?	<i>Quid fit ex liberis?</i>
Children become men.	<i>Liberi fiunt homines adúlti.</i>
Has he fallen sick?	<i>Fiunt ex liberis hómines adúlti.</i>
He has fallen sick.	<i>Incidítne in mórbum?</i>
	<i>Véro quídem, incidit.</i>
Have you recovered your health?	<i>Factúsne és sànus?</i>
	<i>Convaluístine ex mórbó?</i>
I have not recovered.	<i>Nòn factus sum.</i>
	<i>Nòn conválui.</i>
Whom has he succeeded (in office)?	<i>Cújus in locum succéssit?</i>
	<i>Cújus múnemis fáctus est succéssor?</i>
He has succeeded the king (to the throne).	<i>In locum régis succéssit.</i>
	<i>Fáctus est succéssor régis.</i>

EXERCISE 90.

Why has that child been praised? — It has been praised because it has studied well. — Hast thou ever been praised? — I have often been praised. — Why has that other child been punished? — It has been punished because it has been naughty and idle. — Has this child been rewarded? — It has been rewarded, because it has worked well. — When was that man punished? — He was punished day before

* This word always requires the genitive of the office.

† Compare *A. Reim. 6.*

‡ From *refero, -erre, -tuli, -latum.*

yesterday. — Why have we been esteemed? — Because we have been studious and obedient. — Why have these people been hated? — Because they have been disobedient. — By whom has the room been swept? — It has been swept by your servant. — How many times has it been swept? — It has been swept twice. — Has your book been read as often as mine? — It has been read oftener than yours. — Why has that book been burnt? — Because it was a worthless one. — Have you been commanded to write? — I have not been commanded to write, but to speak. — Whither has the young man been sent? — He has been sent into the country. — By whom have you been instructed? — I have been instructed by my parents and masters. — Has the book been torn by any one? — It has been torn by our children. — Have our shirts been washed? — They have not yet been washed. — When were our glasses broken? — They were broken yesterday. — Have you been punished as severely (*si si*) as I? — I have been punished more severely than you. — By whom were these letters written? — They were written by our enemies. — Has our friend been loved by his masters? — He has been loved and praised by them, because he was studious and good; but his brother has been despised by his, because he was naughty and idle.

EXERCISE 91.

What has become of your friend? — He has become a lawyer. — What has become of your cousin? — He has enlisted. — Was your uncle taken ill? — He was taken ill, and I became his successor in his office. — Why did this man not work? — He could not work, because he was taken ill. — Has he recovered? — He has recovered. — What has become of him? — He has turned a merchant. — What has become of his children? — His children have become men. — What has become of your son? — He has become a great man. — Has he become learned? — He has become learned. — What has become of my book? — I do not know (*Non scio*) what has become of it. — Have you torn it? — I have not torn it. — What has become of our neighbor? — I do not know what has become of him. — When did your father set out? — He set out yesterday. — Have our friends already set out? — They have not yet set out. — With whom have you spoken? — I have spoken with my neighbor. — Has any one spoken to those men? — No one has spoken to them. — Whose money have they squandered? — They have squandered their own. — Has any one exhorted you? — My master has exhorted me. — Has your brother obtained the preference? — He has not obtained it. — Have you flattered any one? — I never flatter any one. — Do our enemies flatter us? — They do flatter us. — Has your father remained at home? — He has remained. — Did he remain at home yesterday? — He did not remain at home. — Have you been accustomed to go to the theatre? — I have not been accustomed to go. — Whom has your brother succeeded in office? — He has become the successor of his father.

Lesson XLVII. — PENSUM QUADRAGESIMUM SEPTIMUM.

OF THE SUPINES.

A. The supine in *um* always implies a purpose (*to, in order to, for the purpose of*), and is chiefly used after verbs of motion, such as *eo, abeo, venio, mitto, missus sum, do, &c.* As,

<i>Éo cúbítum, saltátum, venátum, ésum.</i>	I go to sleep, to dance, to hunt, to eat.
<i>Ábeo exulátum, pátriam defénsum, pácem petítum.</i>	I go off into exile, to defend my country, to sue for peace.
<i>Vénio quéstum, sciscitátum, gratulátum.</i>	I come to complain, to inquire, to congratulate.
<i>Rédeo spectátum, obsecrátum, hiemátum.</i>	I return to see, to beseech, to winter.
<i>Missus sum bellátum, consúltum.</i>	I have been sent to wage war, to consult.
<i>Dô álicui áliquam núptum.</i>	I give some one in marriage.

B. RULE. — Supines in *um* have an active sense, and govern the same cases as their verbs.* E. g.

<i>Divitiacus Rómam ad senátum vénit, auxílium postulátum.</i>	Divitiacus came to Rome to the senate, in order to ask for aid.
<i>Venerunt questum injúrias, ét ex foédere rés repetítum.</i>	They came to complain of injuries, and to demand restitution according to the treaty.
<i>Nón égo Graiis servítum mátribus íbo.</i>	I shall not go to serve Grecian matrons.
<i>Hánnibal invíctus pátriam defénsum revocatús est.</i>	Hannibal was recalled unconquered to defend his country.
<i>Cóctum égo, nón rapulátum conductús súm.</i>	I was employed to cook, not to be flogged.
<i>Míssus ést sciscitátum, quíbus précibus supplicíisque déos póssent placáre.</i>	He was sent to inquire by what prayers or offerings they might appease the gods.

REMARKS.

1. The verb *ire* with the supine in *um* is sometimes equivalent to the English *I will, I am about*; as, *Cur te is perditum?* Why will you

* The supines in *um* and *u* are, in point of form, nouns of the fourth declension, the former in the accusative, the latter in the ablative or dative (when *u* = *ui*). Their construction, however, shows them to be parts of the verb.

make yourself unhappy? *Fuere cives, qui seque remque publicam perditum irent*, There were citizens, who were engaged in ruining both themselves and the republic. But *ire* with the supine is frequently nothing more than a circumlocution for the same tense of the verb; as, *ultum ire* = *ulcisci*, to revenge; *raptum eunt* = *cripiunt*, they plunder; *perditum eamus* = *perdamus*, we may ruin.

2. The supine in *un* retains its active signification with a passive verb. E. g. *Contumeliam mihi per hujusce petulantiam factum itur*, They are insulting me with the petulance of this man.

3. In connection with the passive infinitive *iri*, the supine in *um* serves to form the future infinitive passive; as, *amatum iri*, to be about to be loved; *auditum iri*,* to be about to be heard, &c. (Cf. Lesson XLVIII. B.)

4. Many verbs want the supine in *um*. In these cases (and often also where the supine exists), the purpose implied in the verb of motion may be indicated by various other constructions; as, *Venio spectatum, ad spectandum, spectandi causâ, spectaturus, ut spectem, or spectare*, I come to see, for the sake of seeing, about to see, &c. In general, the use of the supine is not extensive, and the best writers more frequently prefer the gerund with *ad* or *causâ*, or the future participle in *urus*. (Cf. Lesson XXX. D.)

C. The supine in *u* is used in a passive sense after *fas, nefas, opus*, and after adjectives signifying *good or bad, pleasant or unpleasant, worthy or unworthy, easy or difficult*, and the like. E. g.

Si hoc fâs est dictu.

If it is right to say so.

Nêfas est dictu.

It is impiety to say so.

Ita dictu ôpus est.

Thus we must say.

Honêstum, dignum, tûrpe, mirâbile est dictu.

It is honorable, worthy, disgraceful, wonderful to tell or to be told.

Fâcile, difficile, mêlius, ôptimum êst factu.†

It is easy, difficult, better, best, to do or to be done.

Quid êst tam jucûndum cûgnitu atque auditu, quam sapiêntibus sententiis gravibusque verbis ornâta orâtiô?

Is there anything so delightful to know and to hear as a discourse replete with sage sentiments and weighty arguments?

Sâpiens vitâtu, quidque petîtu sit mêlius, causâs rêddet tibi.

The philosopher will render you an account of what it is best to avoid, and what best to seek.

Hernici nîhil úsquâ dictu dignum ausi sũnt.

The Hernici never achieved anything worth mentioning anywhere.

* The passive infinitive *iri* in this connection is used *impersonally*.

† So likewise *dulce auditu*, sweet to hear; *mollissimum tactu*, of the softest touch; *facile inrentu*, easy to find, or to be found; *speciosa dictu*, plausible to be said; *foedum inceptu*, foul to be undertaken, &c.

REMARKS.

1. The supine in *u* does not govern any case, and is hence put with the passive *voi.e*. It is commonly rendered like the infinitive passive, but frequently better translated actively. The supines thus employed are not numerous. The principal are *dictu*, *auditu*, *cognitu*, *factu*, *inventu*, *memorātu*.

2. The adjectives most frequently found in connection with this supine are *bonus*, *parvus*, *magnus*, *dulcis*, *gravis*, *fidus*, *durus*, *deformis*, *speciosus*, *dignus*, *indignus*, *proclivis*, *facilis*, *difficilis*, *mirabilis*, and others in *lis*; also *rārus*, *necessarius*, *acerbus*, *vehemens*, *turpis*, *foedus*, &c.

3. The supine in *u* sometimes (though rarely) occurs with a verb; as, *Pulei dictu*, It is shameful to be said. *Primus cubitu surgat*, *postrēnus cubitum eat*, Let him (the steward) be the first to rise and the last to go to bed. *Priusquam ego obsonātu redeo*, Before I return from the purchase of food.*

4. Instead of the supine in *u*, especially after *facilis* and *difficilis*, the following constructions frequently occur:—

a.) The infinitive present; as, *Facile est vincere non repugnantes*, It is easy to conquer where there is no resistance. *Id dicere obscoenum est*, It is obscene to say so.

b.) The gerund with *ad*; as, *Facillimus ad concoquendum*, The easiest to cook. *Jucundum ad audiendum*, Delightful to hear or to be heard.

c.) The passive voice and the adjectives *facile*, *difficile*, &c. as adverbs. E. g. *Non facile dijudicatur amor verus et fictus*, Real love and feigned are not easily distinguished.

d.) Sometimes the present participle, and more rarely a supine in *um*; as, *Decemviri colloquentibus erant difficiles*, The decemviri were difficult of access. *Optimum factum*, Best to do.

e.) Quite frequently a verbal noun in the case required by the adjective; as, *Justae causae facilis est defensio*, The defense of a just cause is an easy one. *Difficilis est animi, quid aut qualis sit*, intelligentia (= *Difficile est intellectus, quid, &c.*), It is difficult to understand the nature of the mind. So *jucunda potui* (for *potu*), Delightful to drink. *Facilis divisui*, Easy to divide. *Erant rari aditūs*, They were rarely to be seen (rare of access). *Cognitione dignum*, Worth knowing.

	INF.	PERF.	SUPINE.†
To do — done.	<i>Agĕre</i>	— <i>ēgi</i> ,	<i>actum</i> .
To make (do) — made.	<i>Facĕre</i>	— <i>fēci</i> ,	<i>factum</i> .
To make (manufacture) — made.	<i>Conficĕre</i> — <i>confēci</i> , <i>confectum</i> .		
To take off — taken off.	<i>Exuĕre</i> — <i>exūi</i> , <i>exūtum</i> .		

* In these cases the supine appears really as the ablative of a verbal substantive. But here the verbals in *io* are by far more common; e. g. *a frumentatione redire*, to return from a foraging expedition.

† The forms *actum*, *factum*, &c. may either be regarded as the supine "to act," "to do," or as the nouter of the perfect participle "acted," "done," &c.

To pull off — pulled off.	Detrahēre — detraxi, detractum.
To say — said.	Dicēre — dixi, dictum.
To speak — spoken.	Loqui — locūtus sum.
To converse with — conversed with.	Collōqui — collocūtus sum.
To dare — dared.	Audēre — ausus sum.
To cut — cut.	Secāre — secūi, sectum.
To mow — mowed.	Mētēre — messui, messum.
To burn — burnt.	{ Combūrēre — combussi, combustum.
To wash — washed.	{ Concremāre — āvi, ātum.
To pick up — picked up.	{ Lavāre — lāvi, lavātum (lautus, lōtus).
To preserve — preserved.	{ Tollere — sustūli, sublātum.
To tear — torn.	{ Servāre — āvi, ātum.
	{ Seponēre — posui, positum.
	{ Lacerāre — āvi, ātum.
What have you done ?	Quid fecisti (egisti) ?
I have done nothing.	Ēgo nihil fēci.
Has the tailor made my coat ?	Confecitne sārtor méam tógam ?
He has made it.	Confecit véro.
He has not yet made it.	Ēam nōndum confecit.
Have you taken off your clothes ?	Exuistine te vēstibus ?
I have taken them off.	Sic est, exui.
Have they taken off their boots ?	Detraxeruntne sibi cāligas pédibus ?
They have not taken them off.	Nōn detraxerunt.
Have we taken off our hats ?	Nūm nōs cāpita nudāvimus ?
You have not taken off your hats.	Vōs cāpita nōn nudavístis.
Has he told you that ?	Dixitne tibi hoc ?
He has told me.	Dixit véro.
Who has told him that ?	Quis hoc (illud) eī dixit ?
I have told him myself.	Egomet ipse.
Are you the brother of my friend ?	Ēsne tū frāter amíci méi ?
I am.	Sūm véro.
With which man have you spoken ?	Cum quō hómīne locūtus es ?
I have spoken with that man.	Collocūtus sūm cum hómīne illo.
Have you spoken to your friend ?	Locutúsne és amíco túo (ad amicum túum) ?
I have spoken to him.	Locūtus sum (eī, ad eum).
Which gloves have you picked up ?	Quae digitābula sustulisti ?
I have picked up yours.	(Sústuli) túa.
Have you preserved my books ?	Servavistine (servastine) líbros méos ?
I have not preserved them.	(Ēos) nōn servāvi.
Which books have you burnt ?	Quós líbros combussísti ?
I have burnt no books.	{ Nūllos (combússi).
	{ Ēgo nōn illos líbros combússi.

Have you torn any shirts?	<i>Lacerāsti aliqua indūsia?</i>
I have torn some.	<i>Lacerāvi nonnulla.</i>
Has he torn any?	<i>Nūm quae lacerāvit?</i>
He has torn none.	<i>{ Nōn lacerāvit.</i>
	<i>{ Nulla lacerāvit.</i>
What have ye washed?	<i>Quid lavistis?</i>
We have washed our white handkerchiefs.	<i>Muccīnia nōstra cāndida lāvimus.</i>
What have they cut?	<i>Quid secuērunt?</i>
They have cut our canes.	<i>Secuērunt bācula nōstra.</i>

EXERCISE 92.

Have you anything to do? — I have nothing to do. — What has your brother to do? — He has to write letters. — What hast thou done? — I have done nothing. — Have I done anything? — You have torn my clothes. — What have your children done? — They have torn their beautiful books. — What have we done? — You have done nothing; but your brothers have burnt my fine chairs. — Has the tailor already made your coat? — He has not yet made it. — Has your shoemaker already made your boots? — He has already made them. — Have you sometimes made a hat? — I have never made one. — Hast thou already made thy purse? — I have not yet made it. — Have our neighbors ever made books? — They made some formerly. — How many coats has your tailor made? — He has made thirty or forty of them. — Has he made good or bad coats? — He has made (both) good and bad (ones). — Has our father taken his hat off? — He has taken it off. — Have your brothers taken their coats off? — They have taken them off. — Has the physician taken his stockings or his shoes off? — He has taken off neither the one nor the other. — What has he taken away? — He has taken away nothing, but he has taken off his large hat. — Who has told you that? — My servant has told it to me. — What has your cousin told you? — He has told me nothing. — Who has told it to your neighbor? — The English have told it to him. — Are you the brother of that youth? — I am. — Is that boy your son? — He is. — How many children have you? — I have but two. — Has the bailiff gone to the market? — He has not gone thither. — Is he ill? — He is. — Am I ill? — You are not. — Are you as tall as I? — I am. — Are your friends as rich as they say? — They are. — Art thou as fatigued as thy brother? — I am more (so) than he.

EXERCISE 93.

Did you come to complain? — I did not come to complain; I came to inquire and to congratulate. — Were they sent to see? — They were sent to see and to congratulate. — Did he return (*Rediitne*) to make war? — No, he returned to sue for peace. — Have you spoken to my father? — I have spoken to him. — When did you speak to him? — I spoke to him the day before yesterday. — Have you sometimes spoken with the Turk? — I have never spoken with him. — How many times have you spoken to the captain? — I have spoken

to him six times. — Has the nobleman ever spoken with you? — He has never spoken with me. — Have you often spoken with his son? — I have often spoken with him. — Have you spoken with him oftener than we? — I have not spoken with him so often as you (have). — To which son of the nobleman have you spoken? — I have spoken to the youngest (*minimus natu*). — To which men has your brother spoken? — He has spoken to these. — What has your gardener's son cut? — He has cut trees. — Has he cut (*messuitne*) corn? — He has cut some. — Has he cut as much hay as corn? — He has cut as much of the one as of the other. — Have you picked up my knife? — I have picked it up. — What have you picked up? — We have picked up nothing. — Have you burnt anything? — We have burnt nothing. — Hast thou burnt my fine ribbons? — I have not burnt them. — Which books has the Greek burnt? — He has burnt his own. — Which ships have the Spaniards burnt? — They have burnt no ships. — Have you burnt paper? — I have not burnt any. — Has the physician burnt notes? — He has burnt none. — Have you had the courage to burn my hat? — I have had the courage to burn it. — When did you burn it? — I burnt it yesterday. — Where have you burnt it? — I have burnt it in my room. — Who has torn your shirt? — The ugly boy of our neighbor has torn it. — Has any one torn your books. — Nobody has torn them. — Is it right to do so? — It is wrong. — Is it wonderful to be told? — It is very wonderful (*permirabile*). — What is best to be done? — It is best to depart (set out). — Is there any so delightful to know and to hear as the Latin tongue? — There is nothing more delightful (*jucundius*). — What has he achieved? — It is not worth mentioning what he has achieved.

Lesson XLVIII. — PENSUM DUODEQUINGAGESIMUM.

OF THE INFINITIVE MOOD.

A. The infinitive mood expresses the action of the verb in an indefinite or general manner, but at the same time represents it either as completed or uncompleted, i. e. as present, past, or future.

Hence the infinitive of Latin verbs has three tenses: the *present*, *perfect*, and *future*. For each of these the active and the passive voices both have separate forms. They are: —

1. The present infinitive active, derived from the first root of the verb; as, *amāre*, *monēre*, *lĕgĕre*, *audire*, to love, admonish, read, hear.*

* Compare Lesson XXIV. B. C.

2. The present infinitive passive, likewise derived from the first root; as, *amāri*, *monēri*, *legi*, *audiri*, to be loved, admonished, read, heard.*

3. The perfect infinitive active, formed from the second root by adding *isse*; as, *amāvisse* (*amāsse*).† *monūisse*, *lēgis* *audivisse* (*audisse*), to have loved, admonished, read, heard.

4. The perfect infinitive passive, formed by combining *esse* or *fuisse* with the perfect participle; as, *amātum* (*am*, *um*)‡ *esse* or *fuisse*, to have been loved, &c.

5. The future infinitive active, formed by adding *esse* to the future participle active; as, *amātūrum* (*am*, *um*)§ *esse*, to be about to love, &c.

6. The future infinitive passive, formed by adding the passive infinitive of *ire* to the supine in *um*; as, *amātum iri*, to be about to be loved, &c.

B. The following paradigms exhibit all the forms of the infinitive mood, both active and passive.

FIRST CONJUGATION.

INFINITIVE ACTIVE.

PRES. *amāre*, to love.

PERF. *amāvisse* (*amāsse*), to have loved.

FUT. *amātūrum esse*, to be about to love.

INFINITIVE PASSIVE.

amāri, to be loved.

amātum esse or *fuisse*, to have been loved.

amātum iri, to be about to be loved.

SECOND CONJUGATION.

PRES. *monēre*, to remind.

PERF. *monūisse*, to have reminded.

FUT. *monitūrum esse*, to be about to remind.

monēri, to be reminded.

monitum esse or *fuisse*, to have been reminded.

monitum iri, to be about to be reminded.

THIRD CONJUGATION.

PRES. *lēgere*, to read.

PERF. *lēgis* *audivisse*, to have read.

FUT. *lectūrum esse*, to be about to read.

lēgi, to be read.

lectum esse or *fuisse*, to have been read.

lectum iri, to be about to be read.

FOURTH CONJUGATION.

PRES. *audire*, to hear

PERF. *audivisse* (*audisse*), to have heard.

FUT. *auditūrum esse*, to be about to hear.

audiri, to be heard.

auditum esse or *fuisse*, to have been heard.

auditum iri, to be about to be heard.

* Compare Lesson XXXIII. B.

† See page 239, Remarks.

‡ And when it occurs in the nominative, *amātus* (*a*, *um*) *esse* or *fuisse*, &c.

§ And in the nominative *amāturus* (*a*, *um*) *esse*, &c.

REMARKS.

1. Instead of the future infinitive active or passive, the periphrastic forms *fore*,* *ut*, or *futurum esse*, *ut*, with the subjunctive, are often employed, especially when the verb has no supine or participle in *urus*. E. g. *Spēro fore* (or *futurum esse*), *ut venias*, for *Spēro te venturum esse*, I hope that you will come. *Credo fore ut epistola scribatur*, instead of *Credo epistolam scriptum iri*, I think that the letter will be written. So also in the past tenses: *Sperābam fore, ut venires*, I hoped that you might come. *Credēbam fore, ut epistola scriberetur*, I thought that the letter would be written. And of an act completed at some future time: *Spero fore, ut venēris* (perf. subj.), I hope that you will have come. *Sperābam fore, ut venēsses*, I hoped that you might have come. *Credo* (*Credēbam*) *epistolam scriptam fore*, I think (thought) that the letter will be (would be) written.

2. Neuter verbs (unless they are used impersonally) have generally the infinitives of the active voice only. Many of this class want the supine and future participle, and have consequently *fore ut*. E. g.

Īre,	īvisse,	Itūrum esse.
Vēnīre,	vēnisse,	ventūrum esse.
Esse,	fūisse,	futūrum esse.
Posse,	pōtuisse,	<i>fore, ut possim.</i>
Velle,	vōluisse,	<i>fore, ut velim, &c.</i>

	INF.	PERF.	SUPINE.
To drink — drink.	<i>Bibēre</i>	— <i>bibi</i> ,	—.
To carry — carried.	{ <i>Ferre</i>	— <i>tūli</i> ,	<i>lātum.</i>
	{ <i>Portāre</i>	— <i>āvī</i> ,	<i>ātum.</i>
To bring — brought.	{ <i>Afferre</i>	— <i>attūli</i> ,	<i>allātum.</i>
	{ <i>Apportāre</i>	— <i>āvī</i> ,	<i>ātum.</i>
To send — sent.	<i>Mittēre</i>	— <i>misi</i> ,	<i>missum.</i>
To write — written.	<i>Scribēre</i>	— <i>scripsi</i> ,	<i>scriptum.</i>
To learn — learnt.	<i>Discēre</i>	— <i>didici</i> ,	—.
To see — seen.	<i>Vidēre</i>	— <i>vidi</i> ,	<i>visum.</i>
To give — given.	<i>Dāre</i>	— <i>dēdi</i> ,	<i>dātum.</i>
To lend — lent.	{ <i>Commodāre</i>	— <i>āvī</i> ,	<i>ātum.</i>
	{ <i>Credēre</i>	— <i>credidi</i> ,	<i>creditum.</i>
To go — gone.	<i>Īre</i>	— <i>īvi</i> ,	<i>ītum.</i>
To come — come.	<i>Vēnīre</i>	— <i>vēni</i> ,	<i>ventum.</i>
To know (to be acquainted with) — known.	{ <i>Nōsse</i>	— <i>nōvi</i> ,	<i>nōtum.</i>
	{ <i>Cognoscēre</i>	— <i>cognōvi</i> ,	<i>cognītum.</i>
Did you drink some of my wine?	<i>Bibistine de vīno mēo?</i>		
I did not drink (any of it).	<i>Nōn bibi.</i>		
Has he brought me the book?	<i>Apportavistine (attulistine) mīhi lībrum?</i>		

* This is the present infinitive of the obsolete *fūo*, I am; but generally = *futurum esse*. The only remaining forms of *fūo* in actual use are the imperf. subj. *fōrem, fōres, fōret*, —, —, *fōrent*.

He has brought it.	Apportâvit (attûlit).
Did they send us letters?	{ Miséruntne nobis litteras?
	{ Dederuntne litteras ad nos?
	{ Nôn misérunt.
They have sent none.	{ Dedérunt nullas.
Did we write notes?	Scripsimúsne schédûlas?
We have written some.	Scripsimus véro nonnullas.
Have you seen the man?	Vidistisne hominem?
We have not seen him.	(Eum) nôn vidimus.
Have you seen my book?	An vidistis librum méum?
Yes, we have seen it.	Véro quidem, vidimus.
Where have you seen it?	Ubnam eum vidistis?
(We have seen it) in your room.	(Vidimus eum) in cubiculo tuo.
Have you become acquainted with (do you know) those people?	Nostine (congnovistine) homines illos?
I have become acquainted with them.	Sáne quidem, égo éos nóvi (cognóvi).
Have you known these men?	Notine tibi fuérunt homines illi?
I have not known them.	Nôn fuérunt.
Do you learn to write?	Discisne scribere?
Yes, I am learning it.	Ita est, disco.
I am learning the art of writing.	Ego artem scribendi edisco.
Have you learnt to read Latin?	Didicistine légere Latíne (litteras Latínas)?
I have learnt it.	Dídici.
Of whom?	Apud quem (a quô)?
Of my master.	Apud magistrum méum (a magistro méo).
When did you lend me that umbrella?	Quándo mîhi umbráculum illud commodavísti?
(I lent it to you) day before yesterday.	Núdius tertius.
Did the man come to your father?	Ivítne hómo ad pátrém tíum?
He did come.	Ivit véro.
Did your brother go out into the fields?	Exiítne fráterculus tíus in ágros?
He did go out.	Éxiit.
At what time did you come into the city?	Quò témpore venístis in úrbem?
(We came) yesterday evening.	(Vénimus) héri vésperi.
When did they come home?	Quándo advenérunt (illi) dómum súam?
They came this morning.	Advenérunt hódie máne.
Where have you seen my cousin?	Úbi (quò lóco) consobrinum méum vidísti (conspéxísti)?
I have seen him in the theatre.	Ego eum in theátro vídi (conspéxi).
To get, order (anything to be done). See page 170.	{ Jubère — jussi, jussum. { Curâre — âvi, âtum.

To get anything mended.	{ Aliquid reparāri jubēre.
	{ Aliquid reficiendum curāre.
To get anything washed.	{ Aliquid lavāri jubēre.
	{ Aliquid abluendum curāre.
To get anything made.	{ Aliquid confici jubēre.
	{ Aliquid conficiendum curāre.
Are you getting a coat made ?	{ Jubēsne tógam cónfici ?
	{ Curāsne tibi tógam conficiendam ?
I am getting one made.	{ Jubeo véro ūnam cónfici.
	{ Cúro ūnam conficiendam.
I have ordered (got) one made.	{ Jússi ūnam cónfici.
	{ Égo ūnam conficiendam curávi.
Has your brother had his shirt washed ?	{ Curavítne fráter tuus indúsi- sium lavándum ?
He has (had it done).	{ Curávit id faciéndum.
Have you ordered your stockings to be washed ?	{ Jussistine tú tibiália túa lavári ?
I have ordered them to be washed.	{ Jússi (éa lavári).
Have you had your shoes mended ?	{ Curavístisne cálceos véstros refici- éndos ?
We have not had them mended.	{ Reficiéndos éos nōn curávimus.
The cravat.	{ *Focāle, is, n.
To bind (a book).	{ Compingo, ĩre, pēgi, pactum.
Have you sometimes had cravats mended ?	{ Curávistine interdum focália refi- cienda ?
I have had some mended some- times.	{ Curávi véro interdum nonnulla reficienda.
Have you ordered your book to be bound ?	{ Jussistine líbrum túum compingi ?
I have ordered it to be bound.	{ Sáne quídem, jússi éum compíngi.
By whom have you had your books bound ?	{ Cui líbros tuos compingendos cre- didisti ?
I have had them bound by our neighbor, the binder.	{ Égo éos vicíno nóstro, bibliopégo, compingendos crédidi.
The bookbinder.	{ *Bibliopégus, i, m.
	{ *Librórū compactor, ōris, m.

EXERCISE 94.

Have you drunk wine ? — I have drunk some. — Have you drunk much of it ? — I have drunk but little of it. — Hast thou drunk some beer ? — I have drunk some. — Has thy brother drunk much good cider ? — He has not drunk much of it, but enough. — When did you drink any wine ? — I drank some yesterday and to-day. — Has the servant carried the letter ? — He has carried it. — Where has he carried it to ? — He has carried it to your friend. — Have you brought us some apples ? — We have brought you some. — How many apples have you brought us ? — We have brought you twenty-five of them. — When did you bring them ? — I brought them this morning. — At

what o'clock? — At a quarter to eight. — Have you sent your little boy to the market? — I have sent him thither. — When did you send him thither? — This evening. — Have you written to your father? — I have written to him. — Has he answered you? — He has not yet answered me. — Have you ever written to the physician? — I have never written to him. — Has he sometimes written to you? — He has often written to me. — What has he written to you? — He has written to me something. — Have your friends ever written to you? — They have often written to me. — How many times have they written to you? — They have written to me more than thirty times. — Have you ever seen my son? — I have never seen him. — Has he ever seen you? — He has often seen me. — Hast thou ever seen any Greeks? — I have often seen some. — Have you already seen a Syrian? — I have already seen one. — Where have you seen one? — At the theatre. — Have you given the book to my brother? — I have given it to him. — Have you given money to the merchant? — I have given some to him. — How much have you given to him? — I have given to him fifteen crowns. — Have you given gold ribbons to our good neighbors' children? — I have given some to them. — Will you give some bread to the poor (man)? — I have already given some to him. — Wilt thou give me some wine? — I have already given you some. — When didst thou give me some? — I gave you some formerly. — Wilt thou give me some now? — I cannot give you any.

EXERCISE 95.

Has the American lent you money? — He has lent me some. — Has he often lent you some? — He has lent me some sometimes. — When did he lend you any? — He lent me some formerly. — Has the Italian ever lent you money? — He has never lent me any. — Is he poor? — He is not poor; he is richer than you. — Will you lend me a crown? — I will lend you two of them. — Has your boy come to mine? — He has come to him. — When? — This morning. — At what time? — Early. — Has he come earlier than I? — At what o'clock did you come? — I came at half past five. — He has come earlier than you. — Where did your brother go to? — He went to the ball. — When did he go thither? — He went thither the day before yesterday. — Has the ball taken place? — It has taken place. — Has it taken place late? — It has taken place early. — At what o'clock? — At midnight. — Does your brother learn to write? — He does learn it. — Does he already know how to read? — He does not know how yet. — Have you ever learnt German? — I learnt it formerly, but I do not know it. — Has your father ever learnt French? — He has never learnt it. — Does he learn it at present? — He does learn it. — Do you know the Englishman whom I know? — I do not know the one whom you know; but I know another. — Does your friend know the same nobleman whom I know? — He does not know the same; but he knows others. — Have you known the same men whom I have known. — I have not known the same; but I have known others. — Have you ever had your coat mended? — I have sometimes

had it mended. — Hast thou already had thy boots mended? — I have not yet had them mended. — Has your cousin sometimes had his stockings mended? — He has several times had them mended. — Hast thou had thy hat or thy shoe mended? — I have neither had the one nor the other mended. — Have you had my cravats or my shirts washed? — I have neither had the one nor the other washed. — What stockings have you had washed? — I have had the thread stockings washed. — Has your father had a table made? — He has had one made. — Have you had anything made? — I have had nothing made.

Lesson XLIX. — PENSUM UNDEQUINQUAGESIMUM.

OF PARTICIPLES.

A. Of the four participles of the Latin verb, the present active and the future passive are formed from the first root of the verb, and the future active and perfect passive from the third. (Cf. Lesson XXVIII. B. 8, 9, and D. 1, 2.) The terminations of these participles for the respective conjugations are: —

PRES. ACT.	1. <i>ans</i> , 2. <i>ens</i> , 3. <i>ens</i> (<i>iens</i>), 4. <i>iens</i> .
FUT. ACT.	1. <i>ātūrus</i> , 2. <i>ītūrus</i> , 3. <i>tūrus</i> , 4. <i>ūtūrus</i> .
PERF. PASS.	1. <i>ātus</i> , 2. <i>ītus</i> , 3. <i>tus</i> ,* 4. <i>ītus</i> .
FUT. PASS.	1. <i>andus</i> , 2. <i>endus</i> , 3. <i>endus</i> (<i>iendus</i>), 4. <i>iendus</i> .

B. The following paradigms exhibit the participles of the several conjugations in regular order: —

FIRST CONJUGATION.

ACTIVE.		PASSIVE.	
PRES.	<i>āmans</i> , <i>loving</i> .	PERF.	<i>āmātus</i> , <i>a, um</i> , <i>loved</i> .
FUT.	<i>āmātūrus</i> , <i>a, um</i> , <i>about to love</i> .	FUT.	<i>āmandus</i> , <i>a, um</i> , <i>to be loved</i> .

SECOND CONJUGATION.

PRES.	<i>mōnens</i> , <i>reminding</i> .	PERF.	<i>mōnītus</i> , <i>a, um</i> , <i>reminded</i> .
FUT.	<i>mōnītūrus</i> , <i>a, um</i> , <i>about to remind</i> .	FUT.	<i>mōnendus</i> , <i>a, um</i> , <i>to be reminded</i> .

THIRD CONJUGATION.

PRES.	<i>lēgens</i> , <i>reading</i> .	PERF.	<i>lectus</i> , <i>a, um</i> , <i>read</i> .
FUT.	<i>lectūrus</i> , <i>a, um</i> , <i>about to read</i> .	FUT.	<i>lēgendus</i> , <i>a, um</i> , <i>to be read</i> .

* On the irregularities of the third root of the second and third conjugations, see Lesson XLVI. A. Rem. 1-6.

PRES. cāpiens, <i>taking.</i>	PERF. captus, a, um, <i>taken.</i>
FUT. captūrus, a, um, <i>about to take.</i>	FUT. cāpiendus, a, um, <i>to be taken.</i>

FOURTH CONJUGATION.

PRES. audiēns, <i>hearing.</i>	PERF. auditus, a, um, <i>heard.</i>
FUT. auditūrus, a, um, <i>about to hear.</i>	FUT. audiendus, a, um, <i>to be heard.</i>

C. Deponent verbs generally have all the participles. Of these the future in *dus* is passive, like that of other verbs, but the perfect participle in *tus* has commonly an active sense. E. g.

PRES.	hortans, vērens, sēquens, blandiens, <i>exhorting, fearing, following, flattering.</i>
PERF.	hortātus, verītus, secūtus, blandītus, <i>having exhorted, feared, followed, flattered.</i>
FUT. ACT.	hortatūrus, verītūrus, sectūrus, blandītūrus, <i>about to exhort, fear, follow, flatter.</i>
FUT. PASS.	hortandus, verendus, sequendus, blandiendus, <i>to be exhorted, feared, followed, flattered.</i>

REMARKS.

1. The present participle in *ns* is declined like an adjective of one termination (cf. page 21), and the participles in *us, a, um*, like *bonus*.

2. Participles sometimes drop the distinction of time and assume the character of adjectives or nouns. E. g. *amans*, loving (in love), or a lover; *doctus*, learned; *nātus*, a son. When employed as adjectives, they become susceptible of comparison. (Cf. Lesson XLI. C. and F.)

3. Neuter verbs generally have only the participles of the active voice. Of some, however, the future passive participle in *dum* is used impersonally.* Others again have also a perfect participle, which sometimes has a passive and sometimes an active sense.

4. The perfect participle of deponent verbs is generally active. The following sometimes occur also in the passive sense: *adeptus*, *comitātus*, *commentātus*, *complexus*, *confessus*, *conlestātus* and *detestātus*, *populātus* and *depopulātus*, *dimensus* and *emensus*, *effātus*, *ementitus*, *emerītus*, *expertus* and *inexpertus*, *execrātus*, *interpretātus*, *meditātus*, *metātus*, *moderātus*, *opinātus*, *pactus*, *partitus*, *perfunctus*, *periculātus*, *stipulātus*, *testātus*. E. g. *Depopulatus agrum*, Having devastated the field. *Depopulatum agrum*, The devastated field. *Partitus exercitum*, Having divided the army. *Partito exercitu*, The army having been divided.

5. The following perfect participles, though from active verbs, are also employed in an active sense: *juratus*, having sworn; *pransus*,

* Compare page 118, note *.

having taken lunch; *coenātus*, having dined; *pōtus*, having drunk. To these add *ausus*, *gavisus*, *solitus*, *fishus*, *confusus*; *exōsus*, *perōsus*, and *pertaesus*.

6. The English perfect participle active, of which Latin verbs generally are destitute, is commonly rendered either by a separate clause, or by the ablative of the passive participle. E. g. "When he had exterminated the kings," is either *Quum reges exterminasset*, or passive, *Regibus exterminātis*, The kings having been exterminated. The latter is called the *Ablative Absolute*, on which see Lesson LXXIII.

7. The genitive plural of participles in *rus* rarely occurs, except that of *futūrus*.

8. The present participle of the verb *sum* is wanting, the obsolete *ens* occurring only in the compounds *absens*, *praesens*, and *potens*. The present participle of *eo*, I go, is *iens*, gen. *euntis*.

CONJUGATIO PERIPHRASTICA.

D. The participles in *rus* and *dus*, with the auxiliary *sum*, give each of them rise to a new conjugation, called the *conjugatio periphraastica*. In this connection the participle in *rus* denotes an *intention*, and that in *dus*, *necessity* or *propriety*. (Cf. Lesson XXV. C. D.) E. g.

1. *Amātūrus sum, I am about to love (on the point of loving).**

INDICATIVE.	SUBJUNCTIVE.
PRES. <i>amātūrus sum</i>	<i>amātūrus sim</i>
IMP. <i>amātūrus eram</i>	<i>amātūrus essem</i>
PERF. <i>amātūrus fui</i>	<i>amātūrus fuërim</i>
PLUP. <i>amātūrus fuëram</i>	<i>amātūrus fuisset.</i>
FUT. <i>amātūrus ero.†</i>	

INFINITIVE.

PRES. *amātūrum esse.* PERF. *amātūrum fuisse.*

2. *Amandus sum, I am to be loved, or must be loved.‡*

INDICATIVE.	SUBJUNCTIVE.
PRES. <i>amandus sum</i>	<i>amandus sim</i>
IMP. <i>amandus eram</i>	<i>amandus essem</i>
PERF. <i>amandus fui</i>	<i>amandus fuërim</i>
PLUP. <i>amandus fuëram</i>	<i>amandus fuisset.</i>
FUT. <i>amandus ero</i>	
FUT. PERF. <i>amandus fuëro.</i>	

INFINITIVE.

PRES. *amandum esse.* PERF. *amandum fuisse.*

* And so in the remaining tenses, INDIC. *I was, have been, had been, shall be, about to love.* SUBJ. *that I may be, might be, may have been, might have been, about to love.*

† The Future Perfect *amatus fuëro* does not occur.

‡ And so in the remaining tenses: — IND. *I was to be loved, I shall have to be loved, &c., always with the agent in the dative.* E. g. *tibi, hominibus, nemini*, by you, by men, by no one. See Lesson XXV. C. D.

OF THE USE OF PARTICIPLES.

E. Participles as such do not express any absolute determination of time, and can only be said to be present, past, or future, with reference to the time of the action denoted by the verb of the sentence in which they stand. Hence the verb with which they are connected may itself be either present, past, or future.

Participles have the agreement of adjectives. The noun with which they are in concord may be either in the nominative, as the subject of the sentence, or in one of the oblique cases governed by another word.

Participles govern the same cases as their verbs. *E. g.*

- | | |
|---------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|
| Hic adolescentulus est (erat, erit) jussis tuis obediens. | This youth is (was, will be) obedient to your commands. |
| Abituræ congregantur (congregabuntur) in loco certo. | When about to leave (just before leaving) they collect (did collect, will collect) together in a particular place. |
| Cæsar hostem profligatum persequitur (persecutus est, persequetur). | Cæsar pursues (has pursued, will pursue) the routed enemy. |
| Cæsar pontem in Arari faciendum curat (curavit, curabit). | Cæsar orders (did order, will order) a bridge to be constructed over the Arar. |
| Lex est recta ratio, imperans honesta, prohibens contraria. | The law is plain reason, commanding what is just, and prohibiting the contrary. |
| Jacet corpus dormientis, ut mortui. | The body of one sleeping (asleep) is like that of a dead man. |
| Proditionis insimulatus, ad omnia crimina respondit. | Accused of treason, he replied to all the charges brought against him. |
| Brundisium venimus, ubi tua felicitate navigandi | Having had your own good luck on our voyage, we arrived at Brundisium. |
| Magna pars hominum est, quæ navigatura de tempestate non cogitat. | There are many men, who never think of the weather, when they are about to sail. |
| Magna pars peccatorum tollitur, si peccatoris testis assistat. | A great many offences are prevented, if (where) there is a witness near those (who are) about committing them. |
| Equidem beatos puto, quibus Deorum munere datum est, aut facere scribenda, aut scribere loquenda. | I consider those happy, to whom it is vouchsafed either to achieve things destined to be recorded, or to record events destined to be repeated. |

F. Participles are frequently employed instead of subordinate clauses introduced by a relative pronoun, or by one of the conjunctions *while, when, if, because, although, &c.* *E. g.*

Plátó <i>scribens</i> mórtuus est.	Plato died <i>while</i> (in the act of) writing.
Dionýsius, Syracúsís <i>expúlsus</i> , Corinthi púeros docebat.	Dionysius, <i>after</i> having been expelled from Syracuse, was engaged in teaching at Corinth.
Tibérius, <i>trajectúrus</i> Rhénúm, commeátum ómnem transmissit.	Tiberius, <i>when</i> about crossing the Rhine, sent over all his supplies.
Sunt divítiae cértae, in quá-cúnque sórtis húmánae levitáte <i>permansúrae</i> .	There are certain riches, <i>which will</i> remain in every vicissitude of human fortune.
Pisístratus primus Homéri líbros, <i>confúsos</i> ántea, sic disposuísse dícitur, ut nunc habémus.	Pisistratus is said to have first arranged the poems of Homer, <i>which were</i> confused before, in the order in which we have them now.
Níhil affírmó, <i>dúbítans</i> plerúmque et míhi ípse <i>díffidens</i> .	I do not positively affirm anything, <i>since</i> I am myself uncertain and distrustful of myself.
Ut óculus, sic ánimus, sê <i>non vídens</i> , ália cérnit.	<i>Although</i> the mind, like the eye, does not see itself, it yet perceives other things.
Sócratis mórti illacrimáre sóleo, Platónem <i>légens</i> .	I always weep over the death of Socrates, <i>as often as</i> (whenever) I read Plato.
Epicúrus <i>nón erubescens</i> voluptátes perséquitur ómnes nominátim.	Epicurus enumerates the entire catalogue of pleasures <i>without</i> blushing.*

REMARKS.

1. Participles employed adjectively modify merely the noun, and not the entire sentence. *E. g. Terra sitiens*, The thirsting earth. *Bene tolerata paupertas*, Poverty well borne. *Metus magni mali impendentis*, The fear of a great impending evil. *Poenae merita remisso*, The remission of a merited punishment.

2. The perfect and future passive participles often supply the place of a verbal substantive. *E. g. Hac litterae recituae*, The reading of this letter. *Ab urbe condita*, Since the founding of the city. *Post Christum natum*, After the birth of Christ. *Propter Africam delendam*, On account of the destruction of Africa. *Consilium urbis delendae*, The design for the destruction of the city.

* So also *non loquens*, without speaking, &c. But the English *without* (with verbs) is also expressed by the ablative of the perfect participle: as, *non expectato auxilio*, without expecting any help, &c.

3. After verbs of *seeing, hearing, or representing*, the present participle may stand, as in English, instead of the infinitive. E. g. *Socratem audio dicentem*, I hear Socrates say. *Catonem vidi in bibliothecā sedentem*, I saw Cato sitting in the library. *Xenophon facit Socratem disputantem*, Xenophon represents Socrates as maintaining.

4. After *habeo, teneo, possideo*, and similar verbs, and also after *volo, nolo, cupio, facio, oportet, do, reddo*, and *curo*, the perfect participle is used to designate a past event of which the result or consequences are still remaining. E. g. *Cognitum habeo*, I (have learnt and still) know. *Clausum teneo*, I keep shut. *Me excusatum volo*, I wish myself excused. *Perfidiam perspectam habebat*, He perceived the perfidy. *Exercitum coactum habebat*, He kept the army subjected. *Missos faciant honores*, Let them resign their claim to places of trust or honor. *Inventum tibi curābo*, I'll see him found for you.

5. The participle in *rus* is used by the later writers of the language (instead of the supine in *um*), after verbs of motion, to denote the purpose. E. g. *Catiline ad exercitum proficiscitur, signa illaturus urbi*, Catiline goes to the army in order to invade the city. (Cf. Lesson XXX. D. Obs.) The present participle is sometimes put in the same sense; as, *Canes alium rogantes regem misere ad Jovem*, The dogs sent to Jupiter to ask for another king.

6. An intended effect or purpose is also indicated by the future participle in *dus*, after *curare* (to order or get anything done), and also after *dare, tradere, mittere, concedere, permittere, accipere, and suscipere, locare, conducere*, and similar verbs. E. g. *Conon muros dirutos Athenarum reficiendos curavit*, Conon ordered the demolished walls of Athens to be repaired. *Vita data est utenda*, Life is given us to be enjoyed. *Fabius saucios milites curandos dividit patribus*, Fabius distributes the wounded soldiers to be provided for by the senators. *Aedem Castoris P. Junius habuit tuendam*, P. Junius had the temple of Castor to guard. *Patriam vel diripiendam vel inflammandam reliquimus*, We have left our country either to be plundered or destroyed by fire.

EXERCISE 96.

Are you about to love? — I am about to love. — Are they going to read (*lecturus*)? — They are not going to read; they are going to write (*scripturus*). — Are we going to learn (*disciturus*) Latin? — We are going to learn it. — Were you about to read the book which I have lent you? — I was about to read it. — Were they about opening (*aperturus*) the window? — They were on the point of opening it. — Is he about to sell (going to sell, *venditurus*) his books? — He is not going to sell them. — Am I about going (*iurus*) to the theatre? — You are not going. — Was he going to give (*daturus*) you money? — He was about to give me some. — Was the physician about to come (*venturus*)? — He was on the point of coming. — Must you be loved (*amandus*)? — I must be loved. — By whom (*cui*) is your little boy to be loved? — He must be loved by his parents and teachers. — Must the letter be read (*legendus*)? — It must be read. — By whom?

— It must be read by his friends and neighbors. — Must the fire be lighted? — It is not to be lighted (*accendendus*): it is to be extinguished. — Must you set out on a journey*? — I must set out. — When was he obliged to set out? — He was obliged to set out this morning. — Must you go (*eundum*) into the garden? — I am not obliged to go there. — Must we breakfast (*jentandum*) now? — We are not to breakfast yet. — What is to be done by us? — We must speak Latin, and write letters to our friends.

EXERCISE 97.

Have you seen any one writing? — I have seen my father writing and reading by the fire. — Did they hear us speaking (*loquentes*)? — They did not hear us. — Where have you seen our friend? — I have seen him standing (*stantem*) by the window. — Where was your little brother last evening? — He was in his room, reading (*legens*) the book which you gave him. — Is our servant in the field? — No, he is in the garden cutting (*secans*) trees. — Does he keep the window open (*apertam*)? — No, he keeps it shut. — Do you wish to be excused? — I do wish to be excused. — Will you resign your claim (*missos facere*) to posts of honor? — I cannot resign it. — Do you not perceive the treachery (*perfidiam*)? — I do perceive it. — Did he give you the letter to read (to be read = *legendus*)? — He did give it (to me). — To whom did you give the shirts to be washed? — I have given them to my servant. — Did they lend us the books to be torn (*discindendus*)? — No; on the contrary, they have lent them to us to be read and remembered (*memoriā tenendos*). — Will you send me your gloves to mend (to be mended)? — I am unwilling to send them. — Has the tailor received coats to mend? — He has received coats and shirts to mend (*reficienda*). — Where have you left your hat to be repaired? — I have left it with (*apud*) the hatter. — Is the stranger coming to our house? — He is coming in order to bring you (*tibi allaturus*) the tobacco you have bought of him. — Did that happen (*evenit*) before (*ante*) or after the building of the city? — It happened after (*post*). — Did Socrates live (*virine Socrates*) after the birth of Christ? — No, he lived before it. — Was your brother rewarded? — No; on the contrary, he suffered (*affectus est*) a merited punishment. — Do you see the sailors coming? — I do not see them coming, but going away (*abeuntes*). — Where did you find your gloves? — I found them lying on the table. — Did you find your neighbor sitting by the fire? — No, I found him walking (*ambulantem*) in his garden.

* *Proficiscendumne tibi est?* And so the rest, according to Lesson XXV. D.

Lesson L.—PENSUM QUINQUAGESIMUM.

OF THE IMPERFECT TENSE.

A. The imperfect tense represents an action or state as incomplete, and going on at some past time. As,

<i>Amabam,</i>	{ I was loving (was engaged in loving). I loved, did love.*
<i>Scribam,</i>	{ I was writing (was occupied with writing). I wrote, did write.
<i>Amabar,</i>	{ I was (being) loved. I was the object of continued love.
<i>Litteræ scribuntur,</i>	{ A letter was being written. Some one was engaged in writing a letter.

R. The imperfect tense always involves a reference (either direct or indirect) to the time of another past action or event, which was either simultaneous with or antecedent to it. Hence, in narration, it frequently exchanges with the perfect indefinite, which, as the leading tense, then indicates the principal event, while the imperfect serves to point out the accessory circumstances connected with it. In its grammatical construction, however, the imperfect may either stand as the leading verb of an independent sentence, or subordinate in clauses introduced by a conjunction or a relative. It is thus used, —

I. With direct reference to another past action or event simultaneous with it. E. g.

<i>Quim Cæsar in Galliam vēnit, altērius factiōnis principes erant Aëdui, altērius Sequāni.</i>	When Cæsar arrived in Gaul, the Aëdui were the leaders of the one party, and the Sequani of the other.
<i>Quā tempestāte Carthaginiēses plerāque Africæ imperitābant Cyrenēses quōque magni atque opulēti fuēre.</i>	At the time when the Carthaginians were ruling nearly all Africa, the Cyrenians were also a great and opulent people.
<i>Cimon celēriter ad principātum pervēnit. Habēbat† enim sātis eloquēntiæ, sūmmam liberalitatem, magnam prudētiām.</i>	Cimon rapidly advanced to the highest office of the state. For he had sufficient eloquence, the highest degree of liberality, and great sagacity.

* The Latin imperfect always implies duration or continuance of action (in the indicative at least), and has consequently the sense of the English *I was loving*. Sometimes, however, it is convenient to render it like the perfect indefinite: *I loved, did love*.

† The imperfect here denotes a *permanent* quality or characteristic, in opposition to the momentary event indicated by the perfect *pervēnit*.

Æqui sē in oppida receperunt murisque sē tenebant.

The Æqui retreated into their towns, and kept themselves within their walls.

*Cæsar Alésiam circumvallare instituit. Erat oppidum in colle summo, cuius rādices duo duabus ex partibus flumina subleebant. Ante id oppidum planities patebat; reliquis ex omnibus partibus colles oppidum cingebant.**

Cæsar began to invest Alesia. The town was situate on the top of a hill, whose base was washed on two sides by two rivers. In front of this town a plain extended; on all the remaining sides the town was surrounded by hills.

II. To denote frequently repeated past action, as exhibited either in individual habits, or in manners, customs, and usages. E. g.

L. Cássius idéntidem in causis quærere solébat, cui bono fuisset.

L. Cassius, in hearing causes, was accustomed to inquire frequently for whose advantage it had been.

Dicébat mélius, quam scripsit, Horténsius.

Hortensius was wont to speak better than he wrote.

Majóres nóstri libértis nōn multo sécius ac sérvís imperábant.

Our ancestors were accustomed to command their freedmen very nearly like slaves.

Anseres Rómae públice alebántur in Capitólio.

It was customary at Rome to support geese at public expense in the Capitol.

Sócrates dicébat (= dicere solébat), ómnes in eo, quód scírent, sátis ésse eloquéntes.

Socrates was accustomed to say, that all men were eloquent enough in what they knew.

III. To denote an event, in which the narrator participated as an eyewitness. E. g.

Úno die sex proéliis factis . . . ad duórum míllium número ex Pompejánis cecidisse reperiebámus.†

Six battles having been fought in one day, we found that nearly two thousand of Pompey's party had been killed.

Eódem fére témpore póns in Ibéro própe effectus nuntiábat, et in Sicóri vádum reperiebátur.

About the same time it was reported (to us) that a bridge over the Ebro was nearly completed, and a ford over the Segre found.

REMARKS.

1. The imperfect sometimes expresses merely a *conatus*, i. e. an attempt, effort, or intention. E. g. *Consúles sedábant tumultus, sedan-*

* The imperfect (*erat, subleebant, &c.*) of this example denotes *permanent situation*, in opposition to the comparatively momentary event indicated by the perfect *instituit*. So the *tenebant* of the preceding example.

† The language of Cæsar, who was himself engaged in the events described.

do interdum morēbant, The consuls were attempting to quell the insurrection, but in doing so they sometimes only excited it. *Cato pro lege, quae abrogabatur, ita disseruit*, Cato spoke in favor of the law, which it was attempted to abolish, in the following manner.

2. The imperfect is sometimes used to represent an action or condition as past, though still existing at the time of the narrator. E. g. *Manus etiam data est elephantis, quia propter magnitudinem corporis difficēles aditus habēbant ad cibos*, Elephants were furnished with a trunk, because, owing to the hugeness of their structure, they had (at the time they were thus furnished) a difficult access to their food.

3. In epistolary correspondence, the Romans frequently employ the imperfect or the perfect where in English we put the present. E. g. *Haec scribēbam mediā nocte*, I wrote (= I write) this at midnight. *Novi nihil nunc erat apud nos. Quae ad eam diem, quum haec scribēbam, audiverāmus, inanis rumor videbatur*, — There is at present nothing new with us. What we had (have) heard up to the day I wrote (write), appeared (appears) to be an empty rumor.

4. Instead of the imperfect indicative, the historians frequently use the present infinitive, in order to impart animation to the narrative. E. g. *Neque post id locorum Jugurthae dies aut nox ulla quieta fuisse; neque loco neque mortali cuiquam aut tempori satis credere; cives, hostes juxta metuere; circumspectare omnia et omni metu pavescere; alio atque alio loco saepe contra decus regium noctu requiescere, &c.* Subsequently to that time Jugurtha had not a single quiet day or night; nor did he exactly trust any place or occasion, or any of his fellow-men: he dreaded citizens and enemies alike; he suspected everything, and trembled under the influence of every species of apprehension, &c. This is called the *Infinitivus Historicus*.

5. The above remarks concerning the use of the imperfect apply to the indicative alone. On the sense of the imperfect subjunctive, see *D.* and *E.* of this Lesson.

FORMATION OF THE IMPERFECT TENSES ACTIVE.

C. The imperfect indicative active is formed from the root of the indicative present (*am, mon, leg, aud*), by adding the terminations, 1. *ābam*, 2. *ēbam*, 3. *ēbam* (*īēbam*), 4. *īēbam*; and the imperfect subjunctive from the present infinitive, by adding *ŋ*. E. g.

1. { IND. *amābam, lavābam, apportābam, dābam.*
SUBJ. *amārem, lavārem, apportārem, dārem.*
2. { IND. *mōnēbam, habēbam, studēbam, egēbam.*
SUBJ. *monērem, habērem, studērem, egērem.*
3. { IND. *legēbam, scribēbam, mittēbam, faciēbam.*
SUBJ. *legērem, scribērem, mittērem, faciērem.*
4. { IND. *audiēbam, sciēbam, sitiēbam, esuriēbam.*
SUBJ. *audirem, scirem, sitirem, esurirem.*

INFLECTION OF THE IMPERFECT ACTIVE.

D. The inflection of the imperfect active is exhibited by the following paradigms :—

FIRST CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
Amābam, <i>I was loving.</i>	Amārem, <i>that I might, could, would, should love.</i>
SING. amābām amābās amābāt,	SING. amārēm amārēs amārēt,
PLUR. amābāmūs amābātis amābant.	PLUR. amārēmūs amārētis amārent.

SECOND CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
Mōnēbam, <i>I was reminding.</i>	Mōnērem, <i>that I might, could, would, should remind.</i>
SING. mōnēbām mōnēbās mōnēbāt,	SING. mōnērēm mōnērēs mōnērēt,
PLUR. mōnēbāmūs mōnēbātis mōnēbant.	PLUR. mōnērēmūs mōnērētis mōnērent.

THIRD CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
(1.) Lēgēbam, <i>I was reading.</i>	Lēgērem, <i>that I might, could, would, should read.</i>
SING. lēgēbām lēgēbās lēgēbāt,	SING. lēgērēm lēgērēs lēgērēt,
PLUR. lēgēbāmūs lēgēbātis lēgēbant.	PLUR. lēgērēmūs lēgērētis lēgērent.
(2.) Fāciēbam, <i>I was doing.</i>	Fāciērem, <i>that I might, could, would, should do.</i>
SING. fāciēbām fāciēbās fāciēbāt,	SING. fācērēm fācērēs fācērēt,
PLUR. fāciēbāmūs fāciēbātis fāciēbant.	PLUR. fācērēmūs fācērētis fācērent.

FOURTH CONJUGATION.

INDICATIVE.

Audīebam, *I was hearing.*

SING. audīebām

audīebās

audīebāt,

PLUR. audīebāmūs

audīebātīs

audīebant.

SUBJUNCTIVE.

Audīrem, *that I might, could, would, should hear.*

SING. audīrēm

audīrēs

audīrēt,

PLUR. audīrēmūs

audīrētīs

audīrent.

So conjugate, — 1. *Apportābam*, I was bringing; *curābam*, I was ordering; *dābam*, I was giving; *lavābam*, I was washing; *secābam*, I was cutting. 2. *Audēbam*, I was daring; *egēbam*, I was needing; *habēbam*, I was having; *jubēbam*, I was commanding; *vidēbam*, I was seeing. 3. *Arcessēbam*, I was calling (fetching); *convalescēbam*, I was getting better; *diligēbam*, I was cherishing; *frangēbam*, I was breaking; *mittēbam*, I was sending; *ponēbam*, I was placing; *scribēbam*, I was writing; — *capitēbam*, I was taking; *cupitēbam*, I was desiring; *fugitēbam*, I was fleeing. 4. *Aperitēbam*, I was opening; *esuritēbam*, I was desirous of eating; *saltitēbam*, I was salting; *venitēbam*, I was coming, &c.

E. The following are more or less irregular in the formation of the imperfect:—

1. *Ēram*, *I was.* — *Essem*, *that I might be.*

IND. S. *ērām*, *ērās*, *ērāt*; P. *ērāmūs*, *ērātīs*, *ērant*.

SUBJ. S. *essem*, *essēs*, *essēt*; P. *essēmūs*, *essētīs*, *essent*.

2. *Potēram*, *I was able.* — *Potsem*, *that I might be able.*

IND. S. *pōtērām*, *pōtērās*, *pōtērāt*; P. *pōtērāmūs*, *pōtērātīs*, *pōtērant*.

SUBJ. S. *possēm*, *possēs*, *possēt*; P. *possēmūs*, *possētīs*, *possent*.

So the remaining compounds of *sum*, viz.: *adēram* — *adessem* and *interēram* — *interessem*, I was present; *prodēram* — *prodessem* (from *prōsum*), I was conducing; *praeeṛat* — *praeessem*, I was presiding over; *superēram* — *superessem*, I was left, &c.

3. *Ibam*, *I was going.* — *Irem*, *that I might go.*

IND. S. *ibām*, *ibās*, *ibāt*; P. *ibāmūs*, *ibātīs*, *ibant*.

SUBJ. S. *irēm*, *irēs*, *irēt*; P. *irēmūs*, *irētīs*, *irent*.

So all the compounds of *eo*, viz.: *adibam* — *adirem*, I was approaching; *antēbam* — *antērem*, I was going before; *inibam* — *inirem*, I was going in; *praeteribam* — *praeterirem*, I was going by; *subibam* — *subirem*, I was undergoing; *transibam* — *transirem*, I was going beyond. The compound *ambio* has *ambibam* or *ambiebam*.

4. Völēbam, *I was willing*. — Vellem, *that I might be willing*.

IND. S. völēbām, völēbās, völēbāt; P. völēbāmūs, völēbātīs, völēbant.

IND. S. vellēm, vellēs, vellēt; P. vellēmūs, vellētīs, vellent.

So the compounds of *volo*: malēbam — mallem, I was preferring, and nölēbam — nollem, I was unwilling.

5. Fērēbam, *I was bearing*. — Ferrem, *that I might bear*.

IND. S. fērēbām, fērēbās, fērēbāt; P. fērēbāmūs, fērēbātīs, fērēbant.

SUBJ. S. ferrēm, ferrēs, ferrēt; P. ferrēmūs, ferrētīs, ferrent.

In like manner the compounds of *fēro*: affērēbam — afferrēm, I was bringing; aufērēbam — auferrēm, I was carrying off, &c.

6. Fīēbam, *I was becoming*. — Fīērem, *that I might become*.

IND. S. fīēbām, fīēbās, fīēbāt; P. fīēbāmūs, fīēbātīs, fīēbant.

SUBJ. S. fīērēm, fīērēs, fīērēt; P. fīērēmūs, fīērētīs, fīērent.

So also the compounds of *fio*, viz.: calefīēbam — calefīērem, I was (being) warmed; frige fīēbam — frige fīērem, I was made cold; labefīēbam — labefīērem, I was shaken, &c. (Compare Lesson XXXIII. F. Remark.)

7. Edēbam, *I was eating*. — Edērem, *that I might eat*.

IND. S. ēdēbam, ēdēbās, ēdēbat; P. ēdēbāmūs, ēdēbātīs, ēdēbant.

SUBJ. S. ēdērēm or *essem*, ēdērēs or *esses*, ēdērēt or *esset*; P. ēdērēmūs or *essēmūs*, ēdērētīs or *essētīs*, ēdērent or *essent*.

8. The imperfect of *queo*, I can, and *nequeo*, I cannot, resembles that of a compound of *eo*. Thus, quībam — quīrem; nequībam — nequīrem. Of *āio*, I say, the indicative only occurs, āiēbam, *as, at, &c.* Inquam, I say, has only inquīēbam (*inquībam*) and inquīēbant.

9. The preteritives ōdi, I hate; memīni, I remember; nōvi, I know (am acquainted with); and consuēvi, I am accustomed, having a present signification in the perfect, employ the pluperfect in the sense of the imperfect. Thus,

Odēram — odissem,* *I was hating*.

Meminēram — meminissem, *I was remembering*.

Novēram — novissem, *I knew (was acquainted with)*.

Consuēvēram — consuēvissem, *I was accustomed*.

Was I loving?

Egōne amābam?

You were not loving.

Nōn amābas.

What did he bring us?

Quīd nobīs apportābat?

* The pluperfect is inflected like the imperfect of *sum*. Thus IND. odēram, ūs, at; amūs, ātis, ant. SUBJ. odissem, ēs, et; emūs, ētis, ent. So the rest.

He was bringing us wine, bread, and meat.	Apportābat nobis vinum, pānem, et cārnem.
Were ye opening the window?	Aperiebātisne fenēstram?
We were opening it.	Aperiebāmus.
Were they sending us anything?	Nūmq̄uid nobis mittēbant?
They were sending (you) nothing (whatever).	(Vobis) nīhil quidquā mittēbant.

When, while (conjunction). *Quum, cum* (c. Ind. and Subj.).

Do you listen when (while) I speak?	Auscultāsne, quūm ego loquor?
Does he stay at home when his father goes out?	Tenētne se dōmi, quūm pāter ejus in públicum prōdit?
He does stay at home.	Tenēt sē vērō dōmi.
Did you write when (while) I was reading?	Scripsistine (eo tēpore), quūm ego legēbam?
I was writing when you were reading (when you read).	Égo vērō scribēbam, quūm tū le- gisti (légeres).

F. Obs. The conjunction *quum* or *cum*, denoting a relation of time (in the sense *eo tempore*, *quum*, or *tum, quum*), is commonly followed by the indicative; but when the verb is in the imperfect or pluperfect, it may also stand in the subjunctive.

Did he stay at home when you went out?	Tenuitne sē dōmi, quūm tū in pū- blicum prodības (prodīres*)?
He did remain at home.	Tenēbat sē dōmi.
Did they study when they were at Leipsic?	Dederūntne operam litteris, quūm Lipsiae† dégerent (degēbant)?
They did study.	Dederunt.
What was he doing when you returned home?	Quid faciēbat, quūm dōmum re- vertisti?
He was playing.	Ludēbat.
Were you at Berlin when I was there?	Erāsne Berolīni eōdem tēpore, quum et ego ibi éram (éssem)?
I was not there then.	Égo ibi eo tēpore nōn fūi.
Was our friend sleepy when he came home?	Cupidūsne sōmni erat amīcus nō- ster, quūm domum vēnit (vé- neret)?
He was sleepy.	(Sōmni cupidus) nōn erat.
What did your brother intend to do?	Quid facere frāter tuus cogitābat?
He was intending to go into the country.	Rūs ire cogitābat.

* But the imperfect subjunctive thus employed does not express *duration* or *continuance* of an action or state (as does the indicative), but a mere statement of what has occurred (like the perfect indefinite). Compare *B. Rem. 5*, and also *F.*

† On the genitives *Lipsiae, Berolini, Lutetiae*, &c., see Lesson LVI. *B.*

Were they hearing what we said?	Núm éa, quae diximus, audiebant?
They were not hearing (then).	Nôn audiébant.
Where were those men going whom we saw yesterday?	Quò ibant vtri illi, quòs héri vidimus?
They were going into the garden.	Íbant in hórto.
Was he accustomed to write better than he spoke? (Cf. B. II.)	Scribebátne mélius quám locútus est?
He did not write as well.	Scribêbat nôn aéque béne.
What was Socrates wont to say?	Quíd dicere solêbat Sócrates?
He was wont to say that we should know ourselves.	Dicêbat, nôs debère nôsmet ipsos cognôscere.
Did our ancestors speak Latin?	Núm majôres nostri Latíne loquebántur (lóqui solêbant)?
No, they spoke English and German.	Nôn véro; Ánglice et Germánice loquebántur.
Did you come in order to see?	Venistíne, ut vidéres?

G. Obs. When the perfect indefinite is followed by a clause introduced by the conjunction *ut*, or by a relative, the verb of that clause stands in the imperfect subjunctive.*

I did come in order to see.	Égo véro véni, ut vidêrem.
Had he anything to eat?	Habuitne, quod éderet (éset)?
He had nothing either to eat or to drink?	Nôn habuit, quód éderet aut bíberet.
The boy fell from the roof, so as to break his leg.	Púer de técto décidit, ut crûs frángeret.†

EXERCISE 98.

Was he reading? — He was reading. — At what time? — He was reading this morning, between (*inter*) seven and eight o'clock. — Were you writing when I came home? — I was writing a letter to my brother. — Was he studying when I went out? — He was not studying when you went out, but when you were at the theatre. — Were you working while I was playing? — No, I was playing while you were working. — When was he writing the letter? — He was (engaged in) writing it at midnight. — Was he getting better when you saw him? — He was not getting (any) better. — Where were you, when I was calling the physician? — I was in my garden. — Were you opening the window when I was passing (*praeteribam*)? — I was opening it. — Were the children breaking our glasses? — They were not breaking them. — What did you do when I was going home? — I was reading the book which our friend has lent me. — What did your brother say when you entered his room? — He said nothing. —

* Not by the *perfect* subjunctive, which is generally used only with reference to an action just completed (with the *perfect definite*).

† The perfect *fregerit* would convert this into a statement of what has just occurred: — "The boy *has* (just now) *fallen* from the roof, so that he *has* broken his leg."

Were you present at the ball? — I was not present. — Was the boy diligent? — He was both diligent and well behaved. — Was he able to walk out this morning? — He was not able. — Were you at home when I received my money? — I was not at home. — Did he desire to see his father? — He was desiring to see him very much (*valde*). — Was the coffee (being) warmed? — It was not being warmed. — Was he willing to learn Latin? — He was unwilling to do so. — Who was eating? — Our neighbor was eating and drinking. — Did he come to see you? — He came in order to see me, and to give me a new book. — Had you anything to write to your friend, when you were in the country? — I had many things to write to him. — Have you nothing to eat this morning? — I have nothing. — Were they accustomed to write as well as they spoke? — They were accustomed to write better. — Did you speak French when you were in Paris (*Lutetiae*)? — I spoke French and Latin.

Lesson LI.—PENSUM UNUM ET QUINOUAGE-SIMUM.

OF THE IMPERFECT PASSIVE AND DEPONENT.

A. The imperfect tense of the passive voice is formed from the active, by changing *m* into *r*. E. g.

1. { IND. amābar, lavābar, apportābar, dābar.
 { SUBJ. amārer, lavārer, apportārer, dārer.
2. { IND. monēbar, habēbar, jubēbar, delēbar.
 { SUBJ. monērer, habērer, jubērer, delērer.
3. { IND. legēbar, scribēbar, mittēbar, caplēbar.
 { SUBJ. legērer, scribērer, mittērer, caplērer.
4. { IND. audīēbar, aperiēbar, erudiēbar, puniēbar.
 { SUBJ. audīrer, aperi rer, erudirer, punirer.

B. The inflection of the imperfect passive is exhibited by the following paradigms: —

FIRST CONJUGATION.

INDICATIVE.		SUBJUNCTIVE.	
Amābar, <i>I was loved.</i>		Amārer, <i>that I might be loved.</i>	
SING. amābār		SING. amārēr	
amābārīs or -rē		amārērē or -rīs*	
amābātūr,		amārētūr,	

* Compare page 162, note *.

PLUR. āmābāmūr
āmābāmīnī
āmābantūr.

PLUR. āmārēmūr
āmārēmīnī
āmārentūr.

SECOND CONJUGATION.

INDICATIVE.

Monēbar, *I was reminded.*

SING. mōnēbār
mōnēbārīs or -rē
mōnēbātūr,

PLUR. mōnēbāmūr
mōnēbāmīnī
mōnēbantūr.

SUBJUNCTIVE.

Monērer, *that I might be reminded.*

SING. mōnērēr
mōnērērē or -rīs
mōnērētūr,

PLUR. mōnērēmūr
mōnērēmīnī
mōnērentūr.

THIRD CONJUGATION.

INDICATIVE.

(1.) Legēbar, *I was read.*

SING. lēgēbār
lēgēbārīs or -rē
lēgēbātūr,

PLUR. lēgēbāmūr
lēgēbāmīnī
lēgēbantūr.

SUBJUNCTIVE.

Legērer, *that I might be read.*

SING. lēgērēr
lēgērērē or -rīs
lēgērētūr,

PLUR. lēgērēmūr
lēgērēmīnī
lēgērentūr.

(2.) Cāpīēbar, *I was taken.*

SING. cāpīēbār
cāpīēbārīs or -rē
cāpīēbātūr,

PLUR. cāpīēbāmūr
cāpīēbāmīnī
cāpīēbantūr.

Capērer, *that I might be taken.*

SING. cāpērēr
cāpērērē or -rīs
cāpērētūr,

PLUR. cāpērēmūr
cāpērēmīnī
cāpērentūr.

FOURTH CONJUGATION.

INDICATIVE.

Audīēbar, *I was heard.*

SING. audīēbār
audīēbārīs or -rē
audīēbātūr,

PLUR. audīēbāmūr
audīēbāmīnī
audīēbantūr.

SUBJUNCTIVE.

Audīrer, *that I might be heard.*

SING. audīrēr
audīrērē or -rīs
audīrētūr,

PLUR. audīrēmūr
audīrēmīnī
audīrentūr.

So conjugate, — 1. *Apportūbar*, I was brought; *dābar*, I was given; *lavūbar*, I was washed; *secūbar*, I was cut. 2. *Habēbar*, I was held (considered); *delebar*, I was destroyed; *jubebar*, I was commanded; *videbar*, I was seen (I seemed). 3. *Arcessēbar*, I was called; *diligē-*

bar, I was cherished; *frangēbar*, I was broken; *mittēbar*, I was sent; *ponēbar*, I was put; *scribēbar*, I was written. 4. *Aperiēbar*, I was opened; *eruditēbar*, I was instructed; *puniēbar*, I was punished, &c.

REMARK. — Of the irregular verbs given on pp. 270 and 271, *sum*, *possum*, *volo*, and their compounds, have no passive voice. Of *eo*, the third person singular *ibātur*, *irētur* occurs impersonally.* *Fēro* and its compounds have *fērēbar* — *ferrer* regularly. The compounds of *facio*, which change the radical *a* into *i*, have a regular imperfect; as, *interficiēbar* — *interficērer*, while those which retain *a* generally take *fiēbam* — *fiērem*; as, *calefiēbam* — *calefiērem*. *Edo* has *edēbar* — *edērer* regularly, except in the third person singular subjunctive, where *essētur* may stand for *edērētur*.

Was I (being loved) ?	Egōne amābar ?
You were not loved, but your brother.	Tū nōn amabāris, sed frāter tūus.
Were you and he loved ?	Ān tū atque ille amabāmini ?
We were not loved.	Nōn amabāmur.
Were they despised ?	Ēquid illi despiciātui habebāntur ?
They were despised.	Sāne quidem, habebāntur.
Was the book (being) read ?	Legebātūrne liber ?
It was read.	Sic est; legebātur.
Did they give you the book to be read ?	Dederūtne tibi librum, ut legerētur ?
No, they gave it to me to be torn.	Immo vērō mihi eum dederunt, ut lacerarētur.
Was the bread brought to be eaten ?	Apportatūsne est pānis, ut ederētur (essētur) ?
Did ye speak in order to be heard ?	Estūsne locūtī, ut audirēmini ?
No, we spoke in order to be understood.	Nōn vērō; locūtī sūmus, ut intelligerēmur.
Were they (being) killed ?	Nūm illi interficiēbāntur ?
They were (being) killed.	Nōn interficiēbāntur.
Was the coffee (being) warmed ?	Calefiēbātne coffēa ?
It was done.	Fāctum est vērō.

IMPERFECT OF DEPONENT VERBS.

C. The imperfect of deponent verbs follows the analogy of the imperfect passive. Thus : —

	INDICATIVE.	SUBJUNCTIVE.
1st CONJ.	Arbitrābar — arbitrārer, <i>I was thinking.</i>	
	Comitābar — comitārer, <i>I was escorting.</i>	
	Dominābar — dominārer, <i>I was ruling.</i>	
	Hortābar — hortārer, <i>I was exhorting.</i>	
	Morābar — morārer, <i>I was staying.</i>	

* But the transitive compounds *adeo*, *anteo*, *ineo*, *praetereo*, *subeo*, and *transco*, have a regular passive voice; as, *adibābar* — *adirebar*, &c.

- 2d CONJ. *Fatēbar* — *fatērer*, *I was confessing.*
Merēbar — *merērer*, *I was earning.*
Miserēbar — *miserērer*, *I was pitying.*
Tuēbar — *tuērer*, *I was defending.*
Verēbar — *verērer*, *I was fearing.*
- 3d CONJ. *Fungēbar* — *fungērer*, *I was performing.*
Labēbar — *labērer*, *I was falling.*
Loquēbar — *loquērer*, *I was speaking.*
Obliviscēbar — *obliviscērer*, *I was forgetting.*
Sequēbar — *sequērer*, *I was following.* ●
- 4th CONJ. *Blandiēbar* — *blandirer*, *I was flattering.*
Experiēbar — *experirer*, *I was experiencing.*
Largiēbar — *largirer*, *I was lavishing.*
Mentiēbar — *mentirer*, *I was lying.*
Partiēbar — *partirer*, *I was dividing.*

REMARK. — All these are inflected precisely like the examples furnished under *B*. The following phrases will illustrate them still further.

Whom were you exhorting ?	Quēm hortabāris ?
I was exhorting my son.	Ēgo méum filium hortābar.
Was he escorting his friend ?	Núm ille amicum súum comitabātur ?
He did not escort him.	Ēum nōn comitabātur.
Where were ye staying ?	Ūbi morabāmini ?
We were staying in Paris.	Morabāmur Lutétiae.
Were you earning (gaining) any good ?	Merebarisne quidquam bōni ?
No, I was acquiring less favor than hatred.	Immo véro mínus égo favōris quám ódii merēbar.
Were we defending your brother ?	Ēcquid nōs frātre m túm tuebāmur ?
Ye were defending him really.	Vōs éum tuebāmini profecto.
When did they speak to the tailor ?	Quō témpore cum sartōre colloquebāntur ?
They spoke to him last evening.	Loquebāntur cum éo héri vésperi.
Did ye follow any one ?	Núm quēm (áliquem) sequebāmini ?
We did not follow any one.	Núllum (néminem) sequebāmur.
Were you flattering any one ?	Ēcquid álicui (culquam) blandiebāris ?
I was flattering no one.	Blandiēbar némini (núlli).
Were those men lying ?	Núm víri illi mentiebāntur ?
Not at all, they were not lying.	Nōn véro ; mínime mentiebāntur.
Did he come in order to talk with us ?	Núm ille vénit, út nobiscum loquerētur ?
No, he rather came to flatter us.	Immo véro vénit, út nobis blandirētur.
Did he say when he would come ?	Dixítne, quō témpore veniret ?
He did say so.	Dixit véro.

At first, in the beginning.
Afterwards, then.

Primum ; primo, a primo, in primo.
Deinde, post, postea.

Hereupon, upon this.

Deinde, dein ; exinde, exin (*adv.*).

Did he say yes or no ?

Ūtrum dixit *etiam* an *nōn* ?

At first he said yes, afterwards no.

A primo dixit *etiam*, post *nōn*.

At first he worked, but afterwards he played.

Primum laborāvit, deinde autem lūsit.

He came afterwards.

Vēnit (*advēnit*) pōtea.

Upon this (then) he said.

Deinde (*exinde*) dixit.

Here is your book, and there your paper.

Hic est liber tuus, illic charta tua.

Now you must work.

Nūc est tibi laborāndum.

To-day I do not go out.

Hōdie ego in publicum *nōn* prodeō.

Yesterday my father departed.

Hēri pāter mēus profectus est.

As soon as (conj.).

{ *Simul ac (atque), simul ut.*
Ubi, quum primum.
 (With the Perf. Indic.)

I am accustomed to drink as soon as I have eaten.

Ego, simul atque ēdi, bibere sōleo.

As soon as I have taken off my shoes, I take off my stockings.

Simul ut mē excalceāvī, tibialia detraho pēdibus.

As soon as he heard this, he departed.

Quūm primum hāec audivit, profectus est.

What do you usually do after supper ?

Quid post cēsum vespertinum facere sōles ?

Afterwards I sleep.

Deinde (pōtea) dōrmio.

To sleep.

Dormio, ire, iri (ī), itum.

To live ; to be alive.

{ Vivo, ēre, xi, ctum.
 In vitā esse. Vitā frūor (frūi, fructus or fructus sum).

Is your father yet alive ?

{ Vivitne pāter tuus etiāmnunc ?
 Estne pāter tuus in vitā etiāmnunc ?

He is yet (still) alive.

{ Est in vitā etiāmnunc.
 Vitā frūitur etiāmnunc.

He is no longer alive.

{ In vitā est *nōn* jam.
 Vitā frūitur *nōn* amplius.

Is our cousin still sleeping (yet asleep) ?

Dormitne noster consobrinus etiāmnunc ?

He does still sleep.

Dormit vērō etiāmnunc.

To give away.

{ Abaliēno, āre, āvi, ātum.
 Dono (dat.) dāre (alicui aliquid).

To cut off.

{ Ampūto, āre, āvi, ātum.
 Abscido, ēre, idi, isum.
 Also, praecidēre, desecāre, &c.

To cut off one's head.	{ Alicui cāput amputāre. Cāput abscidēre cervicibus alicū- jus.
To cut one's throat.	{ Jugulāre aliquem. Jugulum alicui praecidēre.
To cut off one's ears.	Abscidēre (praecidēre) alicui au- res.
To cut one's (own) nails.	Resecāre (-sēcui, -sectum) ungues.
What (injury) have they done to him?	Quid injūriae eī intulērunt?
They have cut off his ears.	Absciderunt eī aures.
Have they cropped the dog's ears?	Praecideruntne aures cāni?
They have cropped them.	Praeciderunt.
They have cut off his head.	Amputaverunt eī cāput.
They have cut his throat.	Praeciderunt eī jugulum.
Were you cutting your nails?	Resecabasne tibi ungues?
I was not cutting them.	Nōn resēcābam.
Has he given away anything?	{ Nūm quid abalienāvit? Nūm aliquid dōno dedit?
He has not given away anything.	{ Nihil abalienāvit. Dōno dedit nihil.
He has given away his coat.	Abalienāvit (dōno dedit) suām tō- gam.
To arrive.	Advēnio, ire, ēni, entum.
To go away, to go off (from a place).	{ Abēo, ire, ivi (ii), itum. Discēdo, ēre, essi, essum. (AB ALIQUO, AB or EX ALIQUO LOCO.)
At length, at last.	Tandem, denique, postrēmo (<i>adv.</i>).
Without (prep.).	Sine (prep. cum abl.).
Without money, books, friends.	Sine pecūniā, libris, amicis.
Without any danger.	Sine ullo periculo.
Without any doubt.	Sine ulla dubitatōne.
Without speaking.	{ Nihil dicens, tacens. Verbum non faciens.
Without saying a word.	Ne ūnum quidem vĕrbum faciēns.
Without having said a word.	Vĕrbo omnino nullo factō.
He went away without saying a word.	Abiit vĕrbum omnino nullum fá- ciēns (vĕrbo nullo factō).
Has he arrived at last?	Advenitne tándem?
He has arrived.	Advēnit vĕro.
He has not yet arrived.	Nōndum advēnit.
Are they coming at last?	Tandémne veniunt?
They are coming.	Fáctum est.
Loud (<i>adv.</i>).	Clārē (<i>adv.</i>), clārā vōce.
Does your master speak loud?	Magistérne túus cláre loquitur?

He does speak loud.
You must read louder.

Lóquitur véro cláre.
Legéndum ést tibi clárius (vóce
clárióre).

In order to learn Latin, one must speak loud. Si quis Latíne ediscere vult, ne-
cesse est clárā vóce loquátur.

EXERCISE 99.

Did you intend to learn English? — I did intend to learn it, but I could not find a good master. — Did your brother intend to buy a carriage? — He was intending to buy one, but he had no more money. — Why did you work? — I worked in order to learn Latin. — Why did you love that man? — I loved him because he loved me. — Have you already seen the son of the captain? — I have already seen him. — Did he speak English? — No, he spoke Latin and Greek. — Where were you at that time? — I was in Italy. — Whom was the master exhorting? — He was exhorting his scholars. — Were they not considered (*habebantur*) diligent? — No, they were considered lazy and naughty. — Were you ordered (*juberi*) to go into the country. — I was not ordered to go there. — When was the letter (being) sent? — It was sent yesterday. — Was the window (being) opened when we were passing? — It was (being) opened. — Was the master heard when he spoke? — He was heard, when he spoke loud. — Why was the boy punished? — He was punished because he was negligent and bad. — Were you able to defend (*tuérí*) your friends? — I was not able to defend them. — Were they accustomed to flatter you? — They were accustomed to flatter me. — Did you come in order to flatter me? — No, I came in order to talk to you. — Is your friend's brother still alive? — He is still alive. — Are your parents still alive? — They are no longer alive. — Was your brother still alive, when you were in Germany? — He was no longer alive. — Were you yet asleep (sleeping), when I came this morning? — I was asleep no longer. — Was your master accustomed to speak loud? — He was. — Are you accustomed to speak loud, when you study Latin? — I am not accustomed (to do so). — Has your cousin at last arrived? — He has arrived at last. — Are you at last learning French? — I am learning it at last. — What do you do after breakfast? — As soon as I have breakfasted, I begin to write my letters. — I take off my clothes as soon as I have taken off my hat. — Do you drink as soon as you have eaten? — I do. — What did they do after supper? — They slept afterwards.

Lesson LII. — PENSUM ALTERUM ET QUINQUAGESIMUM.

OF THE USE OF THE INFINITIVE.

A. The infinitive may be regarded as a verbal substantive of the neuter gender singular number, and may as such stand either as the *subject* of a finite verb in the nominative, or as its *object* in the accusative.

REMARK. — The infinitive differs from regular verbal substantives, a) by admitting after it the case of the finite verb, and b) by indicating, at the same time, the completion or non-completion of the action denoted by the verb, i. e. by representing it as present, past, or future.

I. The infinitive is in the nominative, when it stands as the subject of an intransitive predicate. E. g.

Béne *sentire rectèque fícere* sátis
ést ad béne beatèque vivén-
dum.

Hóc exitiósius *ébat* quám Vespasi-
anum *sprevísse*.

Apud Pérsas súmma laús est *púl-
chre venári*.

Invidére (= invidia) nôn cádit
in sapiéntem.

Ignóscere amico humánum est.

Níhil est áliud, *béne et beáte ví-
vere, nísi honeste et récte vivere*.

Good sentiments and correct conduct suffice to constitute a well-regulated and a happy life.

This was more pernicious than to have despised Vespasian.

Among the Persians, to excel in hunting is a matter of the highest praise.

Envy is below the character of a philosopher.

To pardon one's friend is human.

To live well and happily is tantamount to living honorably and correctly.

II. The infinitive stands as the object accusative after transitive or auxiliary verbs, and sometimes after prepositions. E. g.

Vincere scis, Hännibal, *victóriã*
úti nésis.

Cúpio tẽ *cónsulem vílère*.

Múltum interest ínter *dãre et ac-
cípere*.

Quód crimen dicis, præter *amã-
se, méum?*

A Græcis Gállí úrbes moénibus
cíngere didicérunt.

You know how to conquer, Hannibal, but not how to use your victory.

I desire to see you consul.

There is a great difference between giving and receiving.

What charge have you to make, besides my having loved?

The Gauls learnt the art of surrounding their cities with walls from the Greeks.

<i>Solent diu cogitare omnes, qui magna negotia volunt agere.</i>	All who wish to accomplish great objects, are accustomed to deliberate long.
<i>Suos quisque debet tueri.</i>	Every one is bound to defend his own (friends, &c.).
<i>Sallustius statuit res gestas populi Romani perscribere.</i>	Sallust resolved to write the exploits (history) of the Roman people.
<i>Pompéium et hortari et orare et monere . . . non desistimus.</i>	We do not cease to exhort and to beseech and to admonish Pompey.
<i>Amicos neque armis cogere, neque auro parare queas; officio et fide pariuntur.</i>	You can neither make friends by force of arms, nor procure them with gold; they are made by an obliging disposition and by fidelity.

OBSERVATIONS.

1. The verbs most commonly followed by the simple infinitive are those signifying, —

a.) WILLINGNESS OR UNWILLINGNESS, DESIRE, and the like; as, *volo, nolo, malo, cupio, studeo, opto, &c.*

b.) ABILITY OR INABILITY, KNOWLEDGE OR IGNORANCE; as, *possum, queo, nequeo; scio, nescio; valeo; to which add disco and debeo.*

c.) COURAGE OR FEAR; as, *audeo; dubito, metuo, paveo, timeo, vereor.*

d.) HABIT OR CUSTOM; as, *assuesco, consuesco, insuesco, soleo.*

e.) TO BEGIN, CONTINUE, CEASE, OR REFRAIN; as *coepi, incipio; pergo, persevero; desino, desisto, intermitto, praetermitto; recuso, &c.*

f.) PURPOSE OR ENDEAVOR; as, *curo, cogito, decerno, constituo, instituo, statuo, paro; aggredior, conor, contendo, maturo, nitor, tendo, tento, &c.*

g.) Passive verbs signifying TO BE SAID, REPORTED, CONSIDERED, BELIEVED, &c.; as, *audior, credor, dicor, existimor, feror, negor, nuntior, perhibeor, putor, trador, &c.; also cogor, jubeor, videor.*

REMARK. — Many of the verbs here enumerated are also followed by the subjunctive, with one of the conjunctions *ut, ne, quo, quominus, &c.* With some of them the latter construction is even the most common. (Cf. Lesson LIV.)

2. The infinitive is sometimes put after certain nouns, adjectives, and verbs, instead of an oblique case of the gerund. This construction occurs, —

a.) After nouns like *tempus, consilium, studium, animus, ars, &c.* (Cf. page 116.) E. g. *Tempus est majora conari* (= *conandi*), It is time to make greater attempts. *Consilium erat hiernando continuare*

(= *continuandi*) *bellum*, The design was to continue the war by going into winter quarters. *Fuerat animus Cheruscis juvare* (= *juvandi*) *Cattos*, The Cherusci had the intention of aiding the Catti.

b.) After the adjectives *parātus*, *insuētus*, *contentus*, and some others.* E. g. *Parātus audire*, Prepared to hear. *Vinci insuetus*, Unaccustomed to be conquered. *Contentus retinere*, Content to retain.

c.) After the verbs *habere*, *dare*, and *ministrare*, in expressions like *Nihil habeo ad te scribere*, I have nothing to write to you. *Ut bibere sibi juberet dari*, That (something) should be given them to drink. *Ut Jovi bibere ministraret*, That he might give Jove to drink.

3. After the auxiliary verbs *volo*, *malo*, *nolo*, *cupio*, *incipio*, and others enumerated under *Obs.* 1, the noun or adjective of the predicate is in the nominative, when the quality denoted by it is regarded as already existing in the subject; but when the quality is not present, or missing, the infinitive following these verbs has a subject of its own in the accusative,† and the noun or adjective is likewise in the accusative. E. g. *Volo et esse et haberi gratus*, It is my wish both to be grateful and to be considered so. *Vos liberi esse non curatis?* Do you not care to be free? *Judicem me esse, non doctorem, volo*, I wish myself to be a judge, and not a teacher. *Ego me Phidiam esse mallem, quam vel optimum fabrum tignarium*, I would rather be a Phidias, than the best joiner in the world. *Timoleon maluit se diligere, quam metui*, Timoleon wanted himself to be loved rather than feared. *Gratum se videri studet*, He strives to have the appearance of being grateful.

4. In historical narration, the infinitive is sometimes used instead of the imperfect indicative. (Cf. Lesson L. B., Rem. 4.)

<i>The coin.</i>	<i>Nummus, i, m.</i>
<i>The copper coin.</i>	<i>Nummus cūprēus, i, m.</i>
<i>The silver coin.</i>	<i>Nummus argentēus, i, m.</i>
<i>The gold coin.</i>	<i>(Nummus) aurēus seu aurēolus, i, m.</i>
<i>The as (a copper coin).</i>	<i>As, gen. assis, m.</i>
<i>The sesterce (silver).</i>	<i>Sestertius, i, m.</i>
<i>The denarius (silver).</i>	<i>Denārius, i, m.</i>
<i>The aureus (gold).</i>	<i>Aurēus, i, m.</i>
<i>The obole (Greek coin).</i>	<i>Obōlus, i, m.</i>
<i>The drachma</i> “	<i>Drachma, ae, f.</i>
<i>The mina</i> “	<i>Mīna, ae, f.</i>
<i>The talent</i> ‡ “	<i>Talentum, i, n.</i>
<i>Roman, Greek, English money.</i>	<i>Pecūnia Rōmānōrum, Græcōrum, Anglōrum signo signāta.</i>

* Chiefly in imitation of the Greeks; as, *Dignus elgi*, Worthy of being chosen. *Peritus obsequi*, Skilled in the art of yielding. *Utilis aspirare et adesse*, Useful to join and assist.

† Compare Lesson L. A.

‡ The *obolus* — *talentum* are Greek money, and the *as* — *aureus* Roman proper. On the full enumeration and value of these, see the Table of Coins in the Lexicon.

To contain, consist of.	{ Contineo, ēre, nūi, tentum (ALIQUID).
To be worth, to have the value of.	{ Efficio, i, -fectus sum (EX RE). Valeo, ēre, ūi, — (ALIQUA RE).*
To estimate, reckon.	{ Valorem habere (ALICUJUS REI). Aestimo, āre, āvi, ātum.
An as is estimated the fourth part of a sesterce.	As quārta pars sestertii aestimātur.
The denarius contains four sestertii or sixteen asses.	Denārius quattuor sestertios vel sédecim asses cōtinet.
The aureus consists of twenty-five denarii, or one hundred sesterces.	Aureus (nummus) efficitur ex quinque et viginti denariis vel centum sestertiis.
A drachma has the value of six oboles.	Ūna drachma valorem habet sex obolorum.
A hundred drachmas make a mina.	Centum drachmae minam unam efficiunt.
A talent contains sixty minas.	Talentum valet sexaginta minis.
How many groshes are there in a crown?	Ex quot grossis efficitur thalerus?
Twenty-four.	Ex quattuor et viginti.
The grosh (modern).	Grossus, i, m.
To receive — received.	Accipere — accēpi, acceptum.
How much money have you received?	Quantam pecuniam accepisti?
I have received thirty talents of gold.	Accēpi triginta talenta auri.
We have received a hundred sestertii.	Nos centum sestertios accēpimus.
Have you received letters?	Ecquid epistolas accepisti?
I have received some.	Accēpi véro nonnullas.
To promise.	{ Promitto, ēre, misi, missum. Polliceor, ēri, citus sum. (ALICUI ALIQUID or INFIN.)
Have I promised you anything?	Promisne tibi aliquid (quidquam)?
You have promised me nothing.	Tu mihi nihil rei promisisti (pollicitus es).
Do you promise to come to me?	Pollicerisne tē ad mē venturum?
I do promise it.	Sane quidem, polliceor.
Can he give us what he has promised?	Potestne nobis dare quod promisit?
He can give you all that he has promised you.	Potest vobis dare omnia, quae promisit.
To call.	{ Voco, āre, āvi, ātum (ALIQUEM). Arcesso, ēre, iui, itum (ALIQUEM).

* Verbs of valuing are followed by the Ablative.

To wear out.	{ Dētēro, ěre, trīvi, tritum (ALIQUID).
To spell.	{ Usū conterĕre, trīvi, tritum.
How? In what way or manner?	Ordināre syllābas litterārum.
Thus.	Quōmōdo, quō pacto, quemadmōdum, qui.*
In this manner.	Sic, itā (adv.).
Well.	Hōc mōdo, ad hunc modum, hōc pacto.
Badly.	Bēne, rectē (adv.).
So so, indifferently.	Mālĕ, nēquiter (adv.).
Does he already know how to spell?	Sic sātis, mediocriter, utcunque.
He does know how.	Scītne (didicītne) jām syllābas litterārum ordināre?
How (in what manner) did you learn Latin?	Scīt vĕro. Didicīt.
I have learnt it so.	Quemadmōdum didicīsti līnguam Latinam?
How did I write my letters?	Didīci eām hōc pacto.
You have written them so so.	Quōmodo scrīpsi ēgo epīstolas mēas?
Has she washed the shirt well?	Scrīpsīsti eas sic sātis.
She has washed it not badly.	Lāvītne illa indūsium bēne?
Whom do you call?	Lāvīt id nōn mālĕ.
I am calling my little brother.	Quém vocas (cītas)?
How (who) are you called?	Fratĕrculum mĕum vōco (cīto).
I am called a learner.	Quōmodo (quīs) vocāris?
Has he worn out his coat?	{ Vōcor discīpulus.
	{ Aūdīo discīpulus.
	Detrīvītne sūam tōgam?
To lie, to be placed.	{ Jāceo, ěre, ūi, ūtum.
	{ Posītum or sītum esse.
	{ (IN or SUPER ALIQUA RE).
	{ Pōno, ěre, pōsui, pōsītum.
	{ Imponĕre, reponĕre. †
	{ Collōco, āre, āvi, ātum.
	{ (ALIQUID IN or SUPER RE.)
To dry (neuter).	Siccesco, ěre, —, —. •
To dry, make dry.	Sicco, āre, āvi, ātum.
To put out to dry.	Expōnĕre aliquid in sole siccandi causā (ut siccescat).
Where did you put the book?	Ūbi (quō lōco) lībrum imposuīsti?
I have placed it upon the table.	Impōsui eūm mensae (in mensam). ‡
Where have they put my gloves?	Ūbi posuērunt mēa digitābula?

* An old ablative for *quō*.† And various other compounds; as, *adponĕre*, to place near; *deponĕre*, to put down; *disponĕre*, to place apart; *exponĕre*, to spread out; *reponĕre*, *supponĕre*, to place under.‡ The construction of *imponĕre* is *ALICUI REI*, *IN REM*, or *IN RE*.

They have placed them (in order) upon the chair.	Collocavérunt éa in sellā.
Where lies the book?	Úbi est pósito liber?
It lies upon the table.	Pósito est in (super) mēnsā.
It has lain upon the table.	Pósito erat in (super) mēnsā.
Have you put wood upon the hearth?	Reposuistine lignum súper fóco?
I have put a little upon it.	Repósui véro aliquántulum.
Do you put out your coat to dry?	Exponísne túam tógam in sólē, ut siccéscat?
I do put it out.	Íta ést, expóno.
Have they put their stockings to dry?	Écquid in sólē exposuérunt tibi-ália súa, ut siccéscērent?
They have not.	Nón exposuérunt.

EXERCISE 100.

Hast thou promised anything? — I have promised nothing. — Do you give me what you have promised me? — I do give it to you. — Have you received much money? — I have received but little. — How much have you received of it? — I have received but one crown. — When have you received your letter? — I have received it to-day. — Hast thou received anything? — I have received nothing. — What have we received? — We have received long letters. — Do you promise me to come to the ball? — I do promise you to come to it. — Does your ball take place to-night? — It does take place. — How much money have you given to my son? — I have given him fifteen crowns. — Have you not promised him more? — I have given him what I have promised him. — Have our enemies received their money? — They have not received it. — Have you Roman money? — I have some. — What kind of money (*quid nummórum*) have you? — I have asses, sesterces, denarii, and aurei. — How many asses are there in a sesterce? — There are four. — What is the value of an aureus? — An aureus is worth a hundred sesterces. — Have you any German money? — I have crowns, florins, kreuzers, groshes, and deniers. — How many groshes are there in a florin? — A florin contains sixteen groshes, or sixty kreuzers. — Have you any oboles? — I have a few of them. — How many oboles are there in a drachma? — A drachma contains six oboles. — The silver mina (*mina argenti*) of the Greeks had the same value as the Roman denarius. — How many minas are there in a talent? — The talent contains sixty minas. — Will you lend your coat to me? — I will lend it to you; but it is worn out. — Are your shoes worn out? — They are not worn out. — Will you lend them to my brother? — I will lend them to him. — To whom have you lent your hat? — I have not lent it; I have given it to somebody. — To whom have you given it? — I have given it to a pauper.

EXERCISE 101.

Does your little brother already know how to spell? — He does know. — Does he spell well? — He does spell well. — How has your

little boy spelt? — He has spelt so so. — How have your children written their letters? — They have written them badly. — Do you know Spanish? — I do know it. — Does your cousin speak Italian? — He speaks it well. — How do your friends speak? — They do not speak badly (*non male*). — Do they listen to what you tell them? — They do listen to it. — How hast thou learnt English? — I have learnt it in this manner. — Have you called me? — I have not called you, but your brother. — Is he come? — Not yet. — Where have you wet your clothes? — I have wet them in the country. — Will you put them to dry? — I will put them to dry. — Where have you put my hat? — I have put it upon the table. — Hast thou seen my book? — I have seen it. — Where is it? — It lies upon your brother's trunk. — Does my handkerchief lie upon the chair? — It does lie upon it. — When have you been in the country? — I was there the day before yesterday. — Have you found your father there? — I have found him there. — What has he said? — He has said nothing. — What have you been doing in the country? — I have been doing nothing there.

Lesson LIII. — PENSUM QUINQUAGESIMUM TERTIUM.

OF THE ACCUSATIVUS CUM INFINITIVO.

A. The infinitive may have a subject of its own in the accusative, but is then rendered into English by a separate clause introduced by the conjunction "that." E. g.

*Ōrphēum poētā docet Aristotē-
les nūquam fuisse.*

*Ān nesciebam vitæ brevem esse
cūsum, glōriæ sempiternum?*

*Spéro nōstram amicitiam nōn egē-
re tēstibus.*

*Egōne mē audivisse aliquid et di-
dicisse nōn gaudeam?*

Aristotle informs us, *that* the poet Orpheus never existed.

Or was I not aware, *that* the career of life is short, and that of glory eternal?

I hope, *that* our friendship does not stand in need of any witnesses.

May I not rejoice, *that* I have heard and learnt something?

B. The *accusativus cum infinitivo* may, like the simple infinitive, stand either as the subject of a finite verb in the nominative, or as its object in the accusative.

I. The accusative with the infinitive stands as the *subject* of a sentence, when the predicate is an impersonal verb, or the copula *est*, *fuit*, &c. with a noun or adjective. E. g.

<i>Lêgem brevem esse oportet, quô facilius ab imperitis teneatur.</i>	A law should be brief, so that it may be more easily remembered by the uneducated.
<i>Ômnibus bonis expedit salvam esse rempublicam.</i>	It is for the advantage of all good citizens, that the republic should be safe.
<i>Fâcinus est, vinciri civem Românum; scelus, verberâri; prope parricidium, necâri.</i>	It is audacity to have a Roman citizen bound; * it is a crime to have him beaten; it is almost parricide to have him killed.
<i>Têmpus est, nôs de illâ perpétuâ jam, nôn de hâc exiguâ vitâ, cogitâre.</i>	It is time that we should already think of that perpetual life, and not of this brief one.
<i>Aliud est iracundum esse, aliud iratum.</i>	It is one thing to be irascible, and another to be angry.
<i>Necesse est legem haberi in rebus optimis.</i>	The law must be reckoned among our best possessions.
<i>Victorem parcere victis æquum est.</i>	It is just that the conqueror should spare the conquered.
<i>Constat profecto ad salutem civium inventas esse leges.</i>	It is manifest, that the laws were invented solely for the safety of the citizens.

REMARKS.

1. The accusative, with the infinitive thus used as the subject of a sentence, is equivalent to a noun in the nominative case, and may sometimes be converted into one. E. g. *Salvam esse rempublicam* = *salus reipublicae*. *Legem brevem esse oportet* = *legum brevis necessaria est*, &c.

2. The predicates most frequently employed in this construction are:—*apertum, consentaneum, æquum, justum, verisimile*, &c. *est*, it is manifest, proper, fair, just, probable (i. e. that such a thing should happen or be done);—*tempus, mos, facinus, fus*, &c. *est*, it is time, customary, a crime, right, &c.;—the impersonal verbs *apparet*, it is apparent; *constat*, it is agreed; *licet*, it is lawful; *oportet*, it behooves; *opus est*, there is need; *necesse est*, it is necessary;—or the third person singular of passive verbs, as *intelligitur*, it is understood; *perspicitur*, it is perceived, &c.

II. The *accusativus cum infinitivo* stands as the *object-accusative* after the following classes of verbs:—

1. As the object of a sensation, perception, or emotion, after verbs signifying *to see, hear, feel, perceive, understand, think*,

* Literally, "That a Roman citizen should be bound," &c. But in this construction it is often preferable to use the active infinitive in English: *to bind a Roman*, &c.

know, believe, hope, and the like, and also those denoting joy, sorrow, shame, anxiety, and wonder.* E. g.

*Vultis nōs, si ita sit, privāri spē
beatioris vitæ.*

You see that, if that is so, we are deprived of the hope of a better life.

*Sentit ānimus sē suū vi, nōn ali-
enā, movērī.*

The mind feels that it is moved by its own energy, and not by an extraneous one.

*Pompēios desedisse terræ motū
audivimus.*

We have heard that Pompeii was destroyed by an earthquake.

Eum tē esse fingē, qui ego sum.

Imagine yourself to be the person, which I am.

*Ego illum periisse dūco, cui perit
pūdor.*

I consider him lost, whose shame is gone.

*Sperant, sē maximum fructum
esse captivos.*

They hope that they will get the greatest advantage.

*Consciūs mīhi eram, nūll a mē
commissum esse, quōd boni cu-
jusquam offēderet ānimum.*

I was conscious that nothing had been done by me to offend the mind of any honorable man.

*Mēum factum probārī abs tē tri-
umpho gaudīo.*

I triumph with joy that my deed is approved by you.

*Doleo, nōn mē tuis litteris certi-
ōrem fierī.*

I am sorry that I am not informed by your letter.

*Mīnime mirāmur, tē tuis prae-
clāris opēribus laetārī.*

We do not at all wonder that you exult in your distinguished deeds.

2. As the object of a volition, after verbs signifying *to wish, desire, resolve, permit, command, compel, prohibit, or prevent.* E. g.

*Tibi favēmus, tē tuā frui virtūte
cupimus.*

We favor you, and desire you to enjoy your virtue.

*Ūtrum corporis, an tibi mālles
vires ingēniū dārī?*

Which would you prefer (to be given you), strength of body or of intellect?

Rēm ad arma dedūci studēbat.

It was his endeavor that the matter should be decided by force.

Postulābimus nobis illud concēdi.

We will demand that that should be conceded to us.

*Jūbet nōs Pythius Apōllo nōscere
nōsmet ipsos.*

Pythian Apollo commands us to know ourselves.

*Germani vinum ad sē omnīno im-
portārī nōn sinunt.*

The Germans do not allow, on any account, the importation of wine among them.

*Aristoteles vērsus in oratiōne vē-
tat esse, nūmerum jūbet.*

Aristotle prohibits the use of verse in a discourse, but commands the rhythm.

* As, for example, *audio, video, sentio, animadverto, cognosco, intelligo, percipio, disco, scio, dūco, statuo, memini, recorder, obliviscor*, and in general all the *verba sensuum et affectuum*.

3. After *verba declarandi*, or those signifying to say, write, report, confess, deny, pretend, promise, prove, convince, &c.* E. g.

Thales Milesius *aquam dixit esse*
initium rerum.

Heródotus *scribit Croesi filium,*
cum *esset infans, locutum* (sc.
esse).

Solon *sē fūre simūvit.*

Confiteor, mē abs tē cupisse lau-
dāri.

Dicæarchus *vult efficere, ánimos*
esse mortāles.

Pollicetur Piso, *sese ad Cæsarem*
itūrum (sc. *esse*).

Mágnū sōlem esse philosophus
probabit, quāntus sit, mathemá-
ticus.

Isócratem Plato . . . *laudāri fecit*
a Sócrate.

Thales, the Milesian, said that water
was the first principle of things.

Herodotus writes that the son of
Croesus spoke when he was an
infant.

Solon pretended to be a madman.
I confess that I desired to be praised
by you.

Dicæarchus wants to make out that
souls are mortal.

Piso promises that he will go to
Cæsar.

The philosopher will prove that
the sun is large, but the mathe-
matician (will show) how large
it is.

Plato represents Isocrates as com-
mended by Socrates.

C. The infinitive, either with or without a subject accusative, may stand as the *appositum* of a noun, adjective, or demonstrative pronoun. E. g.

Haec benignitas etiam rei públi-
cae est utilis, redimi e servitú-
dine captos, locupletari tenui-
ores.

In *cognitiōe et sciētiā excellere,*
pulchrum putāmus.

Illud sōleo mirāri, nōn *me* tōties
accipere tuas litteras, quōties a
frātre méo afferantur.

Id injustissimum ipsum est, justí-
tiae mercēdem *quaerere.*

This is also a bounty of advantage
to the commonwealth: to redeem
captives from servitude, and to
enrich the poorer classes.

We consider it honorable to excel
in knowledge and learning.

I am accustomed to wonder at it
(at this), that I should not hear
as often from you, as I do from
my brother.

It is the highest degree of injustice
to make a trade of justice.

D. In impassioned exclamations and interrogations the accusative with the infinitive sometimes stands independently as the object of the emotion or passion expressed by it. E. g.

Mēne incepto *desistere* victum? Shall I, vanquished, desist from my
purpose?

* The principal verbs of this class are *dico, trado, prodo, scribo, refero, nuntio, confirmo, nego, ostendo, demonstro, perhibeo, polliceor, promitto, spondeo*, &c. To these add *facere*, "to represent," and *efficere*, "to make out or prove."

Mē nōn cum bōnis esse ?

I not among the good and patriotic !

*Tūne hōc, Atti, dicere, tāli prū-
dētiā prāeditum ?*

*You say this, Attius, a man of pru-
dence like your own !*

*O spectāculum miserum atque
acērbum ! Ludibrio esse urbis
glóriam et pópuli Romāni nō-
men !*

*O wretched and mortifying sight !
The glory of the city, the name
of the Roman people, an object
of derision !*

REMARKS.

1. After verbs of seeing and hearing, the present participle* or *ut* ("how"), with the subjunctive, is sometimes put instead of an infinitive, and the verbs of joy, sorrow, &c. are also followed by the subjunctive, with *quod* ("that" or "because").†

2. After verbs of seeing and hearing, the present infinitive may frequently be rendered into English by the present participle. E. g. *Mugire* (= *mugientem*) *videbis sub pedibus terram*, You will perceive the earth quaking beneath your feet. *Majores natu audiui dicere* (= *dicentes*), I have heard those older than myself say. *Incustoditam lente videt ire* (= *euntem*) *juvencam*, He sees the untended heifer walking slowly.

3. After one of the past tenses, the accusative with the present infinitive is equivalent to the English imperfect, and the accusative with the perfect infinitive to the English pluperfect. E. g. *Vidi te scribere*, I saw that you were writing. *Vidi te scripsisse*, I saw that you had written. *Dixit Cajum laudari*, He said that Cajus was (then) praised. *Dixit Cajum laudatum esse*, He said that Cajus had been praised.

4. The verb *memini*, "I remember," is commonly followed by the present infinitive, even when the act denoted by the latter is already completed. E. g. *Memini Pamphilum mihi narrare*, I remember Pamphilus telling me (that Pamphilus told me). *Memini Catōnem mecum disserrere*, I remember Cato discussing the question with me (to have discussed, &c.). — But also by the perfect: *Meministis me ita distribuisse initio causam*, You remember that in the beginning I have made this distribution of my argument.

5. After the expressions *satis mihi est*, *satis habeo*, *contentus sum*, and also after *me jurat*, *me pudet*, *melius erit*, *volo caveo*, &c., the perfect infinitive is put to denote the result and estimate of a completed action, where the English idiom more commonly has the present. E. g. *Contenti simus, id unum dixisse*, Let us be content to have said (to say) this one thing. *Melius erit quiescere*, It will be better to have rested (= to rest). *Sunt qui nolint tetigisse*, There are those who are unwilling to have touched (= to touch). *Commisisse cavet*, He bows to commit, &c.

6. The present infinitive is sometimes put instead of the future. E. g. *Nervii, quae imperarentur, facere † dixerunt*, The Nervii said, that

* See Lesson XLIX. F. Rem. 3.

† Instead of *se facturos* (*esse*).

† Cf. Lesson LIV. H.

they would do whatever they were commanded. *Cato affirmat, se rivo Pontinium non triumphare,** Cato affirms that, while he is alive, Pontinius shall not triumph.

7. The infinitive passive of neuter verbs may stand impersonally without a subject, precisely like the third person singular passive of that class of verbs. E. g. *His persuaderi non poterat,* They could not be persuaded. *Quum posses jam suspicari, tibi esse successum,* When you might already suspect that you had been supplanted.

8. When, instead of the future infinitive, the formula *futurum esse*, *ut*, or *fore*, *ut*† is employed, the perfect and imperfect subjunctive following the *ut* represent the future action as incomplete or going on, while the perfect and pluperfect represent it as completed. E. g. *Credo fore, ut scribas,* I think that you will write. *Credēbam fore, ut scriberes,* I thought that you would be writing. *Credo fore, ut scripsēris,* I think you will have written. *Credēbam fore, ut scripsisses,* I thought you would have written.

9. The majority of the *verba sentiendi et declarandi* (cf. B. II. 1 and 3), which in the active voice are followed by the *accusativus cum infinitivo*, are in the passive voice followed by the infinitive alone, with the subject accusative in the nominative. But when they are employed impersonally, the subject accusative remains as in the active. E. g. Active: *Dico te esse patrem patriae.* Passive: (*Tu*) *dicēris esse pater patriae.* Pass. Impers: *Dicūtur, te esse patrem patriae* (It is said, that you are the father of your country). Pass. Personal: *Numa Pythagorae auditor fuisse creditur* (Numa is supposed to have been a hearer of Pythagoras). Impers.: *Credūtur,† Pythagorae auditorem fuisse Numam* (It is supposed that, &c.).

10. When the infinitive, preceded by a subject-accusative, is followed by another accusative of the object, it is liable to give rise to an ambiguity, which may be avoided by converting the infinitive active into the passive. Thus the oracular *Aio, te Romānos vincere posse* (I say, that you can conquer the Romans, or that they can conquer you), loses its ambiguity in *Aio, te a Romanis vinci posse*, or *Aio, Romanos a te vinci posse*.

11. The infinitive *esse* is frequently left unexpressed, especially in the compound infinitives *amatum*, *amatūrum*, and *amandum esse*. (Cf. Lesson XLVIII. A. and B.) E. g. *Lycurgus auctorem (sc. esse) legum Apollinem Delphicum fingit*, Lycurgus makes Delphic Apollo the inventor of laws.

12. The pronominal subject accusatives *me*, *te*, *se*, *eum*, *nos*, *vos*, *eos*, and the indefinite *aliquem*, are frequently omitted when they can be readily understood from the context. E. g. *Ea, quae dicam, non de memetipso, sed de oratore dicere (= me dicere) putēis*, I wish you to

* *Non triumphaturum.*

† Compare Lesson XLVIII. B. Rem. 1.

‡ The verbs of this class thus used impersonally are comparatively few. The most conspicuous of them are *nuntiātur*, *traditur*, *creditur*, *intelligitur*; *dicitur*, *narrātur*, *fertur*, *proditur*, *memoratur*, *cernitur*, *videtur*.

think, that what I have to say I do not say with reference to myself, but with reference to the orator. *Subduc cibum unum diem athletae, ferre non posse* (= *se non posse*) *clamābit*, Deprive an athlete of his usual food for a single day, and he will declare that he cannot endure it. *Negāto sane, si voles, pecuniam accepisse* (= *te accepisse*), Deny then, if you will, that you have received money. *Hos clam Xerxi remisit, simulans ex vinculis publicis effugisse* (= *eos effugisse*), These he sent back to Xerxes, under the pretence that they had escaped from prison.

EXERCISE 102.

Is it just that I should write (for me to write)? — It is just. — It is not proper that you do this. — It is manifest that he has written the letter. — Is it probable (*verisimile*) that he has sent us the book? — It is not probable. — Is it time that we should leave (*abire*)? — It is not yet time to leave; it is time to breakfast. — Is it right for me to go to the ball? — It is not right. — Was it a crime to have a Roman citizen bound? — It was a most audacious (*audacissimum*) crime. — Is it apparent that he was wrong (*erravisse*)? — It is not apparent. — It is agreed (*constat*) that you have been wrong, and I right. — Did it behoove you to work? — It did not behoove me to work, but it behooved you to write. — Is it necessary for us to learn Latin? — It is necessary. — Is it lawful for us to go to the theatre? — It is now lawful. — Is it understood that he has arrived (*advenisse*)? — It is understood that he arrived the day before yesterday. — It is understood that he will arrive (*adventurum esse*) to-morrow. — Is it necessary for me to write? — It is necessary, but your letter should be brief.

EXERCISE 103.

Do you see that I am writing? — I do see (it). — Did he see that we were coming? — He did not see it. — Did they hear that I was reading (me reading)? — They did not hear you. — Does he hear that I have written to you? — He does hear (it). — Do you wonder that I should exult in your deeds? — I do not wonder at all. — Does he feel that he is mortal (*mortalis*)? — He does feel it. — Does he hope that you will come? — He hopes that I will remain at home. — Do you believe that he will read your book? — I do not believe that he will read it. — Do you know that that is so (*rem ita se habere*)? — I do not know it positively (*non certe*), but I believe it to be so. — Are you glad that he has recovered his health? — I am very glad (of it). — I am sorry that he is ill. — Does he desire you to send him the book? — He does not desire me to send the book, but the paper. — Do you wish me to go off (*abire*) into the country? — No, I wish you to remain in the city (*in urbe*). — Does he command us to write? — He does not command us to write, but to read the books which he has lent us. — Does he forbid you (*vetāne te*) to go to the theatre? — He does not forbid me. — Do you command me to know myself? — I do command (you). — Did he say that he was ill? — He said that he was thirsty. — Do they write that we have arrived? — They do not write (it). — Do you deny (*negāsne*) that I am right? — I do not wish

to deny it. — Do you confess that you were wrong? — I deny that I was wrong. — Did he pretend to be asleep (*se dormire*)? — He did pretend (it). — Did he promise to come (*se venturum*)? — He could not promise (it).

Lesson LIV.—PENSUM QUINQUAGESIMUM QUARTUM.

VERBS WITH THE INFINITIVE OR SUBJUNCTIVE.

A. Many Latin verbs admit of a double construction, being sometimes followed by the *accusativus cum infinitivo*, and sometimes by the subjunctive, with one of the conjunctions *ut* (*uti*), *ne*, or *quod*, &c. With some of these the subjunctive is the rule and the infinitive the exception; with others the reverse is true. The construction of these verbs is elucidated in the following rules:—

B. Of the verbs signifying willingness, desire, or permission, *volo*, *nolo*, *malo*, *patior*, and *sino* are commonly followed by the accusative with the infinitive, and sometimes only by *ut*; but *opto*, *concedo*, and *permitto* may have either the infinitive or *ut*. Verbs of demanding or compelling (*posco*, *postulo*, *flagito*, and *cogo*) are more frequently construed with *ut*. E. g.

Volo, uti mihi respondeas (instead of *Volo te mihi respondere*). I wish you to reply to me.

Opto, te hoc facere, or ut hoc facias. I desire you to do this.

Augustus dominum se appellari ne a liberis quidem passus est. Augustus did not suffer it, even from his children, to be called master.

Tribuni plebis postulant, ut sacrosancti habeantur. The tribunes demand the privilege of being regarded sacrosanct.

Senatus P. Lentulum, ut se abdicaret praeturae, coegit. The senate compelled Publius Lentulus to resign his praetorship.

REMARK. — *Volo ut* and *malo ut* may thus be employed instead of the infinitive; but *nolo ut* is never said. The verb *recusare*, to refuse, (the opposite of *concedo*,) may have either the infinitive or *ne*.

C. Verbs denoting a *resolve* or *endeavor* to accomplish or prevent anything, are followed by the subjunctive with *ut* or *ne*, when a new subject is introduced; but when the subject remains the same, they generally have the infinitive, and sometimes only *ut* or *ne*.

Verbs of this class are *statuo*, *constituo*, *decerno*, *tento*, *paro*, *meditor*, *curo*, *nitor*, *contendo*, and the expressions *consilium capio*, *in animum dūco* or *animum indūco*. But *opĕram do*, I endeavor; *id (hoc, illud) ago*, I aim at, strive; *nihil antiquius habeo* (or *dūco*), *quam*, I have (consider) nothing more important than; and *vidĕo*, in the sense of *curo*, have commonly *ut* only. E. g.

<i>Statuit ad tē litteras dāre (or ut litteras ad tē dēt).</i>	He resolves to write to you.
<i>Statuit, ut filius ejus tibi respondēt.</i>	He resolves that his son shall reply to you.
<i>Qui sapientes appellāri vōlunt, inducant ānimum divitias, honōres, opes contēnnere.</i>	Let those who wish to be called philosophers make up their minds to despise wealth, honors, and influence.
<i>Ōpera dānda est, ut vĕrbis utāmur quān usitatissimis et quān maxime aptis.</i>	It should be our study to employ the most familiar and (at the same time) the most suitable terms.
<i>Ōmne ānimal sē ipsum dīligit, ac sīmul ut ōrtum est, id āgit, ut sē cōservet.</i>	Every animal loves itself, and as soon as it is born aims at the preservation of itself.
<i>Id studuisti, isti fōrmæ ut mōres cōsīmiles fōrent.</i>	It has been your endeavor, that your character should be like your appearance.
<i>Vulēndum ēst igitur, ut eā liberalitāte utāmur, quæ prōsit amīcis, nōceat nēmīni.</i>	We must see to it, that the liberality we indulge in be such, as will be a benefit to our friends and an injury to no one.

D. Verbs of *requesting*, *exhorting*, *persuading*, and *commanding* generally have the subjunctive with *ut* or *ne*; but sometimes also the infinitive.

The most common of these verbs are *rogo*, *oro*, *precor*, *pelo*; *monĕo*, *admonĕo*, *commonĕo*, *hortor*, *adhortor*, *cohortor*, *exhortor*; *suadeo*, *persuadeo*, *impello*, *perpello*, *excito*, *incito*, *impero*. So also *nuntio*, *dico*, *scribo*, when they imply an order or command. E. g.

<i>Tē et ōro et hōrtor ut dīligens sis.</i>	I beseech and exhort you to be diligent.
<i>Tē illud admōneo, ut quotidie medītēre, resistendum ēsse iracūndiæ.</i>	I advise you to consider every day that passion must be resisted.
<i>Mōneo obtestorque, uti hōs, qui tibi gēnere propinqui sūnt, cāros hābeas.</i>	I remind and conjure you to cherish those who are akin to you by birth.
<i>Senātus imperāvīt decēmviris, ut libros Sibyllīnos inspicerent.</i>	The senate ordered the committee of ten to inspect the Sibylline records.
<i>Cæsar Dolabellæ dixit, ut ad mē</i>	Cæsar told Dolabella to write to

*scriberet, ut in Italiā quā
primum venirem.*
Themistocles *persuāsūt* pópulo, *ut*
pecūnia públicā clássi céntum
návium *aedificáretur.*

me (requesting me) to come to
Italy as soon as possible.

Themistocles prevailed upon the
people to construct a fleet of a
hundred ships at the expense of
the public treasury.

REMARKS.

1. With the verbs of this class, the longer construction with *ut* is preferred by the prosaists of the best period, but later writers have more frequently the briefer infinitive.

2. *Monēo*, *admonēo*, and *persuadēo*, when they signify "to remind or to persuade that something is so" (and not "that something should be done") have the Acc. cum Inf.

3. The verbs of *commanding* (i. e. *imperāre*, *mandāre*, *praescribere*, *edícere*, *decernēre*, &c.) that anything *should be done*, have generally *ut* according to the rule. The only exceptions are *jubēo* and *vēo*, which are commonly followed by the *accusative with the infinitive* (either active or passive). E. g. *Jubeo te scribere*, I command you to write. *Vetat eum abire*, He tells him not to leave. *Librum lēgi jussit*, He ordered the book to be read (i. e. that it should be read). *Vetuit castra muniri*, He prohibited that the camp should be fortified.*

E. Verbs signifying *to effect, cause, or bring about*, are regularly followed by the subjunctive with *ut* or *ne*.

Such are *facio*, *efficio*, *perficio*, *evinco*, *pervinco*, *impetro*, *assequor*, and *consequor*. E. g.

Fácito ut sciam.

Let me know.

Sol éfficit, ut ómnia flóreant.

The sun causes all things to flourish.

Epaminóndas perfēcit ut auxilio sociórum Lacedaemónii privárentur.

Epaminondas caused the Lacedaemonians to be deprived of the aid of the allies.

A sólo impetrat, ut aliénas árbores álāt.

He prevails upon the soil to grow exotic trees.

Quā in rē nihil aliud assequēris, nisi ut ab ómnibus audácia túa cognoscátur.

By which you will gain nothing else, except that your audacity will be known by all.

REMARKS.

1. The expression *facere ut* is sometimes a mere circumlocution for the same tense of the verb following it. E. g. *Fēcit, ut dimitteret milites*, instead of *dimisit milites*, He dismissed his men.

2. *Fac*, in the sense of "imagine" or "suppose," and *efficere*, "to

* Yet *jubeo ut hoc facias* (or without the *ut*: — *jubeo tibi hoc facias*) and *veto ne hoc facias* likewise occur in harmony with the general rule.

make out" or "to prove," have the Acc. cum Inf.* But *efficitur*, "it follows," has sometimes *ut*; as, *Ex quo efficitur, ut*, From which it follows that, &c. *Facere*, "to represent," is usually connected with the present participle or the infinitive passive.†

F. Among the verbs regularly followed by the subjunctive with *ut*, are a number of impersonal expressions. They are, —

1. Those signifying "it remains," "it follows"; as, *restat, relinquitur, superest, reliquum (proximum, prope, extrēmum, futurum) est*, and *sequitur*. To these may be added *accedit ut*,* "add to this, that."

2. Those signifying "it happens," "it comes to pass"; as, *accidit, incidit, fit, fieri non potest, evenit, usu veni, occurrit, contingit, est*, "it is the case," and *esto*, "grant it, that."

Restat, ut his respondeam.

It remains now for me to reply to these.

Si haec enuntiatio non vera est, sequitur, ut falsa sit.

If this proposition is not true, it follows that it is false.

Relinquitur, ut, si vincimur in Hispaniā, quiescāmus.

If we are vanquished in Spain, the only thing left us is to keep quiet.

Forte evenit, ut in Privernāte essemus.

It so happened that we were on the Privernan estate.

Fieri non potest, ut quis Rōmae sit, quum est Athēnis.

It is not possible for any one to be at Rome when he is at Athens.

Quindo fuit, ut, quod licet, non liceret?

When was it the case, that that which is lawful was unlawful?

REMARKS.

1. Like *reliquum est, ut*, we sometimes find other expressions with *ut*. Such are *notum est, rarum, naturale, mirum, singulare, usitatum, necesse est, ut; verisimile, verum, falsum est, ut; aequum, rectum, utile est, ut*. But the majority of these are more commonly construed with the infinitive. (Cf. Lesson LIII. B. I.)

2. *Mos* or *moris est*, and *consuetudo est*, "it is customary," "it usually happens," are often followed by *ut*, like *accidit*, &c.

3. *Contingit* not unfrequently occurs with the infinitive, sometimes even with the dative of the predicate. E. g. *Mihi fratrique meo destinari praetoribus contigit*, I and my brother happened to be chosen praetors.

G. Verbs denoting *willingness, unwillingness, or permission*, and also those of *asking, demanding, advising, and reminding*, are sometimes followed by the subjunctive WITHOUT *ut* or *ne*.

Such are *volo, nolo, malo, permitto, licet; oro, precor, quaeso, rogo, peto, postulo; suadeo, censeo, moneo, admoneo, hortor*. To these add *curo, decerno, jubeo, mando*; the imperatives *fac*, "see that," and *cave*, "beware," and the impersonal *oportet* and *necesse est*.

* Compare page 290.

† Compare page 290, note.

<i>Velim fieri pòsset, ut, &c.</i>	I wish it were possible that, &c.
<i>Milo, te sapiens hostis metuat, quàm stulti cives laudent.</i>	I prefer an intelligent enemy fearing you to stupid citizens praising you.
<i>Sine, tē exōrem, mi pāter.</i>	Allow me to entreat you, my father.
<i>A tē pēto, mē absēntem dīligas atque defēdas.</i>	I ask of you to love and to defend me in my absence.
<i>Póstulo, Appi, étiam atque étiam considēres.</i>	I beseech you, Appius, to consider again and again.
<i>Suāleo vīleas, tīnquam sī tūa rēs agātur.</i>	I advise you to look, as if your own interests were at stake.
<i>Hērus mē jussit Pāmphyllum hodie observārem.</i>	My master commanded to watch Pamphylus to-day.
<i>Fác scīam (= fácito ut scīam).</i>	Pray let me know (inform me).
<i>Cāve crélas.</i>	Do not believe.
<i>Frémant omnes licet</i>	Every one is allowed to murmur.
<i>Philosóphiae sérvias oportet, ut tibi contíngat vēra libértas.</i>	You should serve philosophy in order to-acquire true liberty.
<i>Virtus voluptātis áditus interclúdat necesse est.</i>	Virtue necessarily prevents the access of pleasure.

H. Verbs signifying *joy, sorrow, surprise, or wonder* are followed either by the accusative with the infinitive, or by *quod* ("that" or "because") with the indicative or subjunctive.

Such verbs are *gaudeo, delector, dolco, succenseo, angor, poenitet; miror, admiror, glorior, gratulor, gratias ago, queror, indignor, &c.* E. g.

<i>Gaúdeo, quód tē interpellávi.</i>	I am glad that I have interrupted you.
<i>Dolēbam, quód consórtem gloriósi labóris amiseram.</i>	I was sorry to have lost the sharer of the glorious enterprise.
<i>Mirári sē aiēbat, quód nōn ríderet harúspex.</i>	He was accustomed to express his surprise, that the soothsayer did not laugh.
<i>Tibi ágo grátias, quód mē ómni moléstia liberás.</i>	I thank you for liberating me from inconvenience of every kind.
<i>Grátulor tibi, quód ex provinciā sálvum tē ad túos recepísti.</i>	I congratulate you for having safely returned from the province to your friends.
<i>Queréris super hóc étiam, quód expectáta tibi nōn mitteré carmina.</i>	You also complain of this, that I do not send you the expected poems.

REMARKS.

1. *Quod* is chiefly employed in connection with past tenses. *Quod* with the indicative denotes a *fact*, and with the subjunctive a *supposition* or the *opinion of another*.

2. *Quod* is also frequently employed instead of the Acc. cum Inf. after substantives, and after expressions like "it is pleasant" or "unpleasant," "it pleases" or "displeases," *magnum est, accidit* (= "add to this"), &c. It is thus frequently preceded by one of the pronouns *hoc, id, illud*, and is often equivalent to the English "the fact or circumstance that." E. g. *Augēbat iras, quod soli Judaei non cessissent*, The fact (or circumstance) that the Jews alone had not surrendered, augmented the indignation. *Inter causas malorum nostrorum est, quod vivimus ad exempla*, Among the causes of our miseries is the fact that we are living after the examples of others. *Quod victor victis pepercit, magnum est*, That the conqueror spared the conquered is great. *In Caesare mitis est clemensque natura*. *Accedit, quod mirifice ingeniis excellentibus delectatur*, Cæsar is of a gentle and mild nature. Add to this, that (in addition to this) he takes the greatest delight in intellectual pre-eminence.

3. *Quod* is always put, instead of the Acc. cum Inf. or *ut*, in explanatory or periphrastic clauses, which (generally) refer to an oblique case of the demonstratives *hoc, id, illud, or istud*. E. g. *Hoc uno praestamus vel maxime feris, quod colloquimur inter nos, et quod exprimere dicendo sensa possumus*, We excel the brutes chiefly in this, that we converse with each other, and are able to express our sensations in language. *Phocion non in eo solum offenderat, quod patriae male consulērat, sed etiam quod amicitiae fidem non praestiterat*, Phocion had not only given offence by the fact that he had mismanaged the interests of his country, but also because he had exhibited a want of faith in friendship.

4. *Quod* stands also in expressions like *adde, quod*, or *adde huc, quod* (add to this that, besides), and after *facere* in connection with an adverb like *bene, male*, &c. E. g. *Bene facis, quod me mones*, You do well to remind me. *Humaniter fecit, quod ad me venit*, He acted humanely by coming to me.

5. *Quod* stands with several different senses in constructions like the following:—

a.) At the beginning of a sentence, in the sense of "as to," "with respect to." E. g. *Quod scribis te velle scire, qui sit reipublicae status, summa dissensio est*, As regards your expressing a desire to know the state of the republic, (I have to report) the greatest dissension. *Quod mihi de nostro statu gratulāris, minime miramur te tuo opere laetāri*, As to your congratulating me on my present condition, I am not at all surprised that you rejoice in your own work.

b.) In the sense of "as far as." E. g. *Tu, quod potēris, ut adhuc fecisti, nos consiliis juvābis*, Do you assist us, as far as you can, and as you have done heretofore, with your advice and influence. *Epicurus se unus, quod sciam, sapientem profiteri est ausus*, Epicurus is the only one, as far as I know, who has dared to profess himself a sage.

c.) Instead of *ex quo* or *quum*, "since." E. g. *Tertius dies est, quod audiui*, &c., It is now three days since I have heard, &c. To these may be added *tantum quod*, "scarcely." E. g. *Tantum quod ex Arpinati venēram, quum mihi litterae a te redditae sunt*, I had but just returned from Arpinum, when a letter from you was handed to me.

EXERCISE 104.

Do you wish me to go to the theatre with you? — I do not wish you, but your brother, to go with me. — Do you desire me to write to your father? — I do wish that you would write to him. — Do you allow (*sinísne*) me to go to the ball? — I do not allow you to go there. — Does he suffer (*patitur*) letters to be written by us? — He does not suffer it. — Did they compel you to resign your office (*munēre*)? — They were not able to compel me (*me cogēre*). — Did he urge (*flagitaritne*) you to go out with him? — He did urge me. — Does he refuse to come to us? — He does refuse. — Have you determined to learn Latin? — I have not determined (to do so). — Has he resolved (*decrevitne*) to study French? — He has resolved (to do so). — What is he aiming at (*Quid agit*)? — He is exerting himself (*Id agit ut*) to commit this book to memory. — Do you endeavor (*studēsne*) to become diligent? — I do strive to be diligent and good. — Must we see to it, that we love our neighbor? — We must see to it by all means (*quam maxime*).

EXERCISE 105.

Do you ask me to remain at home? — No; on the contrary, I beseech and exhort you to go out. — Did he exhort you to go into the country? — No, he exhorted me to write a letter. — Do you advise me to resist passion (*ut iracundiae resistam*). — I do advise you. — I remind and conjure you to cherish those who love you. — Did he remind you that that was so (*rem ita se habuisse*)? — He reminded and persuaded me (*mihi*) that that was really (*re vera*) so. — Did they order any one to be killed? — They ordered the soldier to be killed. — Does he prohibit (*vetatne*) the reading of the book? — He does, on the contrary, order it to be read. — Did your father write you to come home? — He, on the contrary, wrote me to remain in the country. — Did you tell your servant to bring you the book? — I did tell him. — Does your master command you to attend to your studies? — He does command me. — Did you persuade him to read my book? — I could not persuade him. — Can it be that I am wrong? — It is not possible that you are wrong. — When was it the case that I was wrong? — Allow me to entreat you to write. — Pray let me know when you are coming. — Do not believe that he is your friend. — Are you glad that I have written to your friend? — I am delighted (*delector*) that you have done it. — Are you sorry that you have lost your book? — I am very sorry that I have lost it. — Is he surprised that I did not bring the doctor? — He is surprised that he does not come. — Do you thank me for having liberated you from trouble (*molestiā*)? — I do thank you with all my heart (*toto pectore*). — Do you congratulate me for having recovered? — I do congratulate you. — Why does his master complain? — He complains of this, that he is negligent and idle.

Lesson LV. — PENSUM QUINQUAGESIMUM QUINTUM.

OF IMPERSONAL VERBS.

A. Impersonal verbs are those which are used in the third person singular only, and without reference to any definite subject. They are in English commonly introduced by the pronoun *it*. E. g. *Tonat*, it thunders; *pluit*, it rains; *oportet*, it behooves.

REMARKS.

1. Impersonal verbs thus occur in all the conjugations, and in all the moods and tenses of complete verbs. E. g. 1. *Constat*, it is manifest; 2. *nocet*, it is hurtful; 3. *accidit*, it happens; 4. *convēnit*, it is agreed upon. — *Constāre*, to be manifest; *tonūit*, it thundered; *nocēat*, let it be hurtful, &c.

2. The majority of the impersonal verbs of the Latin language are also used personally, but generally with a modified or different signification. Many again admit a subject of the neuter gender, such as an infinitive (either with or without a subject accusative) or a clause used substantively, and sometimes a pronoun of the neuter gender. (Cf. Lesson LII. A. 1; LIII. B.)

3. Impersonal verbs generally want the imperative, except *licet*, which has *licēto* (let it be lawful). The rest employ the present subjunctive imperatively; as, *Tonet*, Let it thunder! *Pudeat te*, Be ashamed of yourself!

4. The majority want also the participles, gerunds, and gerundives. The only exceptions are the following, of which some, however, have acquired the force of adjectives: — *decens*, becoming; *libens*, willing; *licens*, free, bold; *poenitens*, penitent; — *licitūrus*, *poenitūrus*, *puditūrus*, about to be lawful, to repent, to be ashamed; — *pigendus*, *pudendus*, *poenitendus*, to be regretted, ashamed of, repented of. To these add the gerunds *poenitendi*, *pudendo*, *ad pigendum*.

B. Impersonal verbs may be divided into several classes. They are: —

I. Those serving to designate the ordinary phenomena of nature, or the state of the weather. As, —

PRESENT.	PERFECT.*	INFINITIVE.	
Diluculat,	diluculāvit,	diluculāre,	<i>it dawns.</i>
Fulgurat,	fulgurāvit,	fulgurāre,	<i>it lightens.</i>
Fulminat,	fulmināvit,	fulmināre,	<i>it thunders.</i>
Gelat,	gēlavit,	gēlare,	<i>it freezes.</i>
Grandinat,	grandināvit,	grandināre,	<i>it hails.</i>

* Of some of these verbs the second root is not used.

PRESENT.	PERFECT.	INFINITIVE.	
Lapidat,	{ lapidāvit, lapidātum est, }	lapidāre,	it rains stones.
Lucescit, } Luciscit, } Illucescit, }	luxit, illuxit,	{ lucescēre, luciscēre, } illucescēre, }	it grows light.
Ningit,	ninxit,	ningēre,	it snows.
Noctescit,	noctescere,	noctescēre,	it grows dark.
Pluit,	{ plūvit, plūit, }	pluere,	it rains.
Regelat,	regelāvit,	regelāre,	it thaws.
Rōrat,	rōrāvit,	rōrāre,	it rains, dew falls.
Tōnat,	tōnuit,	tonāre,	it thunders.
Vesperascit,	vesperāvit,	vesperāre,	it becomes evening.
Advesperascit,	advesperāvit,	advesperāre,	

REMARK. — These verbs sometimes (though rarely) occur in connection with a *personal* subject. E. g. *Jupiter tonat et fulgurat. Dies or coelum vesperascit. Lapides pluunt. Lapidibus pluit. Sanguinem pluit, &c.* But this use is chiefly confined to the third person, and rather the exception than the rule. It is consequently unnecessary to supply a personal subject (e. g. *Jupiter, Coelum, &c.*) to account for the ordinary construction of these verbs.

II. The following verbs, denoting an *affection of the mind, an obligation, or permission* : —

PRESENT.	PERFECT.	INFINITIVE.	
Miseret (me),	{ misērūit (<i>rarely</i>), misērītum est, misertum est, }	misērēre,	{ it moves me to pity, I have pity.
Piget (me),	{ pigūit or, pigītum est, }	pigēre,	it chagrins, irks.
Poenitet (me),	poenituit,	poenitēre,	it repents me, I repent.
Pudet (me),	{ pudūit, or puditum est, }	pudēre,	{ it shames me, I am ashamed.
Taedet (me),	{ taedūit (<i>rarely</i>), pertaesum est, }	taedēre,	it wearies, disgusts.
Oportet (me),	oportuit,	oportēre,	it behooves.
Libet (libet),	{ libūit, or libitum est, }	libēre,	it pleases.
Licet (mihi),	{ licūit, or licitum est, }	licēre,	it is lawful, allowed.
Decet (me),	dēcūit,	dēcēre,	it becomes.
Dēdecet (me),	dēdēcūit,	dēdēcēre,	it misbecomes.
Liquet (mihi),	licuit,	liquēre,	it is manifest.

REMARKS.

1. The subject of the emotion denoted by some of the foregoing verbs is put in the accusative ; as, *Miseret me, te, illum, It moves me,*

you, him, to pity (i. e. I pity, you pity, &c.). *Pudet nos, ros, illos*, We, you, they are ashamed. So also *oportet me, te, illum; decet (dedecet) nos, vos, &c.* But *libet* and *licet* are followed by the dative (*mihi, tibi, &c.*).

2. The verbs *libet*, *licet*, *decet*, *dedecet*, and *liquet* sometimes occur in the third person plural, and assume a personal subject.

III. The third person singular of a number of complete verbs, which is frequently employed impersonally, but in a sense more or less different from the ordinary signification of these verbs. Thus : —

PRESENT.	PERFECT.	INFINITIVE.	
Accidit,	accidit,	accidēre,	} <i>it happens, occurs, comes to pass.</i>
Contingit,	contigit,	contingere,	
Evenit,	evēnit,	evēnīre,	
Fit,	factum est,	fiēri,	} <i>it belongs to, pertains.</i>
Attinet,	attinuit,	attinēre,	
Pertinet,	pertinuit,	pertinēre,	
Accēdit,	accessit,	accēdēre,	} <i>there is to be added.</i>
Conducit,	conduxit,	condūcēre,	
Constat,	constitit,	constāre,	
Convēnit,	convēnit,	convēnīre,	} <i>it is evident.</i>
Dēbet,	dēbuit,	dēbēre,	
Displicet,	{ displicuit,	} displicēre,	
	{ displicitum est,		
Dōlet,	dōluit,	dōlēre,	} <i>it ought.</i>
Est (= licet),	fuit,	esse,	
Expēdit,	expēdīvit,	expēdīre,	
Prōdest,	prōfuit,	prōdesse,	} <i>it displeases.</i>
Fallit (me),	fēfellit (me),	fallēre,	
Fūgit (me),	fūgit (me),	fūgēre,	
Praetērit (me),	praetēriit (me),	praetērire,	} <i>it pains (grieves).</i>
Incipit,	incēpit,	incipēre,	
Interest,	interfuit,	interesse,	
Rēfert,	rētūlit,	rēferre,	} <i>it is lawful, one may.</i>
Jūvat,	jūvit,	jūvāre,	
Delectat,	delectāvit,	delectāre,	
Nōcet,	nōcūit,	nōcēre,	} <i>it escapes my notice.</i>
Obest,	obfuit,	obesse,	
Pātet,	pātuit,	pātēre,	
Plācet,	{ plācūit,	} plācēre,	} <i>it begins.</i>
	{ plācītum est,		
Praestat,	praestitit,	praestāre,	} <i>it concerns.</i>
Restat,	restitit,	restāre,	
Sōlet,	sōlitum est,	sōlēre,	
Assōlet,	assōlitum est,	assōlēre,	} <i>it delights.</i>
Stat,	stētit,	stāre,	
Succurrit,	succurrit,	succurrēre,	
			} <i>it hurts.</i>

PRESENT.	PERFECT.	INFINITIVE.	
Sufficit,	sufficēit,	sufficere,	<i>it suffices.</i>
Suppedit,	suppeditit,	suppeditere,	<i>there is on hand (left).</i>
Vacat,	vacavit,	vacare,	<i>there is leisure ; it pleases.</i>

REMARK. — The subject of these verbs thus used impersonally can only be an infinitive (either with or without a subject accusative) or an entire clause, but sometimes also the nominative of a neuter pronoun. (Cf. Lessons LII, LIII, LIV.)

IV. The third person singular passive, especially of *intransitive* verbs denoting motion, and which otherwise do not admit of the passive voice. E. g.

Curritur, <i>there is running.</i>	Dictur, <i>it is said.</i>
Itur, <i>there is going.</i>	Traditur, <i>it is relat'ed.</i>
Aditur, <i>there is approaching.</i>	Scribitur, <i>it is written.</i>
Ventum est, <i>some one has come.</i>	Pugnatur, <i>there is fighting.</i>
Clamatur, <i>there is calling.</i>	Peccatur, <i>there is sinning.</i>
Favetur, <i>there is favoring.</i>	Persuadetur, <i>there is persuading.</i>
Flctur, <i>there is weeping.</i>	Certatur, <i>it is contended.</i>
Ridetur, <i>there is laughing.</i>	Sentitur, <i>it is perceived.</i>
Bibitur, <i>there is drinking.</i>	

REMARKS.

1. The agent, by which the activity denoted by these verbs is exercised, is either left indefinite, or expressed by the ablative with *a* or *ab* (e. g. *ab aliquo*, *a me*, *te*, *nobis*, *ab hominibus*, &c.). It is most frequently to be inferred from the context. Thus: *Ubi eo ventum est* (sc. *ab iis*), When they had come there. *His persuaderi non proterat* (sc. *ab aliquo*), They could not be persuaded (by any one). *Curritur ad praetorium* (sc. *a militibus*), There is a rush towards the general's tent (on the part of the soldiers). *Pugnatur omnibus locis*, There is a general battle.

2. Among the verbs employed impersonally we must include the neuter of the future passive participle with *est*, *erat*, *fuit*, *erit*, &c.; as, *amandum est*, there must be loving (some one must love, it is necessary to love); *scribendum fuit*, it was necessary to write; *currendum erit*, it will be necessary to run. That this construction requires the dative of the agent (e. g. *alicui*, *mihi*, *tibi*, *hominibus*, &c.) is already known from Lesson XXV.

Does it thunder?
It does thunder and lighten.
Does it not hail?
It does hail.
Does it rain?
It does not rain; it snows.
Did it rain or snow?
It rained very hard.
Is it growing light or dark?

Tonātne?
Ita est, tónat átque fúlgurat.
Nónne grándinat?
Grándinat véro.
Núm plúit?
Nón plúit; ningit.
Útrum plúvit án nínxit?
Plúvit veheménter.
Lucescítne an advesperáscit?

It is growing dark.
Is it hailing out of doors ?
It is hailing hard.
Did it freeze last night ?
It did not freeze.
Is it foggy ?
It is (foggy).
Does the sun shine ?
It does shine.
We have (enjoy) sunshine.

The sun does not shine.

The sun is in (is blinding) my eyes.

The weather.

Good, fine, bad, very bad weather.

The face, countenance.

The eyes; the eyesight.

The thunder.

The thunderbolt.

The snow.

The hail.

The fog, mist.

The rain.

The sunshine.

The parasol.

Foggy.

Hard, violently.

To have (use, enjoy).

To shine.

To shine brightly.

The wind.

To blow.

To cease (rest).

To rise.

Windy.

Stormy.

Strong, vehement.

Is it windy ? Does the wind blow ?

Vesperāscit.

Ecquid fōris grādinat ?

Sic est, vāde grādinat.

Gelavītne nōcte prōximā ?

Nōn gelāvit.

Ēstne cōelum nebulōsum ?

Est (nebulōsum).

Lucētne sōl ?

Lūcet.

Ūtimur sōlis lūmine.

{ Sōl nōn lūcet.

{ Sōlis lūmine nōn ūtimur.

{ Sōl mīhi ōculos nōcet.

{ Lūmen sōlis mīhi oculōrum āciēm
praestringit.

Tempestas, ātis, f. ; coelum, i, n.

Tempestas bōna, serēna, māla, deterrīma.

Facies, ei, f. ; ōs, ōris, m. ; vultus, ūs, m.

Ocūli, ōrum, m. ; acies (ei, f.) oculōrum.

Tonitrus, ūs, m.

Fulmen, inis, n.

Nix, gen. nīvis, f., or pl. nīves.

Grando, inis, f.

Nebūla, ae, f.

Plūvia, ae, f. ; imber, ris, m., or pl. imbres.

Lūmen sōlis, or simply sōl, sōl calidus.

Umbella, ae, f.

Nebulōsus, a, um.

Valde, vehementer (adv.).

Ūtor, ūti, ūsus sum (ALICUA RE, ALIQUO).

Lūcēo, ēre, luxi, —.

{ Fulgēo, ēre, fulsi, —.

{ Splendēo, ēre, ūi, —.

Ventus, i, m.

Flō, āre, āvi, ātum.

Quiesco, ēre, ēvi, ētum.

Ortor, iri, ortus sum.

Ventōsus, a, um.

Nimbōsus, a, um ; procellōsus, a, um.

Vchēmens, tis, adj.

{ Ēstne tempestas ventōsa ?

{ Flātne vēntus ?

It is windy. The wind does blow.	{	Est tempestas ventōsa.
Has the wind risen ?	{	Flāt vērō vēntus.
No, it has ceased.	{	Ortūsne est vēntus ?
It is not stormy.	{	Immo vērō quīēvit.
It is very windy.	{	Coelum nōn est procellōsum.
	{	Tempestas vāde ventōsa est.
	{	Vāde flāt vēntus.
The spring.		Vēr, <i>gen. vēris, n.</i>
The autumn.		Auctumnus, <i>i, m.</i>
In the spring, summer, autumn, winter.		Vēre, aestāte, auctumno, hiēme.
To travel.		Iter, or itīnēra facēre ; peregrināri (abroad).
To ride in a carriage.	{	Vēhor, vēhi, vectus sum.
To ride on horseback.	{	Invēhi (CURRU, IN RHEDA).
To ride up, away, around.	{	Vēhi (invēhi) equo.
To go (come, travel) on foot.	{	Equito, āre, āvi, ātum.
To travel (make a tour) on foot.	{	Advēhi, abvēhi, circumvēhi.
To like, take pleasure in.	{	Pedibus or pedēs* ire (vēnire, iter facēre).
	{	Iter pedestre facēre or conficēre.
		Delector, āri, ātus sum (ALIQUID FACERE).
Do you like riding in a carriage ?		Delectarisne in vēhi cūrru (in rhēdā) ?
No, I prefer riding on horseback.		Nōn vērō ; equo vēhi mālo.
Where did our friend ride to (on horseback) ?		Quō equitāvit amicus nōster ?
He has ridden into the forest.		Equitāvit in silvam.
It is good (pleasant), bad (unpleasant) to do anything.		Jucundum, injucundum est aliquid facēre.
Is it pleasant to go on foot.		Estne jucundum ire pedibus (pēdes) ?
It is very pleasant.		Est profecto perjucundum.
Did he go on foot or in a carriage ?		Utrum ivit pedibus an cūrru vectus est ?
No, he went on horseback.		Immo vectus est equo.

EXERCISE 106.

Are you going out to-day ? — I never go out when it is raining. — Did it rain yesterday ? — It did not rain. — Has it snowed ? — It has snowed. — Why do you not go to the market ? — I do not go there, because it snows. — Do you wish (to have) an umbrella ? — If (si)

* Pedēs, -itis, *m.*, one who goes on foot.

you have one. — Will you lend me an umbrella? — I am not unwilling to lend you one. — What sort of weather is it? — It thunders and lightens. — Does the sun shine? — The sun does not shine; it is foggy. — Do you hear the thunder? — I do not hear it. — How long (*quam diu*) did you hear the thunder? — I heard it until (*usque ad*) four o'clock in the morning. — Is it fine weather now? — It is not; the wind blows hard, and it thunders much. — Does it rain? — It does rain very fast. — Do you not go into the country? — How (*quo modo*) can I go into the country? do you not see how (*quam vehementer*) it lightens? — Does it snow? — It does not snow, but it hails. — Did it hail yesterday? — It did not hail, but it thundered very much. — Have you a parasol? — I have one. — Will you lend it to me? — I will lend it to you. — Have we sunshine? — We have; the sun is in my eyes. — Is it fine weather? — It is very bad weather; it is dark. — We have no sunshine. — How is the weather to-day? — The weather is very bad. — Is it windy? — It is very windy. — Was it stormy yesterday? — It was stormy. — Why did you not go into the country? — I did not go because it was stormy. — Do you go to the market this morning? — I intend to go there, if it is not (*si non est*) stormy. — Do you intend to breakfast with me this morning? — I intend breakfasting with you, if (*si*) I am hungry.

EXERCISE 107.

Does the Pole intend to drink some of this wine? — He does intend to drink some of it, if he is thirsty. — Do you like to go on foot when you are travelling (*iter faciens*)? — I do not like to travel on foot. — Did you travel to Italy (*in Italiam*) on foot? — I did not go on foot, because the roads (*viae*) were too bad (*nimis lutulentae*). — Do you like to ride in a carriage? — I like to ride on horseback. — Has your cousin ever gone on horseback? — He has never gone on horseback. — Did you ride on horseback the day before yesterday? — I rode on horseback to-day. — Does your brother ride on horseback as often as you? — He rides oftener than I. — Hast thou sometimes ridden on horseback? — I have never ridden on horseback. — Will you go (in a carriage) into the country to-day? — I will ride thither. — Do you like travelling? — I do not like (it). — Does your father like travelling in the winter? — He does not like travelling (to travel) in the winter; he likes travelling in the spring and summer. — Is it good travelling (pleasant to travel) in the spring? — It is good travelling in the spring and autumn, but it is bad travelling in the winter and in the summer. — Have you sometimes travelled in the winter? — I have often travelled both in the winter and in the summer. — Does your brother travel often? — He travels no longer; but he formerly (*quondam*) travelled much. — When do you like to ride on horseback? — I like riding on horseback in the morning, after breakfast. — Is it good travelling in the country? — It is good travelling there. — Whither are they running (*Quorsum curritur*)? — They are running to the forum. — Have they (has any one) come (*ventumne est*) into the house? — They have not yet come. — Was there laughing

(*ridebaturne*) in the theatre? — There was laughing and shouting (*clamabatur*) there. — Is it said that he has arrived (*eum advenisse*)? — No, it is said that he has remained in the country. — Is it pleasant to go on foot to-day? — It is not pleasant. — When did the wind rise? — It rose at four o'clock this morning.

Lesson LVI. — PENSUM QUINQUAGESIMUM SEXTUM.

CONSTRUCTION OF NAMES OF PLACES.

A. In answer to the question *Whither?* the name of the place is put in the Accusative with *in* or *ad*; but before the proper names of cities, these prepositions are commonly omitted. E. g.

In hórto, in theátrum, ad locum públicum, ad urbem ire.	To go into the garden, into the theatre, to the public square, towards the city.
In Itáliam, in Germániam, in Americam, Lésbum proficisci.	To set out for Italy, for Germany, for America, for Lesbus.
Róman, Lutétiam, Londínum, Cartháginem, Athénas contendere.	To be on one's way to Rome, to Paris, London, Carthage, Athens.

B. RULE. — In answer to the question *Where?* the name of the place is put in the Ablative with *in*; but if the place is a city, the name, when of the first or second declension and singular number, stands in the Genitive; and when of the third declension or plural number, in the Ablative without a preposition. E. g.

In hórto, in theátro, in lóco público, in úrbe ésse.	To be in the garden, in the theatre, in the public square, in the city.
In Itáliā, in Germánia, in Áfricā demorári.	To stay in Italy, in Germany, in Africa.
Rómae, Lutétiae, Londíni, Bero-líni, Lésbi vívere.	To live at Rome, in Paris, London, Berlin, on Lesbus.
Athénis, Syracúsis, Carthágine, Neápoli nātum ésse.	To be born at Athens, in Syracuse, Carthage, Naples.

C. In answer to the question *Whence?* the name of the place is put in the Ablative with *ex* or *ab*, but before the proper names of cities the preposition is commonly omitted. E. g.

Ex hórtis, ex theátro, a lóco público, ab úrbe venire.	To come out of the garden, out of the theatre, from the public square, from the city.
Ex Itáliā, ex Ásiā, ab África fúgere.	To flee out of Italy, out of Asia, from Africa.
Romā, Lutetíā, Athénis, Carthāgine expúlsum ésse.	To be banished from Rome, Paris, Athens, Carthage.

REMARKS.

1. The names of cities sometimes occur with the prepositions *in*, *ex*, or *ab*, and the names of countries without them.* E. g. *Ab Epheso in Syriam profectus*, Having started from Ephesus for Syria. *Ab Epidauro Piraëum advectus*, Conveyed from Epidaurus into the Piræus. But this is an exception to the general rule.

2. The preposition *ad* may stand before names of cities only in the sense of "towards" or "in the vicinity of." E. g. *Iler dirigere ad Mutinam*, To direct one's course towards Modena. *Tres viæ sunt ad Mutinam*, There are three roads to Modena. *Pugna ad Trebitam*, The battle of (= near) Trevi. *Istos libros lægit ad Misenum*, He read these books near Misenum.

3. The names of countries rarely occur in the genitive, instead of in the ablative with *in*. E. g. *Graeciae, Lucaniae* = in Græciā, in Lucaniā. *Romæ Numidiaæque* = et Romæ et in Numidiā.

4. If the name of the city has an *adjective* or an *appositum* connected with it, then the Romans put

a.) In answer to the question *Whither?* and *Whence?* the accusative and ablative with and without the usual prepositions. E. g. *Doctas Athenas* or *ad doctas Athenas*, To learned Athens. (*In*) *Carthaginem Novam*, To New Carthage. *Ipsā Samō*, From Samos itself. *De vitifera Viennā*, From vine-bearing Vienne.

b.) In answer to the question *Where?* the ablative with *in*, where the genitive would otherwise be required, and the ablative without *in* in all other cases. E. g. *In ipsā Alexandriā*, In Alexandria itself. *In Albā Helviā*.† But without *in*:—*Athenis tuis*, In your Athens. *Carthagine Novā*, in New Carthage.

c.) When one of the words *oppidum*, *urbs*, *locus*, &c. stands in apposition with the proper name of the town, it is commonly preceded by the preposition; but in answer to the question *Where?* these

* The *in*, however, is regularly omitted in connections like the following:—*Terrā marique*, "by land and by sea," and before *loco* and *locis*, when these words occur in the sense of "state" or "situation"; as, *hoc loco, multis locis, meliore loco*, &c. So likewise before *toto* or *tota*, "the entire or whole"; as *tota urbe, toto mari, totis campis*, and never *in tota*, &c. *Iloc libro, primo libro*, &c. are said when the entire book is meant; but *in hoc (primo, &c.) libro*, when a particular passage is referred to.

† And never *Albæ Helvinae*; rather without *in*, simply *Albā Helviā* like the *Albā Longā* of Virg. Aen. VI. v. 768. Hence also *In Nōvo Eborāco*, or simply *Nōvo Eborāco*, and not *Nōri Eborāci*, New York, which is as unusual as the *Teani Apulī* of Cic. pro Cluent. 9.

words are always in the Ablative. E. g. *Tarquinius*, in urbem *Etruriae florentissimam*, To Tarquinii, the most flourishing city of Etruria. *Neapōli*, in *celeberrimo oppido*, At Naples, a most celebrated town. But *Antiochiae nātus est*, *celebri quondam urbe et copiosā*, He was born at Antioch, a city formerly celebrated and wealthy.

d.) If the word *urbs* or *oppidum* precedes the name of the city, the preposition is always put, and the proper name stands as *appositum* in the same case. E. g. *Ad urbem Romam ex oppido Thermis*, in urbe *Romā* (not *Romae*), in *oppido Adrumēto* (not *Adrumēti*).

5. The poets frequently answer the inquiry *Whither?* by the simple accusative, where in prose a preposition is required. E. g. *Italiam Lavinæque vēnit litōra* (sc. in), He came to Italy and the Lavinian coast. *Speluncam eandem* (sc. in) *deveniunt*, They come into the same cave. *Verba refert aures* (= ad aures) *non pervenientia nostras*, You utter words which do not reach our ears.

So likewise the question *Where?* by the ablative without *in*. E. g. *Silvisque agrisque vūsque corpora foeda jacent*, The foul bodies lie scattered through the woods, and in the fields and on the ways. This poetical license is imitated by the prose writers of the silver age, who frequently omit the *in*; as, *medio agro*, *Gabinā viā*, *regione* for *in regione*, &c.

6. The construction of the names of cities is adopted, —

a.) By the names of the smaller islands, of which some have cities of the same name. E. g. *Rhodi*, *Cypri*, *Corcyrae*, in Rhodes, Cyprus, Corcyra. *Rhodum*, *Cyprum*, *Corcyram*, to Rhodes, Cyprus, Corcyra. Thus also, *Chersonesum redire*, To return into the Chersonesus. *Chersonesi habūāre*, To live in the Chersonesus. To these add *Delos*, *Samos*, *Lesbos*, and *Ithaca*. But the larger islands (e. g. *Britannia*, *Creta*, *Euboea*, *Sardinia*, and *Sicilia*) are commonly construed like names of countries.

b.) By *domus* and *rūs*, on the construction of which see page 132 and page 157.

c.) By the words *hūmus*, *bellum* and *militia*, which, in answer to the question *Where?* stand in the genitive. Thus, *hūmi*, on the ground.* But *belli* and *militiae* (in war, in the field) occur thus only in connection with *dōmi*; e. g. *belli domique*, in war and at home; *domi militiaeque*, at home and in the field; *nec belli nec domi*, neither in the field nor at home. To these add *vicinae* for *in viciniā*, in the neighborhood; *foras* and *foris*, out of doors; the last of which, however, have assumed the character of adverbs.

Almost, nearly.

Fērē, fērmē; prōpe, prōpēmōdum.
(Adverbs.)

About.

Circūter, circa; fērmē.

Scarcely, hardly.

Vix, paene. (Adverbs.)

* But in connection with a verb of motion, *in hūmum*, never *hūmum*, but rather *hūmi* instead of *in hūmum*. *Hūmo* occurs in the sense of *from the ground*. So also *in bellum*, *ex bello*.

How old are you (What is your age)?	{ Quotum annum ágis ? Quot annos hábés ?
I am ten years old.	{ Décimum annum ago. Décem annos hábeo.
How old is your brother?	Quotum annum ágit fratérculus túus ?
He is six years old.	{ Séxtum annum ágit. Annos séx hábet.
He is scarcely two years old.	Vix dúo annôrum nātus est.
To be born.	Nascor, i, nātus sum.
The year.	Annus, i, m.
Older, younger.	Major nātu,* minor nātu.
The oldest, youngest.	Maxímus, mínímus nātu.
Are you older than your sister?	Ésne mājor nātu quám soror túa (sorôre túā) ?
Yes, I am much older.	Súm véro múlto mājor nātu.
How old are you?	Quot annos nātus és ? (Cf. Less. LVII. A. Rem. 2.)
I am almost twenty years old.	Viginti fere annos nātus sum.
How old is your sister?	Quotum annum hábet sóror túa ?
She is about twelve years old.	Duódecim círciter annos hábet (nātus est).
She is scarcely eight years old.	{ Vix octo annos hábet. Octo paéne annos nāta ést.
Of what age would you take me to be?	Quíd aetátis tibi videor ?
You seem to be about thirty.	Vidêris ésse annôrum círciter trínginta.
To seem, appear.	Vidêor, êri, visus sum.
The age (of life).	Aetas, âtis, f.
I am over twenty years old (older than twenty years).	{ Mājor (quam) vigínti annos nātus sum. Mājor (quam) annorum † vigínti sum.
He is under thirty-three years old (younger than thirty-three years).	{ Mínor (quam) trêset trínginta annos nātus ést. Mínor (quam) annôrum tríum et tríngita ést.
To understand, comprehend, seize.	{ Accipio, êre, cēpi, ceptum. Intelligo, êre, lexi, lectum. Comprehendo, êre, di, sum. Cūpio, êre, cēpi, captum.‡

* Lit. "greater by or with respect to birth." So also *grandior*, either with or without *nātu*.

† This is literally *I am older than a man of twenty years*. Instead of the genitive, the ablative may also be put, with or without *quam*. E. g. *Major (or minor) quam decem annis*, Over (or under) ten years of age. *Major tribus annis*, Over three years old.

‡ *Accipere* is "to hear and understand," more or less perfectly; *intelligere*

Do you understand me (i. e. what I say) ?	Núm intelligis, quid dicam ? (Lesson XXX. C. 2.)
I do not understand you.	Nón intéllico (comprehéndo), quid dicas.
Have you understood the man ?	Intellexistíne, id quod dixit hómo ?
Yes, I have understood him.	Síne quidem, intelléxi.
Do you comprehend that man (i. e. his motives, &c.) ?	Intelligísne ístum hóminem ?
I comprehend him but little.	Párum (mínus) intéllico.
I hear you, but I do not understand you.	Accípío quídem éa quae dicis, sed mínus comprehéndo.
The noise.	Streptus, ūs, <i>m.</i>
The wind.	Ventus, i, <i>m.</i>
To bark.	Latro, āre, āvi, ātum.
The barking.	Latrātus, us, <i>m.</i> ; gannitio, ōnis, <i>f.</i>
To hear, perceive.	Audire, percipere, excipere auri- bus (ALIQUID).
Do you perceive the noise of the wind ?	Percipísne ventōrum strépítum ?
I do perceive it.	Égo véro percípío.
Have you heard the barking of the dogs ?	Audivistíne latrātum cánūm ?
I have heard it.	Audívi.
Have they heard what we have said ?	Núm excepérunt, quae nós diximus ?
They have not heard them.	Nón excepérunt.
Do you seize my opinion ?	Capísne méam senténtiam ?
I do seize it.	Cápío véro.
Whose dog is this ?	Cújus ést cánis hícce ?
It is the Englishman's.	Cánis ést Angli.
To read.	Lēgo, ěre, lēgi, lectum.
To read through.	Perlēgo, ěre, lēgi, lectum.
To remain, stay.	{ Mānuo, ěre, nsi, nsum. { Permāneo, ěre, nsi, nsum. { Mōror, āri, ātus sum. { Dēmōrāri, commorāri.
To take.	{ Sūmo, ěre, mpsi, mptum.* { Cāpio, ěre, cēpi, captum. { Accípío, ěre, cēpi, ceptum. { Verbēro, āre, āvi, ātum.
To beat, inflict blows upon.	{ Percūtio, ěre, cussi, cussum.
To strike.	{ Fērio, ire, —, —.
To lose.	{ Amitto, ěre, amisi, amissum. { Perdo, ěre, didi, ditum.

and *comprehendere*, "to understand or comprehend" anything said or done; *capere*, "to seize, take, comprehend clearly." All these have ALIQUID. — *Intelligere ALIQUEM* is to comprehend one's character, motives, style, meaning, &c., generally.

* *Sumere* = "to take up" anything from its place of rest; *capere*, "to lay hold of, grasp, seize"; *accipere*, "to take" something offered.

To lose at play.	Perdere aliquid alicū.*
To know (anything).	{ Scio, ire, ivi, itum. Didici (= I know, have learnt).
To take away.	{ Aufēro, erre, abstūli, ablātum. Dēmo, ēre, mpsi, mptum. { Tollo, ēre, sustūli, sublātum.

D. Obs. *Auferre aliquid* in general is "to carry away or off," either in a good or bad sense.† With *alicui* or *ab aliquo* it signifies "to take away from," or "to deprive of." *Demēre aliquid alicui* or *de (ex, ab) aliquā re* = "to take away or to abstract from." *Tollēre aliquid* or *aliquem*, "to remove out of the way," and sometimes secondarily "to destroy."

Has this man carried away anything?	Nūm hōmo iste quidquam abstulit?
He has not carried away anything at all.	Nōn vērō; nīhil quidquam abstulit.
Have I taken away anything from you?	Abstulīne tibi aliquid?
You have taken away my book.	Abstulisti vērō mīhi librum.
Has he taken away some of our bread?	Dēpsitne (ille) aliquid de pāne nostrā?
He has not taken any of it.	Nīhil dēpsit.
What has the servant taken away?	Quid sustulit sērvus?
He has taken away the wine from the table.	Vīnum de mēnsā sustulit.
Did you order the table to be cleared off?	Jussistine mēnsam tolli?
I have not yet done it.	Nōndum jussi.
Will you take away these books?	Ecquid vis tollere hōs libros?
I will.	Nōn vōlo.
Has he read through the book which you lent him?	Perlegitne librum, quem ei commodasti?
Did he stay at his home, or at his father's?	Suaēne domū morātus est, an in patrēnā?
He remained at his father's.	Permānsit in patrēnā.
Did they take what you gave them?	Nūm acceperunt, quod eis dedisti?
They were unwilling to take it.	Accipere noluērunt.
Who has beaten our dog?	Quis cānem nostrum verberāvit (percussit)?
No one has beaten him.	Nēmo eum verberāvit.
Have you lost anything?	Nūmquid amisistis?
We have lost nothing.	Nīhil amisimus.

* *Aleā*, lit. in the game of dice; here, by any game of chance generally.

† Also with persons; as, *Aufer te hinc*, Get yourself gone! *Aufer te domum*, Be off home!

How much money did he lose at play ?	Quántum pecúniae amicus túus alicá perdidit ?
He has lost a large amount.	Perdidit pecúniám grándem.
Is he not unhappy ?	Nónne est inféliz ?
He is quite unhappy.	Est admodum inféliz.
Do you know Latin ?	Scisne (didicistine) sermónem Latínium ?
I do not know it yet.	Nóndum didici.
Do you know as much as this man ?	Esne tú aequé dóctus atque hícce hómo ?
I do not know as much.	Nón aequé dóctus súm.
Did you know that ?	Fuitne hóc tibi nótum ?
I did not know it.	Nón fuit.
How many books has your cousin already read ?	Quam multos libros consobrinus túus jam perlégit ?
He has already read five of them, and at present he is reading the sixth.	Perlégit jam quinque, et nunc sextum légit.
Where did our friends remain ?	Úbi amici nóstri commoráti súnť ?
They have remained at home.	Commoráti súnť dómi.
They have kept themselves at home.	Tenuérunt sē dómi.
Will (does it please) your father give me anything to do ?	Placétne pátri túo mandáre mhi aliquid faciéndum ?
He desires to give you something to do.	Cúpit véro tibi quiddam faciéndum mandáre.

EXERCISE 108.

Will you lend my brother a book ? — I have lent him one already. — Will you lend him one more ? — I will lend him two more. — Have you given anything to the poor ? — I have given them money. — How much money has my cousin given you ? — He has given me only a little ; he has given me only two crowns. — How old is your brother ? — He is twenty years old. — Are you as old as he ? — I am not so old. — How old are you ? — I am hardly eighteen years old. — How old art thou ? — I am about twelve years old. — Am I younger than you ? — I do not know. — How old is our neighbor ? — He is not quite thirty years old. — Are our friends as young as we (*eiusdem aetatis nobiscum*) ? — They are older than we. — How old are they ? — The one (*alter*) is nineteen, and the other (*alter*) twenty years old. — Is your father as old as mine ? — He is older than yours. — Have you read my book ? — I have not quite read it yet. — Has your friend finished his book ? — He has almost finished it. — Do you understand me ? — I do understand you. — Does the Englishman understand us ? — He does understand us. — Do you understand what we are telling you ? — We do understand it. — Dost thou understand German ? — I do not understand it yet, but I am learning it. — Do we understand the English ? — We do not understand them. — Do the Germans un-

derstand us? — They do understand us. — Do we understand them? — We hardly understand them. — Do you hear any noise? — I hear nothing. — Have you heard the roaring of the wind? — I have heard it. — What do you hear? — I hear the barking of the dogs. — Whose dog is this? — It is the dog of the Scotchman.

EXERCISE 109.

Where is your brother? — He is at London. — Was he not at Berlin? — No, he was at Carthage. — Have you ever been at Syracuse? — I have never been at Syracuse, but at Rome. — Is our friend at New York? — No, he is at Athens. — Do you intend to set out for Italy? — I intend to set out for Rome and Athens. — Where is your son studying? — He is studying at Paris. — Has he returned (*Revertâtne*) from Asia? — He has not yet returned. — Where did he come from? — He came from Paris to London. — And I came from Germany to America. — Have you lost your stick? — I have not lost it. — Has your servant lost my note? — He has lost it. — Where have you remained? — I have remained at home. — Has your father lost (at play) as much money as I? — He has lost more of it than you. — How much have I lost? — You have hardly lost a crown. — Where has thy brother remained? — He has remained at home. — Have your friends remained in the country? — They have remained there. — Do you know as much as the English physician? — I do not know as much as he. — Does the French physician know as much as you? — He knows more than I. — Does any one know more than the French physicians? — No one knows more than they. — Have your brothers read my books? — They have not quite read them. — How many of them have they read? — They have hardly read two of them. Has the son of my gardener taken anything from you? — He has taken my books from me. — What hast thou taken from him? — I have taken nothing from him. — Has he taken money from you? — He has taken some from me. — How much money has he taken from you? — He has taken from me almost two crowns.

Lesson LVII. — PENSUM QUINQUAGESIMUM SEPTIMUM.

OF THE CONSTRUCTION OF TIME.

A. In answer to the question *How long?* the noun denoting the duration of time is put in the Accusative, sometimes with the preposition *per*, “through.” E. g.

<i>Unum tantum diem vivere.</i>	To live for one day only.
<i>Duas hebdomadas, tres menses in urbe demorari.</i>	To stay in the city for two weeks, three months.
<i>Tres horas, sex menses, per triennium cum aliquo habitare.</i>	To live with any one three hours, six months, for three (entire) years.
<i>Noctes diisque alicui assidere.</i>	To sit by one's side night and day.
<i>Annum jam tertium et vicésimum regnat.</i>	He is already reigning the twentieth year.
<i>Multa saecula viguit Pythagoreorum nomen.</i>	The name of the Pythagoreans was in vogue for many centuries.
<i>Urbs Vēji decem aestates hīnēsq̄ue continuas circumscēssa est.</i>	The city of Veji was besieged for ten successive summers and winters.

REMARKS.

1. Duration of time is sometimes also expressed by the Ablative. E. g. *Triginta annis vixisse*, To have lived for thirty years. *Quattuordecim annis exilium tolerare*, To suffer exile for fourteen years. But this is rather an exception peculiar to writers of the silver age.

2. The question *How old?* is commonly answered by *nātus*, "born," with the accusative of the time elapsed since the birth of the individual in question. E. g. *Unum tantum mensem nātus est*, He is but one month old. *Decem annos nātus sum*, I am ten years old. On these expressions, compare page 311.

B. In answer to the question *When?* the point or period of time is expressed by the Ablative, *without* the preposition *in*. E. g.

<i>Hoc die, hoc anno, hac hora, hac hebdomade.</i>	This day, this year, this hour, this week.
<i>Vere, aestate, autumno, hieme.</i>	In the spring, summer, autumn, winter.
<i>Die, nocte, vesp̄ri (vespere).</i>	By day, at night, in the evening.
<i>Anno post Christum nātum milésimo octingésimo quadragésimo séptimo.</i>	In the year one thousand eight hundred and forty-seven after the birth of Christ.
<i>Pyrri temp̄oribus jam Apóllo vérsus facere desierat.</i>	In the times of Pyrrhus, Apollo had already ceased to make verses.
<i>Timoleon proelia máxima nat̄ali die suo fēcit omnia.</i>	Timoleon won all his greatest victories on his birthday.

REMARKS.

1. In before the ablatives *anno*, *die*, *hora*, &c. rarely occurs. In *tempore* can only be said when *tempus* has the sense of "emergency"; as, *hoc in tempore*, in this emergency; in *tali tempore*, under such circumstances. The English "betimes" ("in time," "in season") is in Latin either *tempore* or *in tempore*. In this sense the adverbial

tempori and *temperi* are also used, from which the comparative *temperius*, more seasonably, earlier.

2. The English "by day," "in the night," may also be expressed by *interdiu* and *noctu*, especially in connections like *die ac noctu* or *die noctuque*, by day and by night; *nocte et interdiu*, by night and by day.

3. Substantives which do not of themselves denote any division of time, but are still used to express that relation, are put in the ablative partly with *in*, but frequently without it. So *initio* and *principio*, in the beginning; (*in*) *comitiis*, at the time of the election; (*in*) *tumultu*, in an insurrection; (*in*) *bello*,* in the war; *ejus adventu* or *discessu*, at the time of his arrival or departure. So also *ludis* (without *in*) for *tempore ludorum*, at the time of the public games; and *Saturnālibus*, *gladiatōribus*, *Latinis* (sc. *ludis*), at the time of the Saturnalian, gladiatorial, and Latin exhibitions.

C. The time *within which* anything is done is expressed by the Ablative, generally without *in*, and sometimes by the Accusative with *intra*. E. g.

Ūrbes Africae ānnis prope quinquaginta nūllum Romānum exercitum viderant.

The cities of Africa had not seen a Roman army in nearly fifty years.

Quattuor tragoedias sexdecim diebus absolvisti.

You have finished four tragedies in sixteen days.

Frētum Eurīpi septies die recitprocat.

He makes the sound of Euripus ebb seven times a day.

In† hōrā saepe ducēntos vērsum dictābat.

He frequently dictated two hundred verses in an hour.

Intra decimum diē, quam (= postquam) vēnerat.

Within ten days after his arrival.

D. The question *How long ago?* is answered by the Accusative or Ablative, with *abhinc*, "before this time," and sometimes by the Accusative with *ante* and the pronoun *hic*. E. g.

Abhinc dies trēs.

Abhinc tribus diebus.

Ante hōs trēs dies.

Abhinc ānnos sex

Abhinc viginti hōras.

Ante hōs sex mēses.

Three days ago. (Three days before this. *These three days ago*.)

Six years ago.

Twenty hours ago.

These six months ago.

* But when *bello* has an adjective, or a noun in the genitive, connected with it, the *in* is never put. E. g. *bello Punico secundo*, in the second Punic war; *bello Latinōrum*, in the war of the Latins. So *Senensi proelio*, *pugnā Cnensi*, without *in*. Thus also *in pueritiā*, in boyhood, but *pueritiā extremā*, towards the end of boyhood; *inveniente adolescentiā*, at the beginning of youth.

† The preposition *in* is sometimes put in answer to the question *How much or how often in a given time?* But even in this instance the ablative may stand without it.

REMARK. — The question *How long ago?* is sometimes also answered by the simple ablative; e. g. *paucis his diebus*, a few days ago, within a few days before this time.

E. In answer to the questions *How long before?* and *How long after?* the time is expressed either by the Accusative or Ablative, with *ante*, “before,” and *post*, “after.” E. g.

Ante sex menses. }	Six months before (any given event).
Sex mensibus ante. }	
Post quinque diebus. }	Five days after (that event).
Quinque diebus post. }	

NOTE. — The words *ante* and *post* are usually put *before* the Accusative and *after* the Ablative. But they may also stand *between* the numeral and noun. The numeral may be either a cardinal or an ordinal. Thus the English “Three days before,” and “Ten years after,” may be expressed as follows: —

ACCUSATIVE.

Ante très dies.
Ante tertium diem.
Très ante dies.
Tertium ante diem.
Post decem annos.
Post decimum annum.
Decem post annos.
Decimum post annum.

ABLATIVE.

Tribus diebus ante.
Tertio diē ante.
Tribus ante diebus.
Tertio ante diē.
Decem annis post.
Decimo anno post.
Decem post annis.
Decimo post anno.

Fabius tertio anno ante consul fuerat.

Fabius had been consul three years before.

M. Volscius Fictor ante aliquot annos tribunus plebis fuerat.

A few years before that time Marcus Volscius Fictor had been tribune of the people.

Néque ita multo post Seleucus a Ptolemaeo dolo interfectus est.

But a short time after that, Seleucus was treacherously killed by Ptolemæus.

Homærus annis multis fuit ante Rómulum.*

Homer lived many years before Romulus.

Consul factus est annis post Rómam conditam trecentis duodecaginta.

He was made consul three hundred and eighty years after the founding of Rome.

REMARKS.

1. *Post* and *ante* are usually put *after* their ablatives, or *between* them, as above. Sometimes, however, they occupy the first place;

* This and the next following examples show that *ante* and *post* may (as prepositions) be followed by an accusative, indicative of the time before or after which the event has taken place. When this is the case, the preposition usually comes *after* the words *diebus*, *annis*, &c.

as, *ante annis octo, post paucis diebus*. So also *post aliquanto*, some time afterwards; *post non multo*, shortly after; *post paulo*, a little while after that; *ante paulo*, a little while before; instead of the more common *aliquanto post*, &c.

2. The word *ante* may also stand in the sense *abhinc*, "ago," "before the present time" (cf. *D.*), but not vice versa.

3. *Ante* and *post*, followed by *quam* with a verb, give rise to the same variety of expression. E. g. *Anno ipso, antequam natus est Ennius*, An entire year before Ennius was born. *Numa rex annis permultis ante fuit, quam Pythagoras*, Numa was king many years before the time of Pythagoras. *Non multo post, quam tu a me discessisti*, Shortly after you left me. *Nono anno postquam in Hispaniam venerat*, Nine years after his arrival in Spain. *Cimon post annum quintum, quam expulsus erat, in patriam revocatus est*, Cimon was recalled into his country five years after he had been expelled from it.*

4. After the ablative of time, and also after *pridie* and *postridie*, the words *ante* and *post* are sometimes omitted, especially before *quam*. Thus: *Quemadmodum tertio anno rapuere* (sc. *ante*), As they had plundered three years before. *Anno trecentesimo altero, quam* (= *postquam*) *condita erat Roma*, Three hundred and two years after the founding of Rome. *Pridie quam* (= *antequam*) *occideretur*, The day before he was killed. *Postridie ad me veni, quam* (= *postquam*) *expectaram*, He came to me the day after I had expected him.†

5. The point of time at which anything begins is expressed by the ablative, with *ab* or *ex*. Thus: *ab urbe condita*, from the foundation of the city; *ab adolescentia*, from youth up; *ex eo tempore*, from (since) that time; *ex Metello consule* (= *ex consulatu Metelli*), since the time of Metellus's consulship.

6. Relations of time are also expressed by *ad* or *usque ad*, "until"; in (cum Acc.), "till"; *de*, "at," or "during"; and *sub*, which cum. Acc. = "towards," or "about," but cum. Abl. "at," "by," "during." E. g. *Ab hora octava usque ad vesperam collocuti sumus*, We conversed from the eighth hour until evening. *De nocte surgere*, To rise during the night. *De multa nocte vigilare*, To watch late at night. *Sub lucem*, Towards daylight. *Sub luce*, By daylight. *Sub exitu anni*, At the close of the year. *Sub tempus edendi*, Towards (near) dinner-time.

<i>To bite, to wound by biting.</i>	{ <i>Mordēo, ēre, mōmordi, morsum.</i> <i>Morsu vulnerāre</i> (ALIQUEM).
<i>Why? on what account?</i>	
	<i>Cur? quamobrem? quapropter?</i> <i>quā de causā?</i>

* Thus the English "Two hours before (or after) he had died," may in Latin be expressed as follows: *Duabus horis antequam* (postquam) *decesserat* = *Ante* (post) *duas horas, quam decesserat* = *Alterā hōrā antequam* (postquam) *decesserat* = *Ante* (post) *altēram hōrā, quam decesserat*.

† Instead of *quam*, *ex quo* and *quum*, "since," may also be used, with *post* omitted; e. g. *Triduo, quum has dabam litteras*, Three days after writing this. So also the mere ablative of the relative; e. g. *Octo diebus, quibus has litteras dabam*, Eight days after the date of this.

What is the reason that ?	{ Quid est, cur ? (<i>cum. subj.</i>)
Why not ?	{ Quid (<i>causae</i>) est, quod ?
Because.	{ Cur non ? quin ?
	{ Quid, quia (<i>cum ind. and subj.</i>).
	{ Qui, quippe qui (<i>cum subj.</i>).
For the reason — that (= because).	{ Ob eam causam or propterea — quod.
Why do you beat the dog ?	{ Ideo, idcirco, propterea — quia.
	{ Quapropter canem verberas ?
I beat him because he has bitten me.	{ Ego eum verbero, quod me momordit.
	{ Ego eum concutio, quippe qui morsu vulneraverit.
Why do you not call for the doctor ?	{ Cur non (<i>quin</i>) medicum arcessis ?
I do not call for him, because I do not need him.	{ Eum non arcesso propterea, quia ejus non indigeo.
Why do they not read my book ?	{ Cur non librum meum legunt ?
	{ Non legunt, quippe qui eum intelligere non possint.
They do not read it, because they cannot comprehend it.	{ Eum ob hoc non legunt, quia intelligere non possunt.
Do you know the man who has lent me his cane ?	{ Novistine hominem, qui mihi baculum suum commodavit ?
I do know him.	{ Novi, vero.
Do you breakfast before you go out ?	{ Sumisne jentaculum priusquam in publicum prodis ?
Does the tailor show you the coat which he is mending ?	{ Ostenditne tibi sartor togam, quam reficit ?
He does show it.	{ Sane quidem, ostendit.
Do you see the man who is in the garden ?	{ Num vides hominem, qui est in hortulo ?
I do not see him.	{ Eum non video.
	{ Oppertor, iri, peritus or pertus sum.
To wait, remain.	{ Maneo, ere, nsi, nsum.
	{ Expecto, are, avi, atum.
	{ Praestolor, ari, atus sum.
To wait for any one.	{ Opperiri or manere aliquem.
To expect any one or anything.	{ Praestolari alicui.
To wait for anything.	{ Expectare aliquem or aliquid.
	{ Opperiri aliquid.
Are you waiting for your letters ?	{ Opperirisne epistolas tuas ?
I am waiting for them.	{ Ego vero (eas) opperior.
Is he waiting for his brother ?	{ Manetne (opperiturne) suam fratrem ?
Is the servant waiting for his master ?	{ Num servus hero suo praestolatur ?
He is not waiting for him.	{ (Ei) non praestolatur.

Do you expect your friends?
I do not expect them.
What are they expecting?
They are expecting the money
which you owe them.

To owe.

Do you owe any one anything?
I owe not a penny to any one.
How much do you owe me?
I owe you a hundred crowns.
Do I owe as much as you?

You owe more money than I do.

Did they owe us anything?
They owed us nothing.
I am indebted to you for many
things.

The master.
The shilling.
The pound.

Five pounds of gold.

To return, come back.

From (any place).

Hence, from there.

At what o'clock do you usually
return from the market?

I am accustomed to return thence
at twelve.

Has he come back from home?

He has not yet come back from
there.

Does the servant return early
thence?

He is wont to return thence at
ten o'clock in the morning.

Did they return before noon?

They did return at eleven o'clock.

At nine in the morning.

Ēquid amīcos tuos expēctas?
(Eos) nōn expēcto.

Quid expēctant?

Quām is debēs pecūniam expēc-
tant.

Debeo, ēre, ūi, itum (ALICUI ALI-
QUID).

Debēsne alicui aliquid?

Ego nūmmum debeo nēmīni.

Quātam mīhi debēs pecūniam?

Debeo tibi cēntum thalēros.

Debeōne tāntam pecūniam quān-
tam tū?

Majōrem tū debēs pecūniam quām
ēgo.

Nūm nōbis quīdquam debuērunt?

Nōbis nīhil debuērunt.

Debeo tibi mūlta.

Hērus, i, m.

*Shillingus, i, m.

Libra (ae, f.) pondo; or simply
pondo (*indecl.*).

Auri quinque pondo.

{ Redēo, tre, īi (ivī), itum.

{ Revertor, i, rsus sum.*

{ (ALIUO, AD ALIUO).

De, a (ab), ex (Prep. cum Abl.).

{ Inde, illinc istinc (*adv.*).

{ De (a, ex) eō (illō) locō.

Quā hōrā de fóro revérti sóles?

Sóleo revérti illic hōrā duodé-
cimā.

Rediitne (revertitne) dómo? †

Nōndum inde revértit.

Revertiturne sérvus illic béne
māne?

Revérti inde sólet hōrā décimā
māne.

Reverteruntne ánte merídiem?

Revertérunt véro hōrā undécimā.

Nōnā mánē (*sc. hōrā*).

* This verb is generally *revertor* in the present; but in the perfect *reverti* (from the active *revertor*), more frequently than *reversus sum*.

† See Lesson LVI. C.

At eight in the evening.
Towards five o'clock in the
morning (evening).
Towards noon, evening.

How long ?

Long, for a great while

Longer.
Longer than a year.

During, for (throughout).

During the summer.
For an entire year.
During (within) the few
days.

During dinner-time (while
at dinner).

During play-time (while
playing).

For the space of two, three,
four days.

(For) three entire days.

For three months.

During twenty days.

For many years.

Now for the third year (al-
ready three years).

(Within) these twenty years.

Within the next three years.

A minute.

A day.

A year.

A month.

The summer.

The winter.

The age.

The century.

Whole, entire.

How long did you speak with
the man ?

I spoke with him three hours.

How long did your brother re-
main in the country ?

He stayed there the entire sum-
mer.

Octāvā vespēri (sc. hōrā).

Sub hōram quintam māne (ves-
pēri).

Sub meridīem, sub vespēram.

Quam diu ?

Diu (Adv.); *longum tempus*; *per-
diu* (= very long).

Longius, diutius.

Plūs (amplius) anno; anno longi-
us; amplius annum.

Per; *inter*; *super* (Prep. cum
Acc.); *in* (cum Abl.).

Per aestātem.

Per annum intēgrum.

In diebus paucis.

Inter (super) coenam.

Inter ludendum.

Biduum, triduum, quadriduum
(Acc.)

Universum (totum) triduum (Acc.).

Trēs menses.

Dies viginti.

Multos annos.

Tertium jam annum.

His annis viginti.

Proximo triennio.

*Hōrae sexagesima (sc. pars); mo-
mentum, i, n.

Dies, m. & f. (Lesson VIII. B.)

Annus, i, m.

Mensis, is, m.

Aestas, ātis, f.

Hiems, emis, f.

Aetas, ātis, f.

Saeculum, i, n.

Tōtus, a, um; intēger, gra, grum;
universus, a, um.

Quám diu cum hómīne collocū-
tus es ?

Collocūtus sūm cum eo trēs hōras.

Quám diu frāter tūus rūre per-
mānsit ?

Permānsit ibi (per) aestātem inte-
gram.

Did you stay long in the city ?	<i>Moratusne es diu in urbe ?</i>
I stayed there for a great while.	<i>Moratus sum sibi longum tempus.</i>
How long do you wish to stay with us ?	<i>Quam diu commorari vis nobiscum ?</i>
I desire to remain with you an hour, a month, a year.	<i>Cupio vobiscum commorari unam horam, unum mensem, annum.</i>

EXERCISE 110.

Why do you love that man ? — I love him because he is good. — Why does your neighbor beat his dog ? — Because it has bitten his little boy. — Why does our father love me ? — He loves you because you are good. — Do your friends love us ? — They love us because we are good. — Why do you bring me wine ? — I bring you some because you are thirsty. — Why does the hatter drink ? — He drinks because he is thirsty. — Do you see the sailor who is in the ship ? — I do not see the one who is in the ship, but the one who is in the square. — Do you read the books which my father has given you ? — I do read them. — Do you know the Italians whom we know ? — We do not know those whom you know, but we know others. — Do you buy the horse which we have seen ? — I do not buy that which we have seen, but another. — Do you seek what you have lost ? — I do seek it. — Do you find the man whom you have looked for ? — I do not find him. — Does the butcher kill the ox which he has bought in the market ? — He does kill it. — Do our cooks kill the chickens which they have bought ? — They do kill them. — Does the hatter mend the hat which I have sent him ? — He does mend it. — Does the shoemaker mend the boots which you have sent him ? — He does not mend them, because they are worn out. — Does your coat lie upon the chair ? — It does lie upon it. — Does it lie upon the chair upon which I placed it ? — No, it lies upon another. — Where is my hat ? — It is in the room in which you have been. — Do you wait for any one ? — I wait for no one. — Do you wait for the man whom I have seen this morning ? — I do wait for him. — Art thou waiting for thy book ? — I am waiting for it. — Do you expect your father this evening ? — I do expect him. — At what o'clock has he gone to the theatre ? — He has gone thither at seven o'clock. — At what o'clock does he return from there ? — He returns from there at eleven o'clock. — Has your bailiff returned from the market ? — He has not yet returned from it. — At what o'clock has your brother returned from the country ? — He has returned from there at ten o'clock in the evening.

EXERCISE 111.

At what o'clock hast thou come back from thy friend ? — I have come back from him at eleven o'clock in the morning. — Hast thou remained long with him ? — I have remained with him about an hour. — How long do you intend to remain at the ball ? — I intend to remain there a few minutes. — How long has the Englishman remained with you ? — He has remained with me for two hours. — Do you intend to remain long in the country ? — I intend to remain there dur-

ing the summer. — How long have your brothers remained in town (*in urbe*)? — They have remained there during the winter. — How much do I owe you? — You do not owe me much. — How much do you owe your tailor? — I only owe him fifty crowns. — How much dost thou owe thy shoemaker? — I owe him already seventy crowns. — Do I owe you anything? — You owe me nothing. — How much does the Frenchman owe you? — He owes me more than you. — Do the English owe you as much as the Spaniards? — Not quite so much. — Do I owe you as much as my brother? — You owe me more than he. — Do our friends owe you as much as we? — You owe me less than they. — Why do you give money to the merchant? — I give him some because he has sold me handkerchiefs. — Why do you not drink? — I do not drink because I am not thirsty? — Why do you pick up this ribbon? — I pick it up because I want it. — Why do you lend this man money? — I lent him some because he is in want of some. — Why does your brother study? — He studies because he desires to learn Latin. — Are you thirsty? — I am not thirsty, because (*quippe qui*) I have drunk. — Has your cousin already drunk? — Not yet; he is not yet thirsty. — Does the servant show you the room which he is sweeping? — He does not show me that which he is sweeping now, but that which he swept yesterday. — Do you breakfast before you go out? — I go out before I breakfast. — What does your brother do before he writes his letters? — He buys paper, ink (*atramentum*), and pens, before he writes them.

Lesson LVIII. — PENSUM DUODESEXAGESIMUM.

SYNTAX OF THE ACCUSATIVE.

A. The accusative serves to designate the direct object of transitive verbs, active or deponent, and stands in answer to the question *Whom?* or *What?* (Cf. Lesson XXIV. G.) E. g.

Filius patrem amat.

The son loves the father.

Déus mundum aedificâvit.

God created the world.

Miltiades Athénas totámque

Miltiades liberated Athens and entire Greece.

Graeciam liberâvit.

Glória virtutem tánquam úmbra
sequitur.

Glory follows valor like a shade.

REMARKS.

1. When the verb is changed into the passive voice, the object-accusative becomes the subject of the verb. E. g. *Pater a filio amâ-*

tur. — Mundus a Deo aedificatur. — Athenae totaque Graecia a Miltiade liberatae sunt. This conversion into the passive voice may always take place without any material alteration of the sense.

2. In addition to the accusative of the immediate object, many active verbs admit of another noun in the Genitive, Dative, or Ablative. These verbs are then said to govern two cases. E. g. *Pater filio (dat.) librum dedit.* — *Me civitatis morum piget taedetque,* I am weary of, and disgusted with, the morals of the city. *Democritus oculis (abl.) se privavit,* Democritus deprived himself of his eyes. Cf. Lessons LXI., LXVII., LXXI.

3. The object of an active verb is frequently an infinitive, with or without a subject-accusative, or a clause introduced by a relative or one of the conjunctions *ut, ne, quo, &c.* (Cf. Lessons LII., LIII., LIV.) E. g. *Ennius deos esse censet,* Ennius is of opinion that the gods exist. *Ante senectutem curavi, ut bene viverem,* Before old age, my aim was to lead a good life.

4. The accusative after transitive verbs is sometimes entirely suppressed. This is the case, —

a.) When the object is designedly left indefinite, in order to render the act alone conspicuous. E. g. *Ego semper amavi, et si quid faciam nunc quoque quaeris,* amo, I have always loved, and if you inquire what I am doing now, my answer is, "I love." *Non sine summo dolore scribo,* I write with the deepest sorrow. *Tarquinius Delphos mittere statuit,* Tarquin resolves to send to Delphi.

b.) When it has already been expressed, and can easily be understood from the context. E. g. *Complexus Coriolanus suos dimisit, sc. eos,* Coriolanus, having embraced his family, dismissed them. *Et scribo aliquid et lego; sed cum lego, ex comparatione sentio, quam male scribam,* I write and read something at the same time; but when I read, I perceive from the comparison how badly I write. So frequently the pronouns *me, te, se, eum, nos, &c.*

c.) In certain technical expressions, such as *movere, sc. castra,* to decamp; *appellere, conscendere, solvere, sc. navem,* to land, embark, set sail; *ducere, sc. exercitum,* to march (an army); *merere, sc. stipendia,* to serve as a soldier; *obire, sc. diem supremum,* to die; *agere, sc. vitam,* to live. In the same manner the object-infinitive is often omitted; as, *In Pompejanum statim cogito, sc. proficisci,* I contemplate going to my estate near Pompeii immediately. *Ut solet, sc. fieri,* As it commonly happens.

5. The verb itself is sometimes omitted. This occurs, —

a.) In expressions like *Quid multa?* (See page 154.) *Quid? quod . . . for quid dicam de eo, quod,* What shall I say to the fact that. *Quae cum dixisset Cotta, finem, sc. fecit,* When Cotta had said this, he concluded his speech. *Sus Minervam, sc. docet,* The dunce instructs the sage.

b.) After the formulas *nihil aliud (amplius or minus) quam,* "only," "nothing more or less than," "nothing but," where one of the tenses

of *facere* may be supplied. *Nihil aliud* (sc. *fēcū*) *quam bellum comparavit*, His only thought was the preparation of a war. *Illā nocte nihil aliud* (sc. *factum est*) *quam vigilātum in urbe*, That night there was nothing but watching in the city (i. e. every one kept awake).

c.) In a sentence left unfinished by *aposiopesis*.* E. g. *Quos ego . . . Whom I will . . .*

6. A transitive verb with its object may frequently be converted into a single verb denoting the same thing. E. g. *opus facere* = *operāri*; *auxilium ferre* = *auxiliāri*; *lacrīmas fundere* = *lachrimāri*; *navem agere* = *navigāre*, &c.

7. The accusative sometimes depends upon a verbal noun or adjective, as the case governed by the verbs from which they are derived. Such are, —

a.) A few verbal nouns in *itio*; as, *domum itio* or *reditio*, a going or returning home. *Quid tibi hanc curatio est rem?* What is this business to you? But this usage is confined to Plautus.

b.) Verbal adjectives in *bundus*. E. g. *Populabundus agros ad oppidum pervenit*, Pillaging the fields, he came into the vicinity of the city. *Mirabundi velut somnii vanam speciem*, As if wondering at the fleeting visions of a dream. Sometimes also those in *lus*; as, *Facta consultiæ ejus æmulus erat*.

c.) The verbals *ōsus*, *exōsus*, and *perōsus*, “hating,” “detesting,” and *pertaesus*, “weary of,” “disgusted with.” E. g. *Quum exosus arma in otio ageret*, When, from a dislike for war, he lived in retirement. *Pertaesus ignaviam suam*, Weary of his own want of energy.

B. A number of neuter verbs are sometimes followed by an object-accusative derived from the same root, and of a signification similar to their own.

Such are *cursum currere*, *dolorem dolere*, *furorem furere*, *gaudium gaudere*, *jusjurandum jurare*, *insaniam insanire*, *pugnam* (or *proelium*) *pugnare*, *risum ridere*, *somnium somniare*, *saporem sapere*, *vitam vivere*. In all these instances, however, the object-accusative has generally an adjective connected with it, or is otherwise modified. E. g.

<i>Mirum somniāvi sōnnum.</i>	I had a singular dream.
<i>Jurāvi verissimū pulcherrimū-que jusjurāndum.</i>	I have sworn most conscientiously and honorably.
<i>Siccus Dentātus triumphāvit cum imperatōribus suis triūm-phos novem.</i>	Siccus Dentatus, with his generals, was honored with nine triumphs.

REMARK. — Instead of a noun of the same root with the verb, one of kindred signification merely is often put. E. g. *Proelia pugnare*, to

* A rhetorical figure employed in abrupt transitions, as in the example given. The more frequent grammatical omissions of verbs or objects (in all the preceding instances) are called *ellipsis*.

fight battles; *alĕam ludĕre*, to play at dice; *saltĕre Turnum* or *Cyclopa*, to dance the Turnus or the Cyclops; *Bacchanalia rivĕre*, to lead a Bacchanalian life; *Olympia vincĕre* or *coronāri*, to conquer, to be crowned at the Olympic games; *judicium vincĕre*, to gain one's case.

C. Many verbs, though commonly neuter, are sometimes employed transitively in a different sense, and then admit an object in the accusative. Such are, —

1. A number of verbs expressive of emotions, as of joy, sorrow, fear, shame. E. g. *dolĕre*, *erubescĕre*, *flĕre*, *gaudĕre*, *gemĕre*, *horrĕre*, *lamentĕre*, *lacrimĕre*, *lugĕre*, *moerĕre*, *plorĕre*, *quĕri*, &c., which, when followed by *ALIQUEM* or *ALIQUID*, then signify "to be grieved or to rejoice at," "to lament or weep over." Thus: *Flĕre neccm filii*, To weep over the death of a son. *Doleo casum luctumque tuum*, I am pained by your calamity and sorrow.

2. Certain verbs of sensation, such as *olĕre*, *redolĕre*, *sapĕre*, and *resipĕre*, when they signify "to smell of," "to taste after." E. g. *Olet unguenta*, He smells of ointment. *Piscis ipsum mare sapit*, The fish tastes as salt as the sea itself. *Redolet antiquitatem*. — So also *anhelĕre crudelitatem*, to breathe cruelty; *sifire sanguinem*, to thirst after blood; *sonĕre quiddam peregrinum*, to emit a strange sound.

3. A variety of others, of which the following are the most common: — *ambulĕre*, to walk, *act.* to walk upon; *dormire*, to sleep, *act.* to spend in sleep; *fastidire*, to be haughty, *act.* to disdain; *festinĕre* and *properĕre*, to make haste, *act.* to hasten or accelerate; *ludĕre*, to play (sport), *act.* to play a game, or to act; *manĕre*, to remain, *act.* to wait for; *navigĕre*, to sail, *act.* to navigate; *ridĕre*, to laugh, *act.* to deride; *vigilĕre*, to watch, *act.* to spend in watching; *vivĕre*, to live, *act.* to live = to spend.

4. The poets also say *pallĕre*, *pavĕre*, *tremĕre*, *trepidĕre* *ALIQUID*, instead of *timĕre* *ALIQUID*, "to dread anything"; and *ardĕre*, *calĕre*, *tepĕre*, *perire*, *deperire* *ALIQUAM*, instead of *amĕre* *ALIQUAM*, "to be in love with one."

REMARK. — Many neuter verbs admit of the accusative of a pronoun or adjective (of the neuter gender), without ever occurring with that of a substantive. E. g. *Hoc laetor*, I am rejoiced at it. *Id tibi succenseo*, I am displeased with you on this account. *Hoc laboro, id operam do*, It is my endeavor or aim. *Hoc non dubito*, I have no doubt about it. *Illud tibi non assentior*, On this point I do not agree with you. *Unum omnes student*, They all are aiming at one thing. On these accusatives, compare Lesson LIX. D. Remark 2.

To live, reside (in any place). *Habitĕre* or *Domiciliū habĕre* (*ALIQUO LOCO*).

To inhabit. *Incōlo, ĕre, ūi, cultum* (*ALIQUAM TERRAM, URBEM*).

To live on or near (a street, river). *Accōlĕre* (*viam, flūmen*).

Where do you live ?

I live in the *Via Sacra*, number fifty.

What country did your father live in ?

He lived between the Rhine and the Alps.

What street do you live on ?

I live on Frederick Street, number one hundred and twenty-five.

To live with or at the house of any one.

To stay (as guest) with any one.

Did you ever live in the country ?

No, I always lived in the city.

Do you live with your cousin ?

I do not live with him, but with my father.

Does your friend still live where I have lived ?

He lives no longer where you have lived ; he lives now on the great square.

The street.

The number.

How long ? Up to what time ?

Till, until (Prep.).

Until noon, evening, morning.

Till to-morrow.

Till the day after to-morrow.

Until late at night.

Till daylight.

Until this day.

Till the next day.

Until this moment.

Until now, hitherto.

Up to that time.

Ūbi hābitas ?

Domicilium habeo in Viā Sacrā, número quinquagésimo.

Quām terram pater tuus incoluit ?

Incoluit inter Rhenum Alpēsq̄ue.

Quām viām accōlis ?

Accōlo viām Fredericānam, número centésimo vicésimo quinto.

Apud aliquem (in dōmo alicūjus) habitāre.

In alicūjus dōmo (apud aliquem) deversāri.

Habitavistine unquam rūri ?

Immo vērō sēmp̄r in ūrbe habitāvi.

Habitāsne apud consobrinum (tūum) ?

Apud patrē, nōn apud illum habitō.

Habitātne amicus tuus etiā nūc eōdem loci, ubi ego habitāvi ?

Quo loco tū habitavisti, nōn amplius hābitat ; accolit vērō hōc tēpore cāmpum māgnū.

Via, ae, f. ; vicus, i, m.*

Nūmērūs, i, m.

Quam dū ? Quō usque ?

Ad, usque ad (cum Acc.).

In, usque in “

Usque ad meridiem, vesp̄ram, māne (tempus matutinū).

Usque ad diē crastinū ; in crastinū.

Usque ad diē perendinū.

Ad multam noctem.

Ad lucē.

Usque ad hunc diē.

Usque ad diē post̄erū (sequen-tem).

Usque ad momentum praesens.

Adhuc, adhuc usque.

Ad id tēp̄s ; ad id locōrū.

* *Vicus* is a street lined with houses.

Up to a certain time.	Ad tempus quoddam.
To this place, hither, thus far, as far as here.	Hucusque, hactenus (Adv.); ad hunc usque locum.
To that place, as far as there, so far, thither.	Eo usque, istuc (illuc) usque; ad illum usque locum.
The week.	*Hebdomas, űdis, <i>f.</i> , or hebdomāda, <i>ae, f.</i>
Sunday.	*Dies sōlis; dies dominicus.
Monday.	*Dies lūnac.
Tuesday.	*Dies Martis.
Wednesday.	*Dies Mercūrii.
Thursday.	*Dies Jōvis.
Friday.	*Dies Venēris.
Saturday.	*Dies Saturni.
Does your friend still live with you?	Nūm amicus tuus apud tē etiam nūc (hōdie etiam) hābitat?
No, he lives with me no longer.	Nōn vērō; apud mē nōn amplius hābitat.
How long (till when) did he live with you?	Quō usque apud tē (dōmi tuae) habitāvit?
He lived with me no longer than a year.	Habitāvit apud mē nōn amplius ānnum.
How long were you at the ball? (I was there) until midnight.	Quām diu interfuisti saltatiōni? Ad mēdiam nōctem. (Cf. Lesson XXXV. B.)
How long did you stay with my father?	Quām diu (quō usque) apud patrem mēum morātus es?
I stayed with him till eleven at night.	Commorātus sūm apud eum usque ad undēcimam nōctis.
Till, until (conj.).	Dum, usque dum; dōnec; quoad (cum Ind. & Subj.)
Until I return.	Dum (dōnec) rédeo or rédeam.
Until I bring you the book.	Dum (quoad) tibi librum āfferō or āfferam.
Until my brother returns.	Dum (dōnec) frāter revētitur.
To be willing, to wish — been willing, wished.	Velle — vōlūi, —.
To wish, desire — wished, desired.	{ Cupēre — cupīvi, cupītum.
To be able, can — been able, could.	{ Optāre — āvi, ātum.
	{ Posse — pōtūi, —.
	{ Quire — īvi, itum.
Has he been willing to go for the physician?	Voluitne arcēssere mēdicum?
He has not been willing to go for him.	Arcēssere eum nōluit.
Did he wish to go out this morning?	Cupivītne hōdie māne in públicum prodire?
He did not wish (to go out).	Nōn cupīvit.

Have they been willing to do this? Núm hóc fácere voluérunt?

They have not been willing. Nón voluérunt (noluérunt).

Could the book be found? Potuítne liber inveníri?

It could (be found). Véro, pótuit.

It could not be found. Reperíri nòn pótuit.

One, people, they, any one (the French on). Quis, aliquis; homines.

D. Obs. General assertions, in which in English we employ the indefinite *one, people, they, some one, &c.*, may in Latin be expressed in several ways:—

1. By the Passive Voice, either personally or impersonally; as, *Dicitur esse ventūrus*, or *Dicitur eum esse ventūrum*, They say that he will come, It is said that he will come.

2. By the third person plural of the active voice; as, *Dicunt eum esse mortuum*, They (people) say that he is dead.

3. By the first person plural; as, *Si cogitamus*, If we reflect (if one reflects).

4. By the second person singular; as, *Pulchrum est dicere, quod scias*, It is handsome to say what one knows (what you know).

5. By *quis* or *aliquis*; as, *Si quis dicat*, If any one should say.

6. By the impersonal *licet*; as, *Licet videre*, One can see (we may see).

7. By the neuter of the participle in *dus*; as, *In villam revertendum est*, It is necessary to return to the villa.

Have they brought my shoes? Calceíne méi apportáti sunt?

They have not yet brought them. Nòndum apportáti sunt.

What have they said? Quid dixerunt?

They have said nothing. Nihil dixerunt.

What have they done? Quid fáctum est?

They have done nothing. Nihil fáctum est.

What news do they bring? { Quid nóvi affértur?

(What is there new?) { Quid tándem nóvi?

They say nothing new. { Nihil nóvi affertur.

(There is nothing new.) { Nihil nóvi est.

Is there anything new? Núm quidnam nóvi?

Have you anything new? Hábēsne aliquid nóvi?

I have something new. Hábéo véro quiddam nóvi.

I have nothing new to write you. Nóvi, quód ad tè scribèrem, nílíl érat.

New.

Nòvus, a, um; rēcens, tis.

My new garment.

Véstis méa rēcens or nóva.*

His new clothes.

Vestimenta súa (ejus) recentia (nóva).

* *Recens*, not yet worn out, and *nova*, just made, or after the latest fashion.

My new friend.
The new soldiers.
The new law.
The brush.

To brush.

Amicus meus novus.

Milites novi.

Lex recens ac nova.

Penicillus or peniculus, i, m.

Penicillo extergere or detergere
(tersi, tersum).

Have you brushed my new coat ?

Extersistine (penicillo) togam meam novam ?

No, I have not yet brushed it.

Nōn ; ego eam nondum extersi.

Will you not brush your hat ?

Nōne pileum tuum peniculo detergere vis ?

I have no time to brush it.

Decet mihi tempus ad eum detergendum.

EXERCISE 112.

Where do you live ? — I live in the large street (*in platēū*). — Where does your father live ? — He lives at his friend's house. — Where do your brothers live ? — They live in the large street, number one hundred and twenty. — Dost thou live at thy cousin's ? — I do live at his house. — Do you still live where you did live ? — I live there still. — Does your friend still live where he did live ? — He no longer lives where he did live. — Where does he live at present ? — He lives in William Street (*in viā Wilhelmianā*), number one hundred and fifteen. — Where is your brother ? — He is in the garden. — Where is your cousin gone to ? — He is gone into the garden. — Did you go to the play yesterday ? — I did go thither. — Have you seen my friend ? — I have seen him. — When did you see him ? — I saw him this morning. — Where has he gone to ? — I do not know. — Has the servant brushed my clothes ? — He has brushed them. — Has he swept my room ? — He has swept it. — How long did he remain here ? — Till noon. — How long have you been writing ? — I have been writing until midnight. — How long did I work ? — You worked until four o'clock in the morning. — How long did my brother remain with you ? — He remained with me until evening. — How long hast thou been working ? — I have been working till now. — Hast thou still long to write ? — I have to write till the day after to-morrow. — Has the physician still long to work ? — He has to work till to-morrow. — Must I remain long here ? — You must remain here till Sunday. — Must my brother remain long with you ? — He must remain with us till Monday. — How long must I work ? — You must work till the day after to-morrow. — Have you still long to speak ? — I have still an hour to speak. — Did you speak long ? — I spoke till the next day. — Have you remained long in my room ? — I have remained in it till this moment. — Have you still long to live in this house ? — I have still long to live in it. — How long have you still to live in it ? — Till Sunday. — How many triumphs did Dentatus celebrate ? — He celebrated nine. — What sort of a life does your father live (*vivere*) ? — He lives a retired (*otiosus*) and a tranquil (*tranquillus*) one. — Who was wont to dance the Turnus ? — The Romans were wont to dance it.

EXERCISE 113.

Does your friend still live with you? — He lives with me no longer. — How long has he lived with you? — He has lived with me only a year. — How long did you remain at the ball? — I remained there till midnight. — How long have you remained in the carriage? — I have remained an hour in it. — Have you remained in the garden till now? — I have remained there till now. — Has the captain come as far as here? — He has come as far as here. — How far has the merchant come? — He has come as far as the end of the road. — Has the Turk come as far as the end of the forest? — He has come as far as there. — What do you do in the morning? — I read. — And what do you do then? — I breakfast and work. — Do you breakfast before you read? — No, Sir, I read before I breakfast. — Dost thou play instead of working? — I work instead of playing. — Does thy brother go to the play instead of going into the garden? — He does not go to the play. — What do you do in the evening? — I work. — What hast thou done this evening? — I have brushed your clothes, and have gone to the theatre. — Didst thou remain long at the theatre? — I remained there but a few minutes. — Are you willing to wait here? — How long must I wait? — You must wait till my father returns. — Has anybody come? — Somebody has come. — What have they wanted? — They have wanted to speak to you. — Have they not been willing to wait? — They have not been willing to wait. — What do you say to that man? — I tell him to wait. — Have you waited for me long? — I have waited for you an hour. — Have you been able to read my letter? — I have been able to read it. — Have you understood it? — I have understood it. — Have you shown it to any one? — I have shown it to no one. — Have they brought my clothes? — They have not brought them yet. — Have they swept my room and brushed my clothes? — They have not done it yet.

Lesson LIX. — PENSUM UNDESEXAGESIMUM.

ACCUSATIVE AFTER VERBS. — *Continued.*

A. Many neuter verbs, especially those denoting motion, become transitive by composition with one of the prepositions *ad*, *ante*, *circum*, *con*, *in*, *inter*, *ob*, *per*, *praeter*, *sub*, *subter*, *super*, *supra*, or *trans*, and take an object in the accusative.

Such are *ire*, *meāre*, *cedere*, *gradi*, *radere*, *currere*, *ambulāre*, *volare*, *fluere*, *labi*, *scandere*, *salire*, *vagari*, *venire*, &c. So also *loqui*,

latrâre, vigilâre, and a few denoting rest or situation ; as, *jacere, stare, sedere*, &c. The following may serve as specimens :—

ACTIVE.		NEUTER.	
<i>adire</i> ,	<i>to approach,</i>	<i>from ire</i> ,	<i>to go.</i>
<i>alloqui</i> ,	<i>to address,</i>	" <i>loqui</i> ,	<i>to speak.</i>
<i>antegredi</i> ,	<i>to precede,</i>	" <i>gradi</i> ,	<i>to walk.</i>
<i>circumsedere</i> ,	<i>to surround,</i>	" <i>sedere</i> ,	<i>to sit.</i>
<i>increpare</i> ,	<i>to chide,</i>	" <i>crepare</i> ,	<i>to clatter.</i>
<i>irridere</i> ,	<i>to deride,</i>	" <i>ridere</i> ,	<i>to laugh.</i>
<i>interjacere</i> ,	<i>to be situate between,</i>	" <i>jacere</i> ,	<i>to lie.</i>
<i>obire</i> ,	<i>to undergo,</i>	" <i>ire</i> ,	<i>to go.</i>
<i>obsidere</i> ,	<i>to besiege,</i>	" <i>sedere</i> ,	<i>to sit.</i>
<i>percurrere</i> ,	<i>to run (pass) through,</i>	" <i>currere</i> ,	<i>to run.</i>
<i>præfluere</i> ,	<i>to flow before,</i>	" <i>fluere</i> ,	<i>to flow.</i>
<i>prætervolare</i> ,	<i>to hurry by,</i>	" <i>volare</i> ,	<i>to fly.</i>
<i>subire</i> ,	<i>to undergo,</i>	" <i>ire</i> ,	<i>to go.</i>
<i>subterlabi</i> ,	<i>to glide under,</i>	" <i>labi</i> ,	<i>to glide.</i>
<i>supereminere</i> ,	<i>to overtop,</i>	" <i>eminere</i> ,	<i>to project.</i>
<i>suprascandere</i> ,	<i>to climb over,</i>	" <i>scandere</i> ,	<i>to climb.</i>
<i>transcendere</i> ,	<i>to cross,</i>	" "	"
<i>transvolare</i> ,	<i>to fly (pass) over,</i>	" <i>volare</i> ,	<i>to fly.</i>

EXAMPLES.

Tē nūc alloquor, Africanus.
Cāto allatrāre Scipiōnis magnitudinem solitus erat.
Sagintum Carthaginienses *circumsedent*.
Amnis mare infūxit.
Euphrātes Babylōniam mēdiam pērmeat.
Pōpulus sōlet nonnūquam dignos præterire.
Qui vēnit hic flūctus, *fluctus* (Acc. pl.) *superēminet omnes.*
Nūm tūum nōmen vel Caūcasum transcendere pōtuit, vel Gangem transnatāre ?

I address you now, Africanus.
 Cato had been in the habit of detracting from Scipio's greatness.
 The Carthaginians are besieging Saguntum.
 The river emptied into the sea.
 The Euphrates flows through the heart of Babylonia.
 The people sometimes slight the meritorious.
 The wave, which now approaches, overtops all others.
 Has your name passed beyond the Caucasus, or swum beyond the Ganges ?

REMARKS.

1. Of the verbs above enumerated, those compounded with *circum*, *per*, *præter*, *trans*, and *super* alone are regularly transitive, and occur also in the passive. The rest are only so when used in a secondary or figurative sense. E. g. *Circumsedemur*, We are besieged. *Tamēsis transiri potest*, The Thames can be passed. *Fossa transitur*, The ditch is leaped over. *Societas initur*, A society is formed. *Mors pro patriā obitur*, Death is suffered for the fatherland.

2. Those compounded with *ad*, *ante*, *in*, *inter*, *ob*, *præ*, *sub*, *super*, and *supra* may stand as transitive verbs, but they remain more com-

monly neuter, and are followed either by the dative (according to page 157, *G.*) or by the accusative, with the *preposition repeated*.* E. g. *In spem libertatis ingredior*, I indulge the hope of liberty. *Ad me adire quosdam memini*, I remember certain persons coming to me. *Aqua subit in coelum*, The water rises into the atmosphere.

3. To the neuter verbs, which sometimes become transitive, must be added those compounded with the prepositions *a*, *ab*, *cum*, *e*, and *ex*. E. g. *Colloquium abnuere*, to decline an interview; *societatem coire*, to enter into association with; *edormire crapulam*, to sleep off the effects of drinking; *egredi veritatem*, to go beyond the limits of the truth; *convenire aliquem*, to meet any one (speak with one); *altitudinem excedere*, to exceed a certain height, &c.

4. *Transitive* verbs, compounded with the prepositions *ad*, *circum*, *praeter*, and *trans*, are sometimes followed by *two* accusatives, of which one depends upon the verb and the other on the preposition. E. g. *Corcyram pedum mille secum advexerunt*, They brought along with them a thousand infantry to Corcyra. *Allobroges omnia sua praesidia circumduxit*, He led all his forces around the Allobroges. *Argesilaus Hellespontum copias trajecit*, Agesilaus sent his troops across the Hellespont.

B. The impersonal verbs *poenitet*, *piget*, *pudet*, *taedet*, *miseret*, and *veritum est* are followed by the accusative of the person affected by the emotions denoted by them. E. g.

Poenitet mē (tē, eum).

I am (you are, he is) sorry.†

Piget mē (tē, eum).

I am (you are, he is) chagrined.

Pudet nōs (vōs, eos).

We (ye, they) are ashamed.

Taedet nōs (vōs, eos).

We (you, they) are disgusted.

Miseret mē (tē, eum).

I (you) pity, he pities.

Veritum est mē.

I have been afraid.

REMARK. — The object of the emotion denoted by these verbs stands in the genitive. E. g. *Sapientiam nunquam sui poenitet*. — *Me tui pudet*. — *Te aliorum miseret*. (See Lesson LXVII. C.)

C. The impersonal verbs *juvat*, *delectat*, *fallit*, *fugit*, *praeterit*, *dēcet*, *lūet*, and *oportet* are likewise followed by the accusative of the person. E. g.

Juvat or delēctat mē, tē, nōs.

It delights me, you, us (I am delighted, &c.).

* The preposition, however, is also frequently a different one; as, *in aedes accedere*, *ad urbem subire*, *ad aures praecedere*. Hence many of these verbs are susceptible of several different constructions; as, *subire jugum*, to submit to the yoke; *subire montem* or *ad montem*, to come up (to) the mountain; *subire in coelum*, to rise up into the atmosphere; *subire muro* or *murum*, to come up close to the wall.

† This may literally be rendered by *It moves me to regret, chagrin, shame, disgust, pity, fear*.

Fállit, fúgit, præterit mê.	It escapes my memory or notice, I do not know.
Mê nõn fúgit, præterit.	I know very well.
Nëminem véstrum præterit.	Every one of you is aware.
Të hilári ánimo esse, vâlde mê júvat.	I am delighted that you are in good spirits.
Nõs, nîsi mê fállit, jacëbimus.	Unless I am mistaken, we shall fail.
Nõn mê fúgit, vétera exémpa pro fictis fábulis jam habéri.	I know very well, that the examples of antiquity are now regarded as fictions.
Nõn mê præterit, usum ésse óptimum dicéndi magistrum.	I am aware, that practice is the best teacher of oratory.
Quós nõn vérítum est in voluptáte súmmum bónum póñere.	Who were not afraid to assert pleasure to be the highest good

REMARKS.

1. The impersonal verbs of this class differ from those of *B* by sometimes admitting a subject nominative, although never a personal one. E. g. *Candida pax homines*, trux *deceat* ira *feras*, Gentle peace becomes men, ruthless ferocity wild beasts.

2. *Decet*, "it becomes," with its compounds, *condecet*, *dedecet*, *indecet*, and *oportet*, never occur with the accusative alone, but always with an infinitive or with the *Acc. cum Inf.*, and *oportet* sometimes with the subjunctive. E. g. *Decet verecundum esse adolescentem*, It is proper for a young man to be respectful. *Oratorem simulare non dedecet*, It is not improper for an orator to dissemble. *Eum oportet amnem quaerere sibi*, He must seek a river. *Me ipsum ames oportet, non mea*, You must love me, and not my possessions. *Suis te oportet illecebris ipsa virtus trahat ad verum decus*, Virtue herself must attract you with her own charms to real honor.

3. *Decet* and *latet* are sometimes construed with the dative, but only by the older writers. Thus, *Ita nobis decet*, Thus it becomes us. *Latet mihi*, I am ignorant of the fact.

D. After verbs, participles, and adjectives, the accusative is sometimes put instead of the ablative, to mark the relation expressed by the English *in*, *as to*, *with respect to*. E. g.

Équus micat auribus et tremít artus.	The horse moves its ears and trembles in its limbs.
Pontíficem præire jussit verba.	He ordered the pontifex to say the words before him.*
Ingénium plácida mollimur ab arte.	Our mind is rendered pliable and soft by placid art.†
Virgo inficitur téneras rubóre genas.	The maiden's tender cheeks are suffused with blushes.‡

* Lit. to go before (or first) as to the words to be pronounced.

† Lit. We are rendered pliable as to our minds.

‡ Lit. The maiden is suffused as to her cheeks.

<i>Adversum fémur trágulā grávitèr</i>	He fell, heavily wounded in the
<i>íctus cécidit.</i>	front of his thigh by a javelin.
<i>Táctā cūrā ánimus incénsus.</i>	His mind inflamed with silent anx-
	iety.
<i>Núdae bráchia ac lacértos.</i>	Bare as to their arms and shoulders.

REMARKS.

1. This construction is of Greek origin, and occurs chiefly in poetry. It is called *synecdoche*.

2. Among the accusatives thus representing other cases, and rendered by *in, for, of, as to, with respect to*, are included, —

a.) The following, which frequently occur in prose even: *magnam partem*, in a great measure, mostly; *maximam partem*, for the most part; *partim* (= *partem*), in part, partly; *vicem* (= *vice*), instead of; *id genus* (for *eius genëris*), of that kind; *omne genus* (for *omnis generis*), of every kind; *summum*, at the utmost; *minimum*, at least; *cetera*, in other respects; *reliqua*, as for the rest.

b.) The neuter accusatives *hoc, id, illud, quid, quod, aliquid, nihil*, and *nonnihil*, in expressions like *hoc, id, illud ætatis* (= *hujus, ejus, illius ætatis*), of this, that age; *id temporis* or *id locorum* (for *eo tempore*), at that time; *id auctoritatis* (for *eâ auctoritate*), of that authority. So, *Valde id* (= in eo) *laborandum est*, We must seriously aim at this. *Nihil ego te accusavi*, I have accused you in no respect. *Quod* (= *cujus*) *nos poeniteret*, Of which it might repent us. *A me consilium petis, quid* (= *cujus*) *tibi auctor sim*, You ask my advice as to what plan I would recommend to you. *Thebani nihil moti sunt, quantum nonnihil succensebant Romanis*, The Thebans were moved in no respect, although they were somewhat displeased with the Romans.

To steal (<i>pilfer, abstract from</i>).	{	<i>Fûror, âri, âtus sum</i> (Dep.).
		<i>Clêpo, ère, clepsi, cleptum.</i>
To commit a theft.	{	<i>Surrîpio, ère, îpûi, eptum.</i>
		(ALICUI ALIQUID OR ALIQUID AB ALIQUO).
		<i>Furtum facere</i> (alicujus rei; alicui = on any one).

E. Obs. *Furâri* is to steal deliberately and maliciously; *clepère*, to take away clandestinely and meanly, to filch; *surrîpère*, to take away secretly, or to abstract.

Has any one committed a theft on any one?	<i>Númquis fûrtum fêcit âlicui?</i>
No one has stolen anything from any one.	<i>Némo cuiquam fûrtum fêcit âliquod.</i>
What have they stolen from us?	<i>Quíd a nóbis furátî súnť?</i>
They have stolen our hay.	<i>Furátî súnť a nóbis foënum.</i>
Has any one stolen your hat?	<i>Ecquid tibi pîseum clêpsit âlicuis?</i>
Some one has stolen it.	<i>Clêpsit éum véro âlicuis.</i>
What have they stolen from you?	<i>Quíd ést tibi surréptum?</i>
They have stolen nothing from me.	<i>Surréptum ést náhi níhil.</i>

*All.**Omnis, e; cunctus, a, um; universus, a, um.*

F. Obs. *Omnis* signifies "all," "the whole of," and sometimes "every." *Cunctus* generally appears only in connection with a collective noun, or in the plural, in the sense "all together," or as many as there are of a certain class or number. *Universus* (= *unus* and *versus*) is "all collectively," "the whole," "entire."

All his money.	<i>Ōmnis ejus (sua) pecūnia.</i>
All this wine.	<i>Ōmne hōcce vinum.</i>
All these children.	<i>Ōmnes hī liberī.</i>
All these good children.	<i>Ōmnes hī liberī bonī.</i>
The entire people.	<i>Cūctus pōpulus.</i>
All the citizens (as a body).	<i>Cūcti cīves.</i>
The whole of the (the entire) family.	<i>Famīlia univērsa.</i>
For three entire days.	<i>Trīdūm univērsūm.</i>
All as a mass, without exception.	<i>Ōmnes univērsi.</i>
All men.	<i>Ōmnes hōmīnes; univērsi (hōmīnes).</i>
Everything which; all that.	<i>Ōmne quōd (quodcūque); ōmnia quae (quaecūque).</i>
All the good wine.	<i>Ōmne vinum bonum.</i>
All the good water.	<i>Ōmnis āqua bona.</i>
All the good children.	<i>Liberī bonī ōmnes (cūcti, univērsi).</i>
<i>To dye, color.</i>	<i>{ Tingo, ěre, nzi, nctum.</i>
<i>To color, paint.</i>	<i>{ Colōre inficēre (fēcī, fectum).</i>
<i>To get anything dyed.</i>	<i>{ Cōlōro, āre, āvi, ātum.</i>
	<i>{ Aliquid colōre aliquo inficiendum curāre.</i>
Black — white.	<i>{ Aliquid colōre aliquo tingi jubēre.</i>
Green — red.	<i>{ Āter, atra, atrum — albus, a, um.</i>
Yellow — gray.	<i>{ Nīger, ra, rum — candidus, a, um.</i>
Brown — blue.	<i>{ Virīdis, e — rūber, rubra, rubrum.</i>
To dye anything black, white, green, &c.	<i>{ Flāvus, a, um — cānus, a, um.</i>
	<i>{ Fuscus, a, um — caerūlēus, a, um.</i>
What color do you wish to dye your coat?	<i>{ Aliquid colōre atro, albo, virīdi, &c. inficēre.</i>
I wish to dye it black.	<i>{ Quōd colōre tōgam tuām inficere vīs?</i>
Do you dye your cloth green?	<i>{ Cūpio eūm inficere colōre ātro.</i>
	<i>{ Tīngīsne pānnum tuūm colōre virīdi?</i>
No; I am dying it red.	<i>{ Nōn vērō; tīngo eūm colōre rūbro.</i>
Did he get his hat dyed blue?	<i>{ Curavītne pīleum suūm caerūleo colōre inficiendum?</i>
No; he has got it dyed white.	<i>{ Immo vērō eūm colōre ālbo tīngi jūssit.</i>

The color.	Cōlor, ōris, <i>m.</i>
The dyer.	Tinctōr, ōris, <i>m.</i>
The word.	Verbum, <i>i, n.</i> ; vocabŭlum, <i>i, n.</i>
The speech.	Sermo, ōnis, <i>m.</i>
How is this word written?	Quōmodo scrībitur hōcce vocābŭlum?
It is written thus.	Scrībitur hōc pācto.
How is his name written?	Quōmodo scrībitur nomen ejus?
It is written with a z.	Scrībitur lītterā z.
Germany.	Germānia; Alemannia, <i>ae, f.</i>
Holland.	{ Terra (<i>ae, f.</i>) Batāvōrum.
England.	*Hollandia, <i>ae, f.</i>
Spain.	*Anglia, <i>ae, f.</i> ; Britannia, <i>ae, f.</i>
Italy.	Hispania, <i>ae, f.</i>
France.	Itālia, <i>ae, f.</i>
America.	*Francogallia, <i>ae, f.</i>
The Old World.	*Amērica, <i>ae, f.</i>
The New World.	*Orbis antiquus.
The world.	*Orbis nōvus.
The country, land.	Mundus, <i>i, m.</i>
The globe.	Terra, <i>ae, f.</i>
The United States of America.	Orbis, <i>is, m.</i> ; orbis terrārum.
Switzerland.	Civitātes Americæ foederatæ.
Prussia.	Helvetia, <i>ae, f.</i>
Turkey.	*Borussia, <i>ae, f.</i>
Russia.	*Turcia, <i>ae, f.</i>
London.	*Russia, <i>ae, f.</i> ; Ruthēnia, <i>ae, f.</i>
Paris.	Londinum, <i>i, n.</i>
New York.	Lutētia, <i>ae, f.</i> (Parisi).
Rome.	*Nōvum Eborācum, <i>i, n.</i>
As far as my brother's.	Rōma, <i>ae, f.</i>
As far as England, Switzerland, America.	Ūsque in dōmum mēi frātris.
As far as London, Paris, New York.	Ūsque in Angliam, Helvétiam, Americam.
As far as the vicinity of Rome.	Ūsque * Londinum, Lutétiam, Eboracum Novum.
To travel; to make (undertake) a journey.	Ūsque ad Rōmam.
To be on a journey, to be abroad.	{ Ille fēcere — fēci, factum.
To set out; to travel towards a place.	{ Peregrinātiōnes suscipere — suscepī, susceptum.
	{ Peregrinor, āri, ātus sum.
	{ Peregrinātum abesse — abfui.
	{ Proficiscor, i, sectus sum.
	{ Tendo, ěre, tētendi, tensum.
	{ Contendere (ALIQUO).

* The *ad usque ad* is commonly omitted before the names of towns, unless it is intended to express mere approximation.

When do you intend to start for England?	Quô tēmpore in Angliam proficisci cōgitas?
I intend to start next summer.	Aestāte proximā proficisci cōgito.
In what country is he abroad?	Quā in terrā peregrinātur?
He is travelling in Holland.	Peregrinātur in terrā Batavōrum.
How far did he travel?	Quô usque fēcit iter?
He has travelled across the Atlantic as far as America.	Iter per mārē Atlānticum fēcit usque in Americam.
Whither are you bound?	Quô tēdis?
I am travelling to my brother, to Italy, to London.	Tēdo ad frātre, in Italiā, Londinū.

EXERCISE 114.

Have they stolen anything from you (has anything been stolen from you)? — They have stolen all the good wine from me. — Have they stolen anything from your father? — They have stolen all his good books from him. — Dost thou steal anything? — I steal nothing. — Hast thou ever stolen anything? — I have never stolen anything. — Have they stolen your apples from you? — They have stolen them from me. — What have they stolen from me? — They have stolen from you all the good books. — When did they steal the carriage from you? — They stole it from me the day before yesterday. — Have they ever stolen anything from us? — They have never stolen anything from us. — Has the carpenter drunk all the wine? — He has drunk it. — Has your little boy torn all his books? — He has torn them all. — Why has he torn them? — Because he does not wish to study. — How much have you lost (at play)? — I have lost all my money. — Do you know where my father is? — I do not know. — Have you not seen my book? — I have not seen it. — Do you know how this word is written? — It is written thus. — Do you dye anything? — I dye my hat. — What color do you dye it? — I dye it black. — What color do you dye your clothes? — We dye them yellow. — Are you sorry? — I am not sorry. — Is he chagrined? — He is very much (*valde*) chagrined. — Are they not ashamed? — They are ashamed and disgusted. — Are you delighted that your brother has come? — I am very much delighted. — Do you know that your book has been stolen? — It has not escaped my notice that it has been stolen. — Are you addressing me? — I am not addressing you, but the stranger (who is) standing by your side.

EXERCISE 115.

Do you get your trunk dyed? — I get it dyed. — What color do you get it dyed? — I get it dyed green. — What color dost thou get thy thread stockings dyed? — I get them dyed white. — Does your cousin get his handkerchief dyed? — He does get it dyed. — Does he get it dyed red? — He gets it dyed gray. — What color have your friends got their coats dyed? — They have got them dyed green. — What color have the Italians had their carriages dyed? — They have had them dyed blue. — What hat has the nobleman? — He has two hats, a white one and a black one. — Have I a hat? — You have sev-

eral. — Has your dyer already dyed your cravat? — He has dyed it. — What color has he dyed it? — He has dyed it yellow. — Do you travel sometimes? — I travel often. — Where do you intend to go to this summer? — I intend to go to Germany. — Do you not go to Italy? — I do go thither. — Hast thou sometimes travelled? — I have never travelled. — Have your friends the intention to go to Holland? — They have the intention to go thither. — When do they intend to depart? — They intend to depart the day after to-morrow. — Has your brother already gone to Spain? — He has not yet gone thither. — Have you travelled in Spain? — I have travelled there. — When do you depart? — I depart to-morrow. — At what o'clock? — At five o'clock in the morning. — Have you worn out all your boots? — I have worn them all out. — What have the Turks done? — They have burnt all our good ships. — Have you finished all your letters? — I have finished them all. — How far have you travelled? — I have travelled as far as Germany. — Has he travelled as far as Italy? — He has travelled as far as America. — How far have the Spaniards gone? — They have gone as far as London. — How far has this poor man come? — He has come as far as here. — Has he come as far as your house? — He has come as far as my father's.

Lesson LX. — PENSUM SEXAGESIMUM.

VERBS FOLLOWED BY TWO ACCUSATIVES.

A. The verb *docēre*, “to teach,” with its compounds *edocēre* and *dēdocēre*, and *celāre*, “to conceal,” admit of two accusatives, one designating the person and the other the thing taught or concealed. E. g.

<i>Quis mūsicam docuit Epaminondam?</i>	Who taught Epaminondas music?
<i>Catilina juventutem, quam illēxerat mala facinōra edocēbat.</i>	Catiline was instructing the young men, whom he seduced, in pernicious crimes.
<i>Demócritus Polyaënum geometriam voluit dedocēre.</i>	Democritus wanted to make Polyænus unlearn geometry.
<i>Nōn tē celāvi sermōnem Appii.</i>	I have not concealed from you the language of Appius.
<i>Antigonus iter omnes celat.</i>	Antigonus concealed his route from every one.

REMARKS.

1. These verbs occur frequently with one accusative only, and *docēre* sometimes without any case, like the English “to teach,” “to

instruct." Thus: *docēre edocēre, celāre aliquem, aliquid* or *aliquem aliquid*; — *dedocēre aliquem, or aliquem aliquid*.

2. When *docēre* and *edocēre* signify "to inform," the thing is expressed by the ablative with *de*. E. g. *De ūinere hostium senātum edocet*, He informed the senate of the enemy's route. *Sulla de his rebus docētur*, Sulla is informed of these things. So also *celāre aliquem de re*.

3. An infinitive may take the place of the accusative of the thing. E. g. *Dionysius tondēre filias suas docuit*, Dionysius taught his daughters to shave.

4. When the construction becomes passive, the accusative of the person is changed into the nominative, and that of the thing either remains or is changed into the ablative, with or without *de*. E. g. *Omnes milītiæ artes edoctus*, Schooled in all the arts of war. *Et Graecis doctus litteris et Latinis*, Learned both in Greek and Latin literature. *Per legatos cuncta edoctus*, Informed of everything by his agents. *Hoc, id, illud celābar*, I was kept ignorant of that. *Non est profecto de illo veneno celāta mater*, The mother was surely not kept ignorant of that poison.

5. Other verbs signifying "to instruct" (such as *erudio, instruo, instituo*, and *informo*) do not admit an accusative of the thing, but have either the ablative or in. E. g. *His in rebus jam te usus ipse erulivit*, In these things experience itself has already taught you. *Iphicrates exercitum omni disciplinā militāri erulivit*, Iphicrates instructed the army in every military discipline.

B. Verbs signifying to inquire, to ask, or demand, likewise admit of two accusatives: one of the person, and the other of the thing.

Such verbs are *rogo, oro, exoro; posco, reposco, flagito; interrogo, exquiro, consūlo, percontor*, &c. E. g.

Méo jūre tē hōc beneficium rōgo.	I ask you for this favor, as one to which I am entitled.
Nūquam dēos divitias rogāvi.	I have never asked the gods for riches.
Oratiōnes mē duas pōstūlas.	You are demanding two orations of me.
Pācem tē omnes pōscimus.	We all ask (sue) you for peace.
Cæsar Aéluos fruméntum quotidiē flagitābat.	Cæsar was dunning the Æbui every day for supplies of corn.
Ībo et cōsūlam hanc rem amīcos.	I will go and consult my friends about this thing.
Sūnt, quæ tē vólūmus percontāri.	There are matters, about which we wish to question (examine) you.

REMARKS.

1. Verbs of asking or demanding sometimes have also *aliquid ab aliquo*, and those of asking or inquiring *aliquem de aliquā re*. E. g.

Quid *acta tua vita*, quid *studia*, quid *artes a te flagitent*, *tu vidēbis*, See yourself, what your past life, your studies and science demand of you. *Visne, ut te eisdem de rebus Latine interrogem?* Do you wish me to ask you about the same things in Latin? So also *te oro*, *te rogo*, *ut*, &c.

2. After *peto*, I ask (beseech), and *quaero*, I ask or inquire, the double accusative never occurs, but the construction of those verbs is *petēre aliquid ab aliquo*, or *petēre ab aliquo, ut* or *ne*, and *quaerēre aliquid ab (de, ex) aliquo*. E. g. *Quod ne facias peto a te*, Which I beseech you not to do. *Eadem secreto ab aliis quaerit*, He makes the same inquiry secretly of others.

C. Verbs signifying to name or call, to esteem, consider, learn or find, to make, render, constitute, choose, and the like, are followed by two accusatives, of which one constitutes the object and the other a part of the predicate.

Such are *dico*, *voco*, *appello*, *nomīno*, *nuncupo*, I call, name, nominate; — *duco*, *habeo*, *judico*, *existimo*, *puto*, *arbitror*, I hold, esteem, consider, think; — *intelligo*, *agnosco*, *reperio*, *invenio*, I perceive, learn, find; — *facio*, *reddo*, *creo*, *dēligo*, *designo*, *declaro*, I make, render, create, choose, designate, declare; — *me praebeo*, *me exhibeo*, *me praesto*, I show or prove myself, and others of similar import. E. g.

Ōram bēne Ennius inīitum insāniae dixit. Ennius has correctly called anger the beginning of madness.

Quās stēllas Graeci comētas, nōstri crinītas vōcant. The stars which the Greeks call comets, are called long-hairs among us.

Octāvium sūi Caēsa rem salutābant. His adherents hailed Octavius as emperor.

Epaminōndas philosophiae praeceptōrem hābuit Lysim. Epaminondas had Lysis as an instructor in philosophy.

Fūlmen sinīstrum auspīcium optīmum habēmus. We consider thunder from the left as the most auspicious omen.

Sōcrates totius mūndi sē incolam et civem arbitrabātur. Socrates considered himself an inhabitant and citizen of the entire world.

L. Muraēnam cōsulem renuntiāvi. I announced Lucius Muraena as consul.

Ancum Mārcium rēgem pōpulus creāvit. The people created Ancus Marcius king.

Cicerōnem univērsa civitas cōsulem declarāvit. The entire state declared Cicero consul.

Caēsar Cavārium rēgem constitūerat. Caesar had appointed Cavarius king.

Pompēius sē auctōrem mēae salutis exhibuit. Pompey has shown himself the author of my safety.

REMARKS.

1. In the passive construction of these verbs, the accusatives are both converted into nominatives, of which one stands as the subject, and the other as part of the predicate. E. g. *Ira bene ab Ennio initium insaniae dictum est.* — *Octavius a suis Caesar salutabatur.* — *Ancus Marcius rex a populo creatus est,* &c. (Cf. Lesson XXXIV. C.)

2. An adjective or participle may supply the place of the second accusative. E. g. *Bene de me meritis gratum me praebeo,* I show myself grateful to those who have done me favors. *Scytharum gens antiquissima semper habita est,* The Scythian nation has always been considered the most ancient. So also the common expression *aliquem certiorem facere*, to inform any one (of anything, *alicujus rei* or *de aliquā re*), in the passive *certior factus sum*, I am informed; and *reddere aliquem iratum, placidum, meliorem*, to make any one angry, calm, better, &c.

3. Instead of a second accusative, the verbs *habere* and *putare*, “to consider,” frequently have *pro* with an ablative, or *loco*, *numero* or *in numero* with the genitive. E. g. *Aliquem pro amico, pro hoste habere*, To regard any one as a friend, as an enemy. *Aliquid pro certo, pro nihilo putare or habere*, To consider anything as certain, as of no account. *Aliquem in numero deorum habere*, To consider one a divinity. *Aliquid beneficii loco numerare*, To regard anything as a kindness. So also *ad*, “as”: *Trecentos armatos ad custodiam corporis habuit*, He had a body-guard of three hundred men.

4. The accusatives are sometimes connected by *esse*. E. g. *Patriae sanctiora jura quam hospitii esse duxit*, He considered the rights of his country more sacred than those of hospitality.

D. THE ACCUSATIVE AFTER PARTICLES.

I. In exclamations the accusative is put after the interjections *o, heu, eheu, ecce, en, hem, pro, bene*, and frequently also without them. E. g.

<i>Heu (eheu) mē miserum!</i>	or <i>Mē miserum!</i>	Alas! Wo is me!
<i>O hominem fortunatum!</i>		O fortunate man!
<i>Populum véro praeclarum!</i>		O people truly great and noble!
<i>Ecce mē! En miserum hominem!</i>		Here I am! Behold an unhappy man!
<i>Pro deorum atque hominum jīdem!</i>		For heaven and mercy's sake!
<i>Hem Davum tibi!</i>		There's Davus now for you!
<i>Et bene nōs! bene tē!</i>		And our health! your health!*

REMARKS.

1. All these interjections may likewise be followed by the vocative.

* An expression used in drinking. Ovid. Fast. 2. 637.

Vae and *hei* are commonly put with the dative. E. g. *Vae mihi misero!* Ah! wretched me! *Hei mihi!* Wo is me!

2. *En* and *ecce* are more frequently put with the nominative. E. g. *Ecce homo!* Behold the man! *Ecce tuae litterae!* Here is your letter! *En ego!* Here I am! But in comedy usually *ecce me*, *eccum* (= *ecce eum*), *eccos*, *eccillum*, *eccillam*, *eccistam*. (Cf. page 37, Rem. 2.)

II. The prepositions *ad*, *apud*, *ante*, *adversus* and *adversum*, *cis* and *citra*, *circa* and *circum*, *circiter*, *contra*, *erga*, *extra*, *infra*, *inter*, *intra*, *juxta*, *ob*, *penes*, *per*, *pone*, *post*, *praeter*, *prope*, *propter*, *secundum*, *supra*, *trans*, *versus*, and *ultra*, are invariably followed by the accusative; *in* and *sub* only in answer to the question *Whither?*

REMARKS.

1. These prepositions generally precede words governed by them, except *versus*, which is commonly put after. E. g. *Brundusium versus*, Towards Brundusium. *Ad oceanum versus*, Towards the ocean.

2. *Super* and *subter* commonly take likewise the accusative, but sometimes also the ablative. (Cf. Lesson LXXII. D. Rem.) *Clam*, "without the knowledge of," has commonly the ablative, but sometimes also the accusative or genitive. E. g. *Clam vobis*. *Clam patrem atque omnes*. *Clam patris*.

<i>Up, above; in the upper part, on the top</i> (Rest).	{ <i>Supra; super</i> (adv.). <i>In summo,* in superiori parte.</i>
<i>Up, upwards</i> (Motion).	{ <i>Sursum</i> (adv.); <i>ad summum.</i>
<i>Below, down, in the lower part</i> (Rest).	{ <i>Infra, subter</i> (adv.). <i>In imo, in inferiori parte.</i>
<i>Down, downwards</i> (Motion).	{ <i>Deorsum</i> (adv.); <i>ad imum.</i>
<i>From above down.</i>	{ <i>Dēsūper, superne</i> (adv.). <i>De superiori loco.</i>
From top to bottom.	<i>A summo ad imum.</i>
From the foot (bottom) to the top.	<i>Ab imo ad summum.</i>
On the top of the hill.	{ <i>In sūmmo collē.</i>
In the lower part (basement) of the house.	{ <i>In superiori parte collis.</i> <i>In imā dōmo.</i> <i>In inferiori parte dōmūs.</i>
At the foot of the mountain.	<i>Sub radicibus montis.</i>
To the top of the hill.	{ <i>Ad summum collem.</i>
Into the lower part of the house.	{ <i>In superiori partem collis.</i> <i>Ad imam dōmum.</i> <i>In inferiori partem dōmūs.</i>
To be up, below.	{ <i>Supra</i> (in sūmmo) <i>esse.</i> <i>Infra</i> (in imo) <i>esse.</i>

* Generally *summo*, *a*, *o*, in agreement with the noun; as, *in summo monte*, in summā arbore. So also *imus*, *a*, *um*. (Cf. page 176.)

To go upwards, downward.	Súrsum, deórsum fre.
To come from above.	Désüper, supérne ventre.
<i>To go up, to ascend.</i>	{ Ascendo,* ère, di, sum. Escendo, ère, di, sum.
<i>To come down, to descend.</i>	(MONTEM, IN, AD LOCUM). Descendère (ab, de, ex loco — in, ad locum).
To ascend (go up) a mountain.	Ascéndère móntem.
To mount a horse, to embark in a ship.	Ascéndère in équum, in nâvim.
To ascend (rise) to dignity, to honors.	Ascéndere gradum dignitâtis, ad honóres.
To get into a carriage, upon the mast.	Escéndère vehículum, in málum.
To descend from a more elevated region into the plains.	Ex superiórius lócis in planítiem descendere.
To ascend, descend a river.	Advérso flúmine, secundo flúmine vehi.
Where is your father going to ?	Quò téndit páter túus ?
He is ascending the mountain.	Ascéndit (in) móntem.
Has the boy ascended the tree ?	Escendítne púer (in) árborem ?
He has ascended it.	Escéndit véro.
Does he not wish to come down ?	{ Nónne descendere cúpit ? Nónne deórsum venire vult ?
Yes, he does wish it.	Íta ést, cúpit.
Are you on the top of the house ?	Ésne in súmmâ dómo ?
No, I am in the basement.	Ímmo véro in ímâ súm.
<i>On this side (Rest).</i>	Citra (Prep. et Adv.).
<i>To this side (Motion).</i>	Cis, cûra (Prep. cum Acc.).
<i>On that side, beyond (Rest).</i>	Trans, ultra (Prep. et Adv.).
<i>To that side, beyond (Motion).</i>	Trans, ultra (Prep. cum Acc.).
To live (to be situate) on this, on the other side of the Rhine.	Cis, trans Rhênum incolère (situm esse).†
To come to this side of the river.	Cis (citra) flúmen venire.
To go to that side (beyond, across) the hill.	Trans (ultra) cóllem abire.
Is he on this side or on that ?	Útrum ést citra án últra ?
He is beyond.	Últra est.
Hither, in this direction.	{ Húc; horsum (adv.). In hunc lócum.
Thither, in that direction.	Illuc; illorsum, istorsum (adv.).

* Compounded of *ad* + *scando* (I climb). So *escendo* = *ex* + *scando*; *descendo* = *de* + *scando*. The first and second of these verbs may be used either transitively with the accusative, or intransitively with the preposition *in*, *ad*, &c. The last of them (*descendere*) is always neuter.

† This is sometimes expressed by a compound of *cis*; as *cisalpinus*, *cisrhénus*, *cismontánus*, living or situate on this side of the Alps, Rhine, mountain. And again *transalpinus*, *transmarinus*, &c.

The hill, the mountain.	Collis, is, <i>m.</i> ; mons, tis, <i>m.</i>
The river, stream.	{ Amnis, is, <i>m.</i> ; flūmen, inis, <i>n.</i> Flūvius, i, <i>m.</i>
The present, gift.	{ Dōnum, i, <i>n.</i> ; mūnus, ̄eris, <i>n.</i> Mūnuscūlum, i, <i>n.</i>
The new-year's present.	Strēna, ae, <i>f.</i>
To make one a present of anything (To present one with anything).	{ Dāre alicui aliquid dōno (munēri). [*] Aliquem aliquā rē donāre. Alicui aliquid donāre.
To receive something as a present from any one.	Dōno (munēri) accipēre aliquid ab aliquo.
To give back again, to return, restore.	{ Reddo, ̄ere, didi, dītum. Restitūo, ̄ere, ūi, ūtum. (ALICUI ALIQUID).
Did he return you your book again?	Reddidistne (restituitne) tibi librum tuum?
He has returned it.	Rēddidit vērō. Restituit.
From whom did your brother receive a new-year's present this year?	A quo accēpit hōcce ānno frāter tuus strēnam?
He received one from his father.	Accēpit ūnam a patrē.
Did he ever make you a present?	{ Deditne tibi ūquam aliquid dōno? Donavitne te ūquam aliquā rē?
He has already made many presents.	{ Dedit mihi jam multa mūneri. Donavit mihi vērō jam multa.
Will you return (restore) me my little presents?	Nūm vis mihi munūscula mēa restitūere?
I am not willing.	Nōn vōlo. Nōlo.
Have you already commenced your letter?	Fecistine jam initium epistolae scribēdae?
I have not yet begun it.	Nōndum fēci.
Must our presents be returned?	Nūmquid mūnēra nōstra restituēda sūnt?
They are not to be returned.	Restituēda nōn sūnt.
Must I ascend the hill?	Estne mihi collis ascendendus?
It must be ascended.	Est vērō ascendendus.
Whence? Where from?	Unde? Ex (a) quō lōco?
Out of (an enclosed place).	Ex, e (Prep. cum Abl.).
Where do you come from?	Unde vénis?
I come from the garden.	Vénio ex hōrtulo.
Where did your brother come from this evening?	Unde (ex quō lōco) vénit frāter tuus hōdie vēsperi?
He came from the theatre.	Vénit a theātro.
Where are those men coming from?	Unde hómīnes illi véniunt?

^{*} On this second dative ("for or as a present"), compare Lesson LXIII. B.

They have descended from the mountain.	Descendérunt de monte.
To be worth.	{ <i>Vălëo, ẽre, ũi, itum</i> (ALIUO PRE- TIO).
To be worth so much, how (as) much, more, less.	{ <i>Alicũjus prẽtĩi esse.</i> <i>Tanti, quanti, plũris, minõris</i> (sc. <i>pretĩi</i>), <i>valẽre</i> .*
To be worth ten sesterces, two hundred pounds of gold.	<i>Decem sestertiis, ducentis† pondo auri valẽre.</i>
To be worth much, very much, most, little, least, nothing.	<i>Magno, permagno, plurĩmo, parvo, minĩmo, nihilo</i> (sc. <i>pretio</i>) <i>valẽre.</i>
How much may that horse be worth?	{ <i>Quanti circiter pretĩi iste equus est?</i> <i>Quanti fortasse valẽt iste equus?</i>
It is worth about a hundred crowns.	{ <i>Cẽntum circiter thalẽrum est.</i> <i>Valeat fortasse cẽntum thalẽris.</i>
This is worth more, less than that one.	<i>Hic plũris, minõris valeat quam ille.</i>
The one is not worth so much as the other.	<i>Ille (alter) nõn tanti valeat, quanti alter.</i>
How much is this thing worth?	{ <i>Quanti pretĩi hæc rẽs est?</i> <i>Quanti hæc rẽs valeat?</i>
This is not worth much.	{ <i>Hæc rẽs parvi pretĩi est.</i> <i>Hæc rẽs parvo valeat.</i>
That is worth nothing.	{ <i>Hoc nullius pretĩi est.</i> <i>Hoc nihilo valeat.</i>
You are not worth it.	<i>Tanti nõn ẽs.</i>
To be better or worth more (To excel).	<i>Meliõrem or praeferẽdum esse.</i> <i>Praestare, antecellere</i> (ALICUI).
Am I not as good as my brother?	<i>Nõnne ego tanti sum, quanti frater meus?</i>
You are better (worth more) than he.	<i>Immo vero melior (plũris) ẽs.</i>
I am not as good as you.	<i>Tanti nõn sum ego, quanti tũ.</i>
This is preferable (better).	<i>Hoc praestat (preferẽdum ẽst).</i>
He excels all his fellow-students.	<i>Commilitõnibus suis omnibus antecellit.</i>

EXERCISE 116.

Do you call me? — I do call you. — Where are you? — I am on the mountain; are you coming up? — I am not coming up. — Where are you? — I am at the foot of the mountain; will you come down? — I cannot come down. — Why can you not come down? — Because

* And so also *tantidem*, just so much; *quantivis* and *quanticunque*, whatever. But never *magni, parvi*, &c. (Cf. Lesson LXVII. A.)

† And so always the ablative, when the value is definitely given by a substantive, or by *magno, permagno*, &c. (Cf. Lesson LXXI. A.)

I have sore feet. — Where does your cousin live? — He lives on this side of the river. — Where is the mountain? — It is on that side of the river. — Where stands the house of our friend? — It stands on that side of the mountain. — Is the garden of your friend on this or that side of the wood? — It is on that side. — Is our storehouse not on that side of the road? — It is on this side. — Where have you been this morning? — I have been on the great mountain. — How many times have you gone up the mountain? — I have gone up three times. — Is our father below or above? — He is above. — Have the neighbor's boys given you your books back again? — They have given them to me back again. — When did they give them back again to you? — They gave them back again to me yesterday. — To whom have you given your stick? — I have given it to the nobleman. — To whom have the noblemen given their gloves? — They have given them to Englishmen. — To which Englishmen have they given them? — To those whom you have seen this morning at my house. — To which people do you give money? — I give some to those to whom you give some. — Do you give any one money? — I give some to those who want any. — Who has taught you music? — No one; I have never learned music. — Did your brother conceal his purpose (*consilium*) from you? — He did not conceal it from me. — Did he ask you for anything? — He asked me for some money. — What did the stranger question you about? — He questioned me about the way. — Whom did you have for a master? — I had an Englishman and a German for masters (*praeceptores*).

EXERCISE 117.

Have you received presents? — I have received some. — What presents have you received? — I have received fine presents. — Has your little brother received a present? — He has received several. — From whom has he received any? — He has received some from my father and from yours. — Do you come out of the garden? — I do not come out of the garden, but out of the house. — Where are you going to? — I am going into the garden. — Whence comes the Irishman? — He comes from the garden. — Does he come from the same garden from which you come? — He does not come from the same. — From which garden does he come? — He comes from that of our old friend. — Whence comes your boy? — He comes from the play. — How much is that carriage worth? — It is worth five hundred crowns. — Is this book worth as much as that? — It is worth more. — How much is my horse worth? — It is worth as much as that of your friend. — Are your horses worth as much as those of the French? — They are not worth so much. — How much is that knife worth? — It is worth nothing. — Is your servant as good as mine? — He is better than yours. — Are you as good as your brother? — He is better than I. — Art thou as good as thy cousin? — I am as good as he. — Are we as good as our neighbors? — We are better than they? — Is your umbrella as good as mine? — It is not worth so much. — Why is it not worth so much as mine? — Because it is not so fine (*non aequè ele-*

gans) as yours. — Do you wish to sell your horse? — I do wish to sell it. — How much is it worth? — It is worth two hundred florins. — Do you wish to buy it? — I have bought one already. — Does your father intend to buy a horse? — He does intend to buy one, but not yours.

Lesson LXI. — PENSUM UNUM ET SEXAGESIMUM.

SYNTAX OF THE DATIVE.

A. The dative is the case of the remote object, and serves to designate that *for* or *with respect to* which, or the person *for whose benefit* or *detriment** the agent acts, or that with reference to which it is possessed of certain attributes. Hence the predicate, with which the dative is connected, may be either a transitive verb, a neuter verb, an adjective, or an adverb.

B. The dative after transitive verbs denotes the person or object, with reference to which an action is performed, and stands in answer to the question *To whom?* or *For whom?* E. g.

Pater filio librum dedit.

The father gave his son a book.

Date panem pauperibus.

Give bread to the poor.

Pisistratus sibi, non patriae Megarenses vicit.

Pisistratus conquered the Megarenses for his own benefit, and not for that of his country.

Tu tuas inimicitias ut reipublicae donares te vicisti.

By sacrificing your personal enmities to the common weal, you have won a conquest over yourself.

Hannibalis bella gesta multi memoriae prodiderunt.

Many have left us records of the wars of Hannibal.

Zaleucus et Charondas leges civitatibus suis conscripserunt.

Zaleucus and Charondas wrote laws for the benefit of their states.

Quantum consuetudini famaëque dandum sit, id curent vivi.

As to the extent of the concessions we are expected to make to custom and to fame, let that be determined by the living.

REMARKS.

1. The accusative is often omitted, or its place supplied by an entire clause. E. g. *Tibi aras, tibi occas, tibi seris, tibi eidem metus,*

* In this sense it is commonly called the *Dativus commodi vel incommodi*.

You plough, harrow, and sow for yourself, and for your benefit you also reap. *Promitto tibi, tegulam illum in Italiā nullam relicturum*, I assure you he will not leave a tile on a roof in Italy.

2. When the verb becomes passive, the dative remains as before. E. g. *Liber filio a patre datus*, A book given by a father to his son. *Dator panis pauperibus*, Let bread be given to the poor. *Megarenses a Pisistrato ipsi, non patriae victi sunt*.

C. The dative after neuter verbs represents the person with reference to whom, or for whose benefit, anything is done or exists. E. g.

Mihi quidem esurio, non tibi.

I am hungry on my own account, and not on yours.

Non solum nobis divites esse volumus, sed liberis, propinquis, amicis, maximèque reipublicae.

We desire to be rich, not only for our own benefit, but for that of our children, relations, and friends, and especially for that of the republic.

Civitas Romana parum olim vacabat liberalibus disciplinis.

The Roman nation formerly had but little leisure for the liberal arts and sciences.

Plures in Asia mulieres singulis viris solent nubere.

In Asia several women are accustomed to get married to one husband.

*Nèque Caesari solum sed etiam amicis ejus omnibus supplicabo.**

Nor will I supplicate Cæsar alone, but all his friends besides.

REMARKS.

1. The pronominal datives *mihi, tibi, sibi, nobis*, and *vobis* often imply merely a remote interest or curiosity on the part of the speaker. E. g. *Quid mihi Celsus agit?* What, pray, is Celsus after? *Quid tibi vis, insane?* What do you want, insensate man? *Quid sibi velit, non intelligo*, I do not understand what he is after. *Quid aut tandem nobis Sannio?* What has Sannio to say for himself?

2. After the verbs *esse, fore, suppetere, deesse*, and *defit*, the dative denotes the person in possession or in want of the object designated by the nominative. E. g. *Sunt mihi libri*, I have books. *Est homini cum Deo similitudo*, Man has a resemblance to the Deity. *An nescis, longas regibus esse manus?* Or are you not aware, that kings have long hands? *Si cauda mihi foret*, If I had a tail. *Si vita (mihi) suppetet*, If I have life left (if life remains). *Lac mihi novum non aestate, non frigore defit*, I have no lack of fresh milk either in summer or in winter. *Cui res non suppetat, (ei) verba non desint*, (The orator) who has a poor subject, should have words at his command.

* The verb *supplicare* = *supplex esse*. The *nubere* of the preceding example properly signifies "to put on the veil," and with *alicui viro*, "to put on the marriage-veil for a man," i. e. to marry him.

DATIVE AFTER ADJECTIVES.

D. The dative stands after adjectives and adverbs as the end or object for or against which the quality denoted by them is represented as existing in the subject.
E. g.

Cunctis esto benignus, nullis blandus, paucis familiaris, omnibus æquus.

You should be kind to every one, a flatterer of no one, intimate with few, just towards all men.

Publius dictátor léges secundissimas plebi, adversas nobilitati tulit.

Publius, the dictator, promulgated laws in favor of the people and opposed to the nobility.

The adjectives thus followed by the dative are quite numerous. They are those signifying, —

1. **LIKE OR UNLIKE, SIMILAR OR DISSIMILAR** : — *par, impar, dispar, æquālis* ; *similis, assimilis, consimilis, dissimilis, absimilis, discolor*. E. g. *Canis lupo similis est*, The dog resembles the wolf. *Proximo regi dissimilis*, Unlike the preceding king. *Ennio æqualis fuit Livius*, Livy was contemporary with Ennius.*

2. **USEFUL OR INJURIOUS** : — *utilis, bonus, saluber, salutāris, fructuosus* ; *inutilis, noxius, funestus, pestifer, damnosus, perniciosus*, &c. E. g. *Salubrior meliorque inopi, quam potenti*, More salutary, and better for poor than for rich men. *Ratio pestifera multis, admodum paucis salutāris est*, Reason is destructive to many, and advantageous to few. *Universae Graeciae utilis*,† Useful to entire Greece.

3. **PLEASANT OR UNPLEASANT** : — *gratus, acceptus, dulcis, jucundus, laetus, suavis* ; *ingratus, injucundus, molestus, gravis, acerbus, tristis*, &c. E. g. *Scientiae suavitate nihil est hominibus jucundius*, Nothing is more agreeable to men than the sweetness of knowledge. *Romulus multitudini gratior fuit, quam patribus*, Romulus was more acceptable to the masses than to the senate. *Verebāris, ne mihi gravis esses*, You were afraid of becoming troublesome to me.

4. **INCLINED, FRIENDLY, DEAR, and their opposites AVERSE, HOSTILE** : — *amicus, benevols, carus, familiaris, æquus, fidus, fidelis, propensus, propitius, secundus* ; *adversus, alienus, inimicus, contrarius, infensus*, &c. E. g. *Non fortunæ, sed hominibus amicus*, Friendly (= a friend) ‡ to men and not to fortune. *Uni æquus virtuti atque*

* The adjectives *similis, dissimilis, par*, and *impar* are also followed by the genitive, especially when they denote similarity of character or intellect. E. g. *mei, tui, sui, nostri, vestri similis*, like me, you, &c., or my, your, &c. equal. *Dispar sui*, unlike itself. *Cujus paucos pares hæc civitas tulit*, Like whom this state has produced but few. — *Æqualis*, in the sense of "contemporary," is more commonly followed by the genitive; as, *ejus æqualis*. Also substantively with an adjective; as, *meus æqualis*.

† But also *utilis* or *inutilis ad aliquid*. E. g. *Homo ad nullam rem utilis*, a man fit for nothing.

‡ *Amicus, inimicus*, and *familiaris* are properly adjectives, and stand as such

ejus amicis, Friendly to virtue alone, and to its friends. *Antonius Galliam sibi infestam inimicamque cognōvit*, Antonius learnt that Gaul was hostile to him. *Illi causae maxime est aliēnum*,* It is entirely irrelevant to that case.

5. NEAR OR ADJOINING: — *vicinus, finitimus, confinis, conterminus, propior, proximus*. E. g. *Proximus sum egomet mihi*, I am my nearest neighbor. *Aethiopia Aegypto est contermina*, Æthiopia is conterminous with Egypt. *Mala sunt vicina† bonis*, Adversity is next door neighbor to prosperity.

6. BELONGING TO ONE'S SELF OR TO ANOTHER: — *affinis, cognatus, propinquus, proprius, peculiāris, communis, sacer; aliēnus, contrārius*, &c. E. g. *Nobis propria est mentis agitatio atque sollertia*, There is peculiar to us a certain agitation and sagacity of mind. *Omni aetati mors est communis*, Death is common to every age. *Huic affines‡ scelēri fuerunt*, They were accomplices of this crime.

7. KNOWN OR UNKNOWN: — *nōtus, certus, ignōtus, obscurus, incertus, dubius, insolitus*, &c. E. g. *Magis historicis quam vulgo nōtus*, Known rather to the historians than to the vulgar. *Certius tibi est quam mihi*, It is a matter of greater certainty to you than to me. *Norum et moribus vetērum insolitum*, New and unknown (unusual) to the manners of the ancients.

8. FIT OR UNFIT, SUITABLE OR UNSUITABLE: — *aptus, idoneus, accommodatus, commōdus, necessarius, paratus, promptus, proclivis; — conveniens, congruens, consentāneus, decōrus, honestus; turpis, foedus, indecōrus, absōnus, absurdus*. E. g. *Aptum esse consentanēumque tempori et personae*, To be fit and suitable for the occasion and person. *Tibi erunt parāta verba*, You will have words ready for you. *Castris idōneus locus*, A suitable site for a camp. *Congruens et conveniens decretis ejus*, Consistent with his avowed principles. *Ratiōni consentaneus*, In harmony with reason. *Absōnum fidei*, At variance with credibility.§

9. EASY OR DIFFICULT: — *facilis, expeditus, commōdus; difficilis*,

in every degree of comparison; as, *Amīcor libertāti quam suae dominationi. — Homo mihi amicissimus, mihi familiarissimus*. But they frequently occur as substantives with a genitive or an adjective. E. g. *Amicus patris. — Noster amicus*. So also the superlative *amicissimus* or *familiarissimus meus*, A very great or most intimate friend of mine. *Inimicissimus tuus*, Your mortal foe. *Amicissimus nostrorum hominum*, A warm friend of our men (our party).

* The construction of *aliēnus* is either *alicui rei, alicujus rei, re* or *a re*. Thus, *aliēnum nostrā amicitia, a dignitate mea*, incompatible with our friendship, with my dignity. Several of these adjectives take also *erga, ad* or *in*; as, *benēvolus, benignus erga aliquem; — propensus ad* or *in aliquem*.

† *Vicinus* and *vicina* are also used substantively, and then followed by the genitive or adjective; as, *vicinus ejus, meus*.

‡ But *affinis* in this sense also has the genitive; as, *affinis hujus suspiciōnis, affinis rei capitalis*. So also *proprium oratoris*, peculiar to the orator; and *mea, tua propria*, peculiar to me, to you.

§ But also *ad naturam aptus* or *accommodatus; ad causam idōneus; paratus ad usum; promptus ad mortem, ad aliquem morbum proclivis; — conveniens, congruens, consentaneus cum re; absōnus, absurdus a re*.

ardūus, iniūus. E. g. *Juvenis caecus, contumeliae opportunus, facilis injuria.* A blind youth, exposed to contumelies and to injuries. *Id si tibi erit commodum,* If that will be convenient to you. *Invia virtūi nulla est via,* No way is impassable to virtue.

10. VERBALS in *blis*, and COMPOUNDS like *obnoxius, obvius, supplex, superstes*, &c. E. g. *Mors mihi non est terribilis,* Death is not terrible to me. E. g. *Obvium esse alicui,* To meet any one. *Supplicem esse alicui,* To be a suppliant to (to supplicate) any one. *Superstitem esse alicui,* To survive any one.*

To affirm, contend.

To deny.

What do you say?

I say that you have my book.

I say that I have not it.

I assure you, that I have it not.

Have you not had it?

I have had it, but I have it no longer.

Do you contend that you have been correct?

I say that I have not been correct.

I affirm that you have been wrong.

No more, no longer.

Do you still love your brother?

I love him no longer.

Where have you put the pen?

I have laid it upon the table.

Does it lie upon the table?

It does lie upon it.

Is he still lying upon the ground?

He is lying there no longer.

Some, a little.

Could you give me a little water?

I can give you some.

It is necessary, I must.

{ Affirmo, āre, āvi, ātum.

{ Contendo, ěre, dī, tum.

{ (CUM ACC. ET INFIN.)

{ Nĕgo, āre, āvi, ātum.

Quid āis?

Āio, tē tenĕre mĕum librū.†

Nĕgo, mē tenĕre librū tūum.

{ Ēgo tibi affirmo, mē ěum nōn tenĕre.

Nōnne ěum tenuisti?

Tĕnui vĕro, sed (ěum) tĕneo nōn āmplius.

Contendisne, tē vĕre locūtum (esse)?

Nĕgo, mē vĕre locūtum.

Affirmo, tē erravisse.

Non jam (or jam non). Non amplius.

Diligisne frātre m ētiam nūnc?

Diligo ěum nōn āmplius.

Ubi pĕnnam posuisti?

Impōsui ěam mĕnsae (in mĕnsā).

{ Sitāne ěst super mĕnsā?

{ Inpositāne est mĕnsae?

Sita est. Impōsita est.

Jacĕtne hūmī ētiam nūnc?

{ Ibi nōn jam jacet.

{ Jacet ibi nōn āmplius.

Aliquāntūlum, paulūlum, pauxillum.

Possisne mīhi dāre aliquāntulum āquae?

Ēgo tibi aliquāntulum dāre pōssum.

Necesse est, mē oportet, &c. (Cf. Lesson XXXIV. D.)

* Also *supplex* and *superstes alicujus*, which among the later writers is even more common than the dative.

† Compare page 290.

It was necessary, I was obliged. *Necesse fuit, me oportuit, &c.*

Is it necessary (for some one) to go to the market?	{ Eundúmne est in fórum?
It is necessary (for some one) to go there.	{ Necesséne est ire in fórum?
What must one do in order to learn Latin?	{ Eúndum ést véro.
	{ Necesse est.
One must be very diligent.	{ Quid nōs faciámus necesse ést, ut línguam Latinam ediscámus?
	{ Opórtet nōs símus imprímis díligéntes.
What must he do?	{ Opus ést múltā indústriā et díligentiā.
He must go for a book.	{ Quid éum fácere opórtet?
	{ Necesse ést líbrum appórtet.
What must I do?	{ Opus ést éum appórtare líbrum.
	{ Quid fácere míhi opus ést?
You must sit still.	{ Quid opórtet fáciam?
	{ Opus ést, út sédeas quiétus.
	{ Necesse ést tíbi sedére quiéte.
To sit.	Sedéo, ěre, sēdi, sessum.
Still, quiet.	Quiétus, a, um.
Silent, still.	Tactus, a, um; sílens, tis
The livelihood, subsistence, competency.	Victus, ūs, m.; copia victūs; id, quod suppeditat ad victum cultumque.
To have enough to live on, to have a competency.	{ Habēre ad sumptum.
	{ Habēre unde aliquis vivat.
Not to have enough to live on.	{ Non laborāre de victu cultūque.
	{ Deest alicui in sumptum.
	{ Vix habēre unde aliquis vivat.
Have you a (comfortable) subsistence?	{ Habēsne ad sump̄tum?
I have a comfortable one.	{ Habēsne unde commode vivas?
I have not a competency.	Égo de victu cultūque nōn labóro.
I have scarcely anything to live upon.	Deest mihi in sump̄tum.
	Vix hábeo unde vivam.
To live.	Vivo, ěre, vixi, victum.
The expense.	Sumptūs, ūs, m.
Beef.	Bubŭla,* ae, f.
Mutton.	Vervecina, ae, f.
Veal.	Vitŭlina, ae, f.
Pork.	Porcina, ae, f.
Ham.	Perna, ae, f.
A piece of ham, &c.	Frustum pernae, &c.

* With *bubŭla* — *porcina*, the word *caro*, flesh, meat, is understood, and sometimes expressed.

What must I buy ?	{ Quid mihi eméndum est ? Quid opus est, ut énam ?
You must buy some beef.	{ Eménda ést tibi búbula. Opus est, ut énas búbulam
What must (should) I do ?	{ Quid me fácere opórtet ? Quid opórtet fáciam ?
You must (ought) to work.	{ Opórtet te operári. Opórtet tú operère.*
What ought we to have done ?	{ Quid nós fácere opórtuit ? Quid nos fecērémus opórtuit ?†
We ought to have attended to our studies.	{ Opórtuit nós óperam dáre stúdiis.
What do you wish ?	Quid vis ? Quid cúpis ?
I want some money.	{ Opus ést mihi pecúniā. Égeo pecúniā
Do you want much ?	Estne tibi opus magnā.
I do want a large amount.	Opus ést mihi véro cópiā magnā.
How much do you want (need) ?	{ Quantā éges ? Quantā ést tibi opus ?
I only want a crown.	{ Opus est mihi non nísi unus thalé- rus. Úno tántum thaléro égeo.
Is that all you want ?	Nón est tibi opus nísi hóc ?
That is all I want.	Nón ést mihi opus nísi hóc.
Do you not want more (money) ?	Nón est tibi opus majóre (pecúniā) ?
I do not need any more.	Majóre nón índígeo.
What does he (want) need ?	Quid (quā ré) índiget ?
He needs a new coat.	Tóga nóvā índiget.
Have you what you want ?	Habésne quód tibi opus sit ?
I have what I want.	Hábeo véro, quód mihi opus est ?
Have they what they want ?	Habéntne quód sis opus ést ?
They have so.	Hábent véro.
Have you been obliged to work much to learn Latin ?	Fuítne tibi mágni labóris,† sermō- nem Latinum edíscerē ?
I have been obliged to work very hard.	Fuít prorsus permágni labóris.

EXERCISE 118.

Were you yesterday at the physician's ? — I was at his house. — What does he say ? — He says that he cannot come. — Why does he not send his son ? — His son does not go out. — Why does he not go out ? — Because he is ill. — Hast thou had my purse ? — I tell you that I have not had it. — Hast thou seen it ? — I have seen it. — Where is it ? — It lies upon the chair. — Have you had my knife ? — I tell you that I have had it. — Where have you placed it ? — I have placed it upon the table. — Will you look for it ? — I have already

* See page 162, note.

† See page 273, G.

† Lit. "Was it a matter of great labor?" &c. On this genitive compare Lesson LXVIII. B.

looked for it. — Have you found it? — I have not found it. — Have you looked for my gloves? — I have looked for them, but I have not found them. — Has your servant my hat? — He has had it, but he has it no longer. — Has he brushed it? — He has brushed it. — Are my books upon your table? — They are (lie) upon it. — Have you any wine? — I have but little, but I will give you what I have. — Will you give me some water? — I will give you some. — Have you much wine? — I have much. — Will you give me some? — I will give you some. — How much do I owe you? — You owe me nothing. — You are too kind. — Must I go for some wine? — You must go for some. — Shall I go to the ball? — You must go thither. — When must I go thither? — You must go thither this evening? — Must I go for the carpenter? — You must go for him. — Is it necessary to go to the market? — It is necessary to go thither. — What must one do in order to learn Russian? — One must study much (*opus est multa diligentia*). — Must one study much to learn German? — One must study much. — What shall I do? — You must buy a good book. — What is he to do? — He must sit still. — What are we to do? — You must work. — Must you work much, in order to learn the Arabic? — I must work much to learn it. — Does your brother not work? — He does not want to work. — Has he wherewithal to live? — He has. — Why must I go to the market? — You must go thither to buy some beef. — Why must I work? — You must work in order to get a competency. — What do you want, Sir? — I want some cloth. — How much is that hat worth? — It is worth three crowns. — Do you want any stockings? — I want some. — How much are those stockings worth? — They are worth twelve kreutzers. — Is that all you want? — That is all. — Do you not want shoes? — I do not want any. — Dost thou want much money? — I want much. — How much must thou have? — I must have six crowns. — How much does your brother want? — He wants but six groshes. — Does he not want more? — He does not want more. — Does your cousin want more? — He does not want so much as I. — What do you want? — I want money and boots. — Have you now what you want? — I have what I want. — Has your brother what he wants? — He has what he wants.

Lesson LXII. — PENSUM ALTERUM ET SEXAGESIMUM.

DATIVE AFTER VERBS. — *Continued.*

A. The dative also follows intransitive verbs signifying to benefit, favor, please, trust, and their opposites, and those signifying to command, obey, serve, or resist, to approach, menace, and to be angry.

Such are *prosum, auxilior, adminiculor, opitulor, patrocinor, subvenio, succurro, medeor*; *noceo, obsum, officio, incommodo, insulto, insidior*. — *Favēo, gratificor, indulgēo, ignosco, studēo, parco, adūlor, blandior, lenocinor, palpo, assentior, assentor, respondēo*; *adversor, refragor, obsto, renitor, repugno, resisto, invideo, aemulor, obrecto, convicior, maledico*. *Placēo, arriūdo, displicēo*. — *Domīnor, impēro*; *parēo, cēdo, ausculto, obedio, obsequor, obtempēro, morigeror* (= *morem gero*), *audiens sum, servio, inservio, ministro, famulor, ancillor, praestolor*. — *Credo, fido, confido, diffido*. — *Imminēo, propinquo, appropinquo, impendeo, occorro*. — *Minor, comminor, irascor, stomachor, succenseo*. The impersonal verbs *conducit, contingit, expedit, licet, placet*, &c. Examples:—

<i>Ipsi patriae conducit, pios cives habere in parentes.</i>	It is advantageous to the state itself, to have its citizens respectful towards their parents.
<i>Nihil Numantinis vires corporis auxiliatae sunt.</i>	Their physical strength was of no service to the Numantians.
<i>Non licet sui commodi causā nocere alteri.</i>	It is not lawful to injure another for the sake of personal advantage.
<i>Efficat hoc philosophia: medetur animis.</i>	Philosophy produces this effect: it cures the mind.
<i>Germani ab parvulis labori ac duritiae student.</i>	The Germans apply themselves to toil and hardships from their infancy.
<i>Trebatium objurgavi, quod parum valetudini parceret.</i>	I chided Trebatius for sparing his health too little.
<i>Alii Sullanis, alii Cinnanis partibus favēbant.</i>	Some favored Sulla's party, others that of Cinna.
<i>Nimum illi, Menedeme, indulges.</i>	You indulge him too much, Menedemus.
<i>Probus invidet nemini.</i>	The honest man envies no one.
<i>Aliorum laudi atque gloriae maxime invideri solet.</i>	The reputation and glory of others are generally the object of envy.
<i>Nemo altērius, qui suae confidit, virtutē invidet.</i>	No one envies the excellence of another, who has any confidence in his own.
<i>Mundus Deo paret, et huic obediunt maria terraeque.</i>	The world is subject to God, and to him the seas and lands render obedience.
<i>Stō expēctans, si quid mihi imperent.</i>	I stand waiting to see whether they have any commands for me.
<i>Omnino irāsci amicis nōn temere soleo.</i>	I am not accustomed to be rashly angry with my friends

REMARKS.

1. Some of these verbs sometimes occur with a transitive force. E. g. *Imperāre alicui aliquid*, To demand anything of any one; *credere alicui aliquid*, to entrust anything to any one; *minari* or *commi-*

nāri alicui aliquid, to menace any one with anything. But most of them are always neuter, and only admit of an impersonal construction in the passive. E. g. *Mihi parcitur, invidetur, obrectatur*, I am spared, envied, traduced. *Tibi incommodatur, maledicatur*, You are incommoded, reviled.

2. *Jubēo* is an exception to verbs of commanding, and occurs only with the Acc. cum Inf. (Lesson LIII. B. II. 2.) So *juro* and *adjuro*, "I aid, assist," always have *aliquem*, and not *alicui*, like *auxilior*, &c.

3. *Benedicere*, "to bless," generally has *alicui* (like *maledicere*), but sometimes *aliquem*. So *medicārī alicui* (like *medēri*), to heal, cure, but *medicari aliquid*, to prepare chemically. The construction of *invidere* (to envy) is generally *alicui* or *alicui rei*, but may also be *alicui rem* or *aliquem aliquā re* (one on account of anything). E. g. *Honorem tibi invidet*, He envies you your honor.

4. A number of other verbs sometimes take the accusative or ablative instead of the dative. E. g. *Obrectāre* (to produce) *alicui, alicui rei* or *rem*. *Auscultāre* (to listen to) and *praestolārī* (to wait for) *alicui* or *aliquem*. *Dominārī* (to rule over) *alicui*, in *aliquem* or in *civitate*. *Fidēre* and *confidēre* (to trust, confide) *alicui, alicui rei* or *aliquā re*. *Cēdo tibi, concēdo tibi*, "I yield, concede to you," are followed by an accusative or ablative of the thing; as, *cēdo tibi locum, cedo tibi agri possessione*; and *concēdo tibi libertātem, loco, de victoriā*, I concede to you your liberty, my place, the victory. *Res mihi convēnit*, the thing suits or becomes me; but impersonally *convēnit mihi tecum de aliquā re*, I agree with you about something.

5. Several verbs have either the accusative or dative, but with a difference of signification. E. g. *Caveo te*, I beware of you; *caveo tibi*, I am security for you; *caveo a te*, I take (require) security from you. *Consulo te*, I consult you, and *consulo tibi*, I provide for you. *Cupio or volo te*, I desire you, and *cupio or volo tibi* (or *tuā causā*), I wish for you (on your account). *Prospicio* and *provideo te*, I see you before, but *tibi*, I provide for you. *Tempero* and *moderor aliquid*, I arrange in proper order, and *mihi* or *rei*, I moderate.

B. Among the verbs followed by the dative are included those compounded with the adverbs *satis*, *bene*, and *male*, and with the prepositions *ad*, *ante*, *con*, *in*, *inter*, *ob*, *post*, *prae*, *sub*, and *super*. (Cf. Lesson XXXII. G.) Some of these verbs are transitive, and have also an accusative of the direct object; others are intransitive, and have the dative only. The following lists exhibit the most important of them:—

1. Transitive compounds, with the dative of the remote object.

Addo, I add to.
Affēro, I bring to.
Affigo, I attach to.
Adhibeo, I employ towards.

Adjicio, I add to.
Adjungo, I join to.
Admoveo, I bring near to.
Alligo, I tie to.

Applico, *I attach to.*
 Circumjicio, *I cast around.*
 Compāro, *I provide for.*
 Compōno, *I put together.*
 Confēro, *I unite to.*
 Conjungo, *I link to.*
 Immisceo, *I mix with.*
 Impōno, *I place upon.*
 Imprimo, *I print upon.*
 Inclūdo, *I include.*
 Incido, *I cut into.*
 Infēro, *I carry into.*
 Ingēro, *I put or pour into.*
 Injiceo, *I throw into.*

Insēro, *I implant.*
 Inūro, *I brand, imprint upon.*
 Interjicio, *I cast among.*
 Interpōno, *I interpose.*
 Objicio, *I throw before (to).*
 Offundo, *I pour out to.*
 Oppōno, *I place against.*
 Posthūbeo, *I esteem less than.*
 Postpōno, *I value less than.*
 Praefēro, *I bear before ; I prefer.*
 Praeficio, *I set over.*
 Praepōno, *I place before.*
 Suppōno, *I place beneath.*
 Substerno, *I spread under.*

2. Intransitive compounds, with the dative only.

Accēdo, *I draw near to.*
 Acquiesco, *I acquiesce in.*
 Adhaereo, *I adhere to.*
 Allūdo, *I allude to.*
 Annūo, *I assent to.*
 Arrēpo, *I creep to.*
 Assideo, *I sit near to.*
 Aspiro, *I breathe upon.*
 Antecello, *I excel, surpass.*
 Collūdo, *I play with.*
 Congrūo, *I agree with.*
 Consentio, *I accord with.*
 Consōno, *I harmonize with.*
 Excello, *I excel.*
 Incido, *I fall upon (into).*
 Incumbo, } *I lie (sit) upon.*
 Incūbo, }
 Indormiō, *I nod over.*

Inhaero, *I inhere in.*
 Inhio, *I gape at.*
 Immorior, *I die in (upon).*
 Immoror, *I linger in.*
 Innascor, *I am born in.*
 Insisto, *I tread upon.*
 Interjaceo, *I am situate between.*
 Intervēnio, *I fall in with.*
 Obrēpo, *I steal upon.*
 Obstrēpo, *I make a noise at.*
 Obversor, *I move before.*
 Praeminēo, *I surpass.*
 Praesidēo, *I preside over.*
 Praevālēo, *I am stronger than.*
 Succumbo, *I yield to.*
 Supersto, *I stand upon.*
 Supervivo, *I survive.*

3. To these add the compounds of *sum* : — *adesse*, to be present ; *inesse*, to be in ; *interesse*, to be among ; *praesse*, to be before (at the head of) ; *subesse*, to be beneath ; *supresse*, to remain over (left).

4. The compounds of *satis*, *bene*, and *male* are *satisfacere*, *satisfacere (alicui)*, to give one bail or satisfaction ; *maledicere*, *benedicere (alicui)*, to praise or bless, to revile, asperse one ; *malefacere (alicui)*, to injure one.

EXAMPLES.

Natūra sēnsibus ratiōnem ad-
junxit.

Sthēnius est is, qui nobis assidet.

Quis pōtest inīquos aēquis, im-
pios religiōsis antefērrē ?

Nature has given us reason in ad-
dition to our senses.

He who is sitting by our side is
Sthenius.

Who can prefer the unjust to the
just, the impious to the religious ?

Natūra vi ratiōnis hōminem conciliat hōmini.	Nature conciliates man to man by force of reason.
Pārva māgnis saepe rectissime conferuntur.	Small things are often correctly compared with great things.
Māgnus tērror incidit Pompēii exercitui.	Great terror befell the army of Pompey.
Cui sermōni nōs intervēnimus?	What conversation did we fall in with?
Nōn citius adolēscēntiae senectus, quān pueritiae adolēscēntia obrēpit.	Old age steals no faster upon youth than youth does upon boyhood.
Hānnibal Alexādro Māgno nōn postponēndus est.	Hannibal cannot be put below Alexander the Great.
Dēus ānimum praefecit cōrpori.	The Deity has put the mind over the body.
Jūdicis est, innocentiae subvenire.	It is the duty of a judge to help (protect) innocence.
Nēque dēesse, nēque superesse reipublicae vōlo.	I desire neither to be remiss towards the republic, nor to be above it.
Cui Gēllius benedixit unquam bono?	What patriotic man did Gellius ever speak well of?
Satisfacere omnibus nōn pōssum.	I am not able to satisfy every one.
Tū vērbiis solves nūnquam, quōd mi (= mihi) malefeceris.	You will never compensate with words the injuries you have done me.

REMARKS.

1. Many verbs compounded with prepositions, especially those with *ad*, *con*, and *in*, are also followed by the case of the preposition, which is frequently repeated. E. g. *Studium adhibere ad disciplinas*, To apply one's self to the study of the sciences. *Consilia sua mecum communicavit*, He communicated his designs to me. *In omnium animis dei notionem impressit ipsa natura*, Nature herself has imprinted the idea of a divinity upon the minds of all.

2. Verbs compounded with the prepositions *ab*, *de*, or *ex*, are commonly followed by the ablative, but sometimes by the dative. E. g. *Alicui libertatem abjudicare*, to take away one's liberty; *alicui imperium abrogare*, to deprive one of his command. *Alicui aliquid derogare, detrahere*, to derogate, to detract from. *Alicui virginem despondere*, to betroth a maiden to any one. *Eripere alicui aliquid*, to snatch away anything from any one. (Cf. Lesson LXXII. E.)

3. Many neuter verbs of motion, compounded with prepositions, acquire an active sense, and admit an object in the accusative. (Cf. Lesson LIX. A. Rem. 1.)

To ask, demand (anything of any one).	<i>Posco, ēre, poposci, —.</i>
	<i>Postulo āre, āvi, ātum.</i>
	<i>Peto, ēre, tvi, ūtum.</i>
	(ALIQUID AB ALIQUO.)

To ask, request (as a favor).	{ Rôgo, âre, âvi, âtum. Ôro, âre, âvi, âtum. (ALIQUEM ALIQUID.)*
To ask (or demand) money of any one.	Pecûniam ab aliquo pètere (pósce-re, postulâre).
To ask (entreat) any one for money.	Aliquem pecûniam rogâre, orâre.
To beg money of any one	Aliquem pecûniam mendicâre.
To ask any to come (to write, to hear, &c.).	Pètere ab aliquo, ut véniat, ut scribat, ut aúdiat. (Cf. page 295.)
To entreat any one by letter to come.	Pètere précibus per litteras ab aliquo, ut véniat.
To request, beseech any one to come.	Rogâre, orâre aliquem, ut véniat.
I request you most earnestly to do so.	Id ut fácias, tē étiam átque étiam rôgo.
I ask and beseech you most earnestly to help him.	Étiam atque étiam tē rôgo atque ôro, út éum jûves.
What do you ask (want) of me?	{ Quid a mē póstulas (pétis)? Quid mē fâcere vis?
I do not ask (you for) anything.	Nihil póstulo.
Nor do I ask you for anything.	Néque égo abs tē quidquam póstulo (péto).
Did he ask (beg) you for (some) money?	Rogâvitne tē pecûniam?
He did ask (me for some).	Rogâvit.
Did he beg some bread of us?	Mendicâvitne pânem a nobis?
He begged and entreated us for a little bread.	Nos aliquântulum pânis étiam atque étiam rogâvit atque orâvit.
Do you ask (beg) him for some money?	Rogâsne éum pecûniam?
I ask (beg) him for some.	Rôgo éum aliquântulum.
Do you ask me for anything?	{ Petísne aliquid a mē? Rogâsne me aliquid?
I ask you for my book.	{ Péto a tē librum. Rôgo tē librum.
Do they ask us for the hat?	Núm pileum a nobis póstulant?
They do not ask us for it.	Nôn póstulant.
To speak of any one or anything.	De aliquo seu aliquâ rē lôqui, col-lôqui.
Do they speak of this man.	Loquuntúrne hóc de víro?
They are speaking of him.	Loquúntur (de éo).
They do not speak of him.	(De éo) nôn loquúntur.
Do ye speak of my book?	Lôquimine de libro méo?
We do speak (of it).	Sic ést. Lôquimur.
Do people speak of it?	Équid de éo hómines loquúntur?

* On the government of these verbs see Lesson LX. B.

They speak much of it.
What do you say to it?
I say that it is a good book.

Loquúntur de éo múltum.
Quid tú de éo cénseas (júdicás)?
Ego éum líbrum bónum ésse cén-
seo (júdico).

To judge, think (say).

{ Judíco, āre, āvi, ātum.
Censeo, ēre, ūi, —.
(ALIQUID DE ALIQUO.)

Is it your opinion that he was right?

Cénsēsne, éum vére locútum (és-
se)?

No, I think he was wrong.

Ímmo véro éum erravísse cénseo.

Content, satisfied.

Contentus, a, um.

To be contented (satisfied)
with anything.

{ Aliquā rē contentum esse.
In aliquā rē acquiescēre (—vi,
ētum).

To be content with any one.

Aliquem probāre, approbāre.

Are you satisfied with your new umbrella?

Ésne umbráculo túo nóvo contén-
tus?

I am contented with it.

Súm éo conténtus.

I am not (at all) satisfied with it.

Haúd súm éo conténtus.

Of what do they speak?

Quā de rē loquúntur?

They speak of peace, of war, of your book.

Loquúntur de páce, de bélio, de
libro túo.

With what are you contented?

{ Quā rē és contentus?
Quā in rē acquiescis?

I am contented with my new coat.

Conténtus sum tógā meā novā.

Are you satisfied with your mas-
ter?

Écquid magístrum túum próbas?

I am quite satisfied with him.

Próbo véro éum válde.

Are ye satisfied with him?

{ Satín' vóbis probátur?
Núm vóbis satisfacit?

Are you satisfied with this man?

Satisfacítne tibi hícce hómo?

I am satisfied.

Sic ést; míhi satisfacit.

To study — studied.

{ Studēre, studŭi, —.
Opĕram dāre (ALICUI REI).

To correct — corrected.

{ Emendāre — āvi, ātum (ALIQUID).
Corrigĕre — rexi, rectum.

To ask, interrogate.

Interrŏgo, āre, āvi, ātum (ALIQUEM
ALIQUID, DE ALIQUA RE).

To inquire (carefully and
minutely).

{ Sciscitor, āri, ātus sum.
Percunctor, āri, ātus sum.

Have you asked him about the
play?

Núm éum de spectáculo interroga-
vísti?

I have not asked him.

Éum nŏn interrogávi.

Did he inquire who I am?

Sciscitatúsne est, quis sim?

Do you inquire after the price
of this book?

Percunclarísne de pretío líbri?

Does your brother study literature?	{ Dát fráter túus óperam litteris ? Sequitúrne fráter túus stúdiúm lit- terárum ?
He does study it.	Óperam dát. Séquitúr.
Do you study to become a doctor?	Núm óperam dás fieri médicus ?
To pay.	{ Solvo, ére, i, sôlútum. Numéro, áre, ávi, álum.
To pay any one (in general).	Aliquem solvère, alicui satisfacère.
To pay for anything.	Solvère (aliquid) pro aliquâ rē.
To pay any one for anything.	Solvère alicui pretium rei.
To pay money to creditors.	Solvère pecúnias creditóribus.
To pay a debt.	Aês aliénúm (pecúniam débítam) solvere vel dissolvere.
To be able to pay, solvent.	Ésse solvéndo (<i>Dat.</i>), ad solvendum.
I have paid him.	Égo éum sôlvi (éi satisféci).
They have not yet paid for the book.	Pro líbro nòndum solvérunt.
How much have you paid for your horse?	Quántam pecúniam pro équo solvísti ?
I have paid two hundred crowns for it.	(Sôlvi pro éo) ducéntos thaléros.
Did he pay the tailor for the coat?	Númquid sartóri prétium véstis sôlvit ?
He has not paid him (for it).	(Éi) nòn sôlvit.
Do you pay the shoemaker for the shoes?	Solvísne sutóri prétium calceórum ?
I do pay him.	Égo véro sôlvo.
What did they pay you for the knives?	Quíd tibi pro cúltris solvérunt ?
They paid me a large sum for them.	Solvérunt mîhi (pro íis) pecúniam grándem.
They have nothing for them.	Níhil pro íis solvérunt.
Have you paid for your book?	Solvístine pro líbro túo ?
I have paid (for it).	Sôlvi.
I have not yet paid for it.	Égo pro éo nòndum sôlvi.
Can you pay what you owe?	Potésne solvere, quod debes (or débítum, débíta) ?
I cannot pay what I owe.	Solvere débíta haúd possum.
Did we pay our debts?	Solvimúsne aês aliénúm (débíta nóstra) ?
We have paid them entirely.	Id (éa) pláne (omnínó) dissolvimus.
Entirely, wholly.	Prorsus, omnino, pláne (adv.).
Entirely or for the most part.	Omnino aut magnā ex parte.

The uncle.	Patrūus, <i>i. m.</i> ; avuncūlus, <i>i. m.</i>
The wages, fee.	Mercēs, ēdis, <i>f.</i> ; prētium opērac, <i>i. n.</i>
The honorarium; salary.	*Honorārium, <i>i. n.</i> ; salārium, <i>i. n.</i>
The lesson (to be learnt).	Pensum, <i>i. n.</i> ; discenda, <i>n. pl.</i>
The exercise, task (to be written).	Pensum imperātum, <i>i. n.</i> ; exercitium, <i>i. n.</i>
The exercise, practice, e.g. in writing, speaking, &c.	Exercitatio (ōnis, <i>f.</i>) scribendi, dicendi, &c.
To do (write) one's exercises.	Pensum imperātum absolvēre (absolvi, absolutum).
The lecture or lesson (given by the teacher).	Schōla, <i>ac, f.</i>
To deliver a lecture on any subject.	Schōlam habēre de aliquā rē.
To be present at the lectures of any one.	Schōlis alicūjus interesse.
To attend or frequent lectures.	Doctōres auditionēsque obire (-ivi, itum).
The teacher, preceptor.	Doctor, praeceptor, ōris, <i>m.</i> ; magister, <i>ri, m.</i>
The scholar, pupil.	Discipūlus, alumnus, <i>i. m.</i>
The gentlemen, lord, sir.	Domīnus, <i>i. m.</i> ; vir amplissimus, illustrissimus, &c. (<i>in addresses, &c.</i>)
Have you (written) your exercises?	Absolvistine tūa pēnsa imperāta?
I have not yet done them.	(Ēa) nōndum absolvi.
To receive a present from any one.	{ Accipēre aliquid ab aliquo in mūnere. { Dōnum ab aliquo accipēre.

EXERCISE 119.

Have we what we want? — We have not what we want. — What do we want? — We want a fine house, a large garden, a beautiful carriage, pretty horses, several servants, and much money. — Is that all we want? — That is all we want. — What must I do? — You must write a letter. — To whom must I write? — You must write to your friend. — Shall I go to the market? — You may go there. — Will you tell your father that I am waiting for him here? — I will tell him so. — What will you tell your father? — I will tell him that you are waiting for him here. — What wilt thou say to my servant? — I will say to him that you have finished your letter. — Have you paid (for) your table? — I have paid (for) it. — Has your uncle paid for the book? — He has paid for it. — Have I paid the tailor for the clothes? — You have paid him for them. — Hast thou paid the merchant for the horse? — I have not yet paid him for it. — Have we paid for our gloves? — We have paid for them. — Has your cousin already paid for his boots? — He has not yet paid for them. — Does my brother pay you what he owes you? — He does pay it me. — Do you pay what you owe? — I do pay what I owe. — Have you paid

(with the dative) the baker? — I have paid him. — Has your uncle paid the butcher for the meat? — He has paid him for it. — Have you paid your servant his wages? — I have paid them to him. — Has your master paid you your wages? — He has paid them to me. — When did he pay them to you? — He paid them to me the day before yesterday. — What do you ask this man for? — I ask him for my book. — What does this boy beg of me? — He begs of you some money. — Do you ask me for anything? — I ask you for a crown. — Do you ask me for the bread? — I ask you for it. — Do the poor beg money of you? — They beg some of me. — Which man do you ask for money? — I ask him for some whom you ask for some.

EXERCISE 120.

Whom have you asked for some sugar? — I have asked the merchant for some. — Of whom have the poor begged some money? — They have begged some of the noblemen. — Of which noblemen have they begged some? — They have begged some of those whom you know. — Whom do you pay for the meat? — I pay the butchers for it. — Whom does your brother pay for his boots? — He pays the shoemaker for them. — Whom have we paid for the bread? — We have paid our baker for it. — Of whom have they spoken? — They have spoken of our friend. — Do men speak of my book? — They do speak of it. — Of what do we speak? — We speak of war (*de bello*). — Do you not speak of peace? — We do not speak of it. — Are you content with your scholars? — I am content with them. — How old are you? — I am not quite ten years old. — Does your brother know Latin? — He does not know it. — Why does he not know it? — Because he has not learned it. — Why has he not learned it? — Because he has not had time. — Is your father at home? — No, he is gone to England. — Do you intend going to Italy this summer? — I do intend going thither. — Have you the intention of staying there long? — I have the intention of staying there during the summer. — How long does your brother remain at home? — Till twelve o'clock. — Have you had your gloves dyed? — I have had them dyed. — What have you had them dyed? — I have had them dyed brown. — Will you tell your father that I have been here? — I will tell him so. — Will you not wait until he comes back again? — I cannot wait.

Lesson LXIII. — PENSUM SEXAGESIMUM TERTIUM.

DATIVE AFTER THE PARTICIPLE IN "DUS."

A. After the participle in *dus* the agent is commonly expressed by the dative.* E. g.

* Compare Lesson XXV. D.

<i>Legendus mihi saepius est Cato maior.</i>	I must read Cato the elder oftener.
<i>Nihil est homini tam timendum, quam invidia.</i>	Nothing is to be feared by men so much as envy.
<i>Non paranda nobis solum, sed fruenda etiam sapientia est.</i>	Wisdom should not only be acquired by us, but also enjoyed.
<i>Recto tibi invictoque moriendum est.</i>	You must die firm and unconquered.
<i>Ut tibi ambulandum et ungendum, sic mihi dormiendum est.</i>	As you must walk and anoint yourself, so I must sleep.

REMARKS.

1. Instead of the dative, the ablative with *a* or *ab* sometimes occurs, as after passive verbs. E. g. *Eros a te colendus est*, Eros must be worshipped by you. *Non majores nostros venerandos a nobis putatis?* Do you not think that our ancestors are to be venerated by us?

2. The dative is frequently omitted, and the agent left indefinite. E. g. *Graecis utendum erit litteris*, It will be necessary to use Greek letters. *Consensio omnium gentium lex naturae putanda est*, The consent of all the races of men is to be considered the law of nature. *Orandum est* (sc. nobis),* *ut sit mens sana in corpore sano*, We should pray for a healthy mind in a healthy body.

3. Passive verbs sometimes have the dative of the agent instead of the usual ablative with *a* or *ab*. E. g. *Auditus est nobis* (= a nobis) *Laetiae saepe sermo*, We have often heard the conversation of Lælius. *Mihi* (= a me) *consilium captum jam diu est*, The plan has been formed long ago by me. *Barbarus hic ego sum, quia non intelligitur ulli* (= ab ullo), I am a barbarian here, since I am not understood by any one.

VERBS FOLLOWED BY TWO DATIVES.

B. The verbs *sum*, *forem*, *fio*, *do*, *venio*, and a number of others, are sometimes followed by two datives, of which one designates the person and the other the end or object.

Such are *do*, *accipio*, *habeo*, *relinquo*, *deligo*, *mitto*, *eo*, *venio*, and others of similar import. Also *duco*, *largior*, *tribuo*, and *verto*. E. g. *Hoc est mihi cura.* I take care of this (It is my care,

Est tibi honor.

Nobis est voluptas.

Est argumento.†

Ampla domus dedecori domino saepe fuit.

I attend to it).

It is an honor to you.

It is a pleasure to us.

It serves as an argument.

An ample mansion often becomes a dishonor to its master.

* The dative thus suppressed is generally *mihi*, *tibi*, *nobis*, *vobis*, *hominibus*, &c., and easily supplied from the context.

† See Remark 1.

Attalus régnum súum Románis dóno dedit.	Attalus gave his kingdom to the Romans as a present.
Caesar quinque cohórtes cástris praesídio relinquit.	Cæsar leaves five cohorts as a guard for the camp.
Pausánias vénit Átticis auxílio.	Pausanias came to the assistance of the Athenians.
Virtus sôla néque dátur dóno, néque accipitur.	Virtue alone can neither be offered nor received as a gift.
Nímia fidúcia calamitáti solet esse.	Too much confidence is wont to be a source of calamity.
Incumbite, ut et vóbis honóri, et amicis utilitáti et reipublicae emolumento esse possitis.	Exert yourselves, so that you may be able to become an honor to yourselves, useful to your friends, and a source of profit to the commonwealth.

REMARKS.

1. The dative of the person is frequently left indefinite, and that of the end or object alone expressed. E. g. *Hoc est honori, laudi*, This is an honor, laudable. *Vitam rusticam tu probro et crimini putas esse*, You consider rural life a reproach and crime (sc. to any one). So several of the above examples.

2. Datives of this description are very frequent. The most common are *dare aliquid muneri, dono, praemio*; — *relinquere aliquid custodiae, praesidio*; — *aliquid est* or *putatur vitio, crimini, probro, opprobrio, laudi, salutis, utilitati, emolumento*; — *aliquid est curae, cordi, derisui, usui*. So also *canere receptui*, to sound the retreat; *opponere pignori*, to pledge or pawn. In this connection the verb *sum* frequently has the sense of the English *it affords, serves, brings, &c.*

3. Instead of the dative of the end or object, the nominative or accusative may also be put, and sometimes the preposition *ad* or *in*. E. g. *Hoc argumentum, indicium est*, This is proof, an indication (evidence). *Dedit mihi aliquid donum* (for *dono*). *Exercitum ad praesidium* (for *praesidio*) *reliquit*. *Dare aliquid in dotem*, To give anything as a dowry. So also *pro argumento est*.

C. After expressions like *mihi est nomen* or *cognomen*, the name of the individual is either in the nominative or dative, but sometimes in the genitive. E. g.

Est mihi nomen Balbus, Balbo,*	My name is Balbus.
or Balbi.	
Nomina his Lacuno atque Aruns fuerunt.	The names of these (sons) were Lacunio and Aruns.
Cui postea Appio Claudio fuit nomen.	Whose name was afterwards Appius Claudius.

* The dative stands by attraction in the same sense as the pronoun *mihi* (*cui, alteri, &c.*).

Quòrum álteri Capítóni fúit cògnòmen. One of whom was surnamed Capito.

Nòmen Mercúrii mihì est. My name is Mercury.

REMARK. — After the expressions *dare*, *addere*, *indĕre*, *dicĕre*, *pōnĕre*, *impōnĕre* or *tribuĕre alicui nomen* or *cognōmen*, the name is commonly in the dative, but may also stand in the accusative. E. g. *Dare alicui cognomen tardo ac pingui*, To surname (nickname) one "the slow and the dull." *Cui Ascanium parentes dixĕre nomen*, Whom the parents called Ascanius. And in the passive: — *Quibus nōmen histrionibus inditum est*, Who have received the name of histrions. *Cui cognomen superbo ex moribus dātum*, Who was surnamed "the proud," from his manners.

D. The verbs *aspergo* and *inspergo*, *circumdo* and *circumfundo*, *dono* and *impertio*, *indūo* and *exūo*, are construed either with the dative of the person and the accusative of the thing (*alicui aliquid*), or with the accusative of the person and the ablative of the thing (*aliquem aliquā rē*). E. g.

Aspĕrgit āram sāguine (or *arae sāguinem*). He besprinkles (stains) the altar with blood.

Dĕus ānimum circūddedit cōrpore (or *cōrpus ānimo circūddedit*). The Deity surrounded the soul with a body.

Dōno tibi pecūniā (or *tē pecūniā*). I make you a present of money.

Terĕntia impĕrtit tibi mūltā salūtem. Terentia sends you greeting.

Plūrimā salūte Parmenōnem impĕrtit Gnātho. Gnatho presents his best compliments to Parmeno.

Induit (exuit) sibi vēstem. He puts on (takes off) his dress.

Cāesar hōstes ōmnes ārmis exūit. Cæsar deprived all his enemies of their arms.

REMARKS.

1. So also *interclūdĕre alicui aliquid* or *aliquem aliquā re* and *ab aliquā re*, to cut one off from anything; and *interdicĕre alicui aliquid* or *alicui* (but not *aliquem*) *aliquā re*. E. g. *Intercludit hostibus fugam*, *mīlites intinĕre* or *ab exercitū*, He prevents the enemy's escape, prevents the march of the soldiers, cuts them off from the army. *Vitellius accusatori aquā atque igne interdixit*, Vitellius forbade the accuser the use of water and fire (i. e. exiled him).

2. In the passive the dative or ablative remain, and the accusative becomes the nominative. E. g. *Ara aspergitur sanguine* or *sanguis arae aspergitur*. — *Duobus quasi a natūrā indūti sumus personis*, We are by nature furnished as it were with two persons. *Doctrinis ætas puerilis impertiri debet*, The age of boyhood ought to be furnished with instruction. *Interdicāmur aquā et igni*, Let us be prohibited from the use of water and fire.

DATIVE AFTER PARTICLES.

E. The dative is also put after certain particles. Such are : —

1. Adverbs, especially those derived from adjectives which govern the dative. As *propius, proxime, cominus, obviam, praesto; convenienter, congruenter, constanter, amice, &c.* E. g. *Propius Tiberi, quam Thermopylis*, Nearer to the Tiber than to Thermopylae. *Quam proxime hostium castris*, As close to the enemy's camp as possible. *Obviam ire alicui*, To go to meet any one. *Convenienter naturae vivere*, To live agreeably to nature. *Bene mihi, bene vobis, bene omnibus*, Health to me, to you, to all (in drinking).

2. The interjections *vae* and *hei*, and others. E. g. *Vae victis est!* — *Hei misero mihi!* — *Ecce tibi!** — *Hem tibi talentum auri!* There is a talent of gold for you!

To eat, to take food. { *Ēdo, ēre, ēdi, ēsum.*
Cibum sūmere (capere, capessere),
manducare.

PRES. IND. SING. *ēdo, ēdis* or *ēs, ēdit* or *ēst*; †
 PLUR. *ēdimus, ēditis* or *ēstis, ēdunt*.

PRES. SUBJ. SING. *ēdam* or *ēdim, ēdas* or *ēdis, ēdat* or *ēdit*;
 PLUR. *ēdāmus* or *ēdimus, ēlātis* or *ēditis, ēdant* or *ēdint*.

To eat or to consume anything as food (*trans.*). *Edere, manducare aliquid.*

To taste (anything as food or drink). *Gusto, āre, āvi, ātum (ALIQUID).*

To feed or live upon. *Vescor, i, — (CARNE, LACTE, &c.).*

The breakfast. *Jentaculum, i, n.*

The lunch. *Prandium, i, n.*

The dinner. *Coena, ae, f.*

The supper. *Cibus vespertinus, i, m.*

To breakfast. *Jento, āre, āvi, ātum.*

To eat a lunch. *Prandeo, ēre, prandi, pransum.*

To dine. *Coeno, āre, āvi, ātum.*

To sup. *Cibus vespertinus sūmere.*

At what time do you dine? *Quotā (sc. hórā) coénas?*

I dine at five. { *Quintā coéno.*
Hórā quintā coéno.

Have you already dined? *Ecquid jám coenavísti?*

I have dined long ago. *Coenávi profecto jám dūdum.*

* See page 344.

† Several other syncopated forms of this verb resemble those of *esse*, but have *e* long by nature. E. g. *edere* or *esse*; *editur* or *estur*; *ēderem* or *ēssem* (Imperf. Subj.); *ēvie, ēdite* or *ēs, este* (Imperat.), &c. The tenses derived from the second and third roots are regular.

I have dined earlier than you.	<i>Ego matúrius coenávi quám tú.</i>
Will you take a lunch with me ?	<i>Visne prándium súmerè apud mè (mêcum) ?</i>
I cannot ; I have already eaten my lunch.	<i>Nôn pôssum ; jám díu prándi.</i>
Do you sup late ?	<i>Sumísne cíbum vespertinum séro ?</i>
I sup later than you.	<i>Ego cíbum vespertinum súmo sérius quám tú.</i>
<i>Before me, you, him, us, &c.</i>	<i>Ante mē, tē, eum, nōs, &c.</i>
<i>After me, you, him, us, &c.</i>	<i>Post mē, tē, eum, nōs, &c.</i>
Did you breakfast before your brother or after him ?	<i>Ūtrum jentavísti ante an post fr̄trem túum ?</i>
I breakfasted after him.	<i>Post eum jentávi.</i>
Do you wish to taste our wine ?	<i>Núm vis v́num nóstrum gustáre ?</i>
I do not wish to taste it.	<i>Gustáre nōn cúpio.</i>
On what do they live ?	<i>Quò cibo vescúntur ?</i>
They live upon bread and milk.	<i>Vescuntur páne átque lácte.</i>
<i>To try, to make an attempt.</i>	<i>{ Ténto, áre, ávi, átum.</i>
	<i>{ Experior, iri, pertus sum.</i>
<i>To try, endeavor (to do anything).</i>	<i>Conor, ári, átus sum (ALIQUID FACERE).</i>
Will you try (see) what you can do ?	<i>Visne tentáre (experiri), quíd pōsis ?</i>
To try the fortunes of war.	<i>Fortūnam belli tentáre seu experiri.</i>
Does your brother try to write a letter ?	<i>{ Tentátne fr̄ter túus epístolam scribere (or ut epístolam scribat) ?</i>
He is trying.	<i>Téntat véro.</i>
Are ye endeavoring to see ?	<i>Númquid spectáre conámini ?</i>
We are not endeavoring.	<i>Nōn conámur.</i>
Will you try to do this ?	<i>Visne tentáre hóc fácere (út hóc fácias) ?</i>
I have already tried (endeavored) to do it.	<i>Id fácere jám tentávi (conátus sum).</i>
You must try to do it better.	<i>Tentándum est, ut rém mélius fácias.</i>
Have you tried (i. e. tasted) this wine ?	<i>Gustavístine istud v́num ?</i>
I have tasted it.	<i>Gustávi.</i>
Whom are you looking for ?	<i>Quém quaêris ?</i>
I am looking for one of my brothers.	<i>Ūnum ex méis fr̄atribus (quaéro).</i>
<i>An uncle of mine.</i>	<i>Ūnus ex (de) méis pátris.</i>
<i>A neighbor of ours.</i>	<i>Ūnus ex (de) nóstris vicinis.</i>
<i>A relation of yours.</i>	<i>Ūnus ex (de) túis cognátis.</i>
<i>(Some) one of his cousins.</i>	<i>Áliquis ex (de) ejus consobrínis.</i>
<i>(Some) one of their friends.</i>	<i>Áliquis ex (de) eórum amicis.</i>
<i>A certain friend of ours.</i>	<i>Quídam ex nóstris amicis.</i>

To inquire or look after some one.	Quaero, ěre, quaesivi, quaesitum aliquem.
To inquire after something.	Quaerere seu exquirere aliquid (de aliquā rē).
Do they inquire after any one?	Quaeruntne aliquem?
They are inquiring after one of our relations.	Quaerunt vĕro ūnum ex cognātis nōstris.
Whom are ye looking for?	Quē m quaeritis?
We are looking for one of your friends.	Quaerimus aliquem (quēdam) de familiāribus tuis.
Are you looking for anything?	Quaerisne aliquid?
I am inquiring for the way.	Quaero (exquiro, rōgo) viam (iter).
Does he try to see me?	{ Tentātne mē vidēre?
He is trying to see you.	{ Ēquid mē visere tētat?
The parents.	Sāne, te vidēre (visere) tētat.
The acquaintance.	Parentes, um, <i>m. pl.</i>
A piece of bread.	Nōtus, i, <i>m.</i> ; amicus, i, <i>m.</i>
A glass of water.	Segmentum (frustum) pānis.
A sheet of paper.	Scyphus aquae.
	Plāgula (ae, <i>f.</i>) chārtac.
The piece, fragment, bit.	{ Fragmentum, i, <i>n.</i> (broken off).
	{ Segmentum, i, <i>n.</i> (cut off).
	{ Frustum, i, <i>n.</i> (bit).
The small piece, bit.	Frustulum, i, <i>n.</i> *
The little book.	Libellus, i, <i>m.</i>
The little house.	Domuncula, aedicula, ae, <i>f.</i>
The little heart.	Corculum, i, <i>n.</i>
The little picture.	Imagiuncula, ae, <i>f.</i>
The little child, the baby.	Infantulus, i, <i>n.</i>
The little boy.	Puerculus, pupulus, i, <i>m.</i>
The suckling.	(Infans) lactens, tis, <i>m.</i>
The favorite, darling.	Deliciae, ārum, <i>pl. f.</i> ; amōres, um, † <i>pl. m.</i>
The apprentice.	Tiro, ōnis, <i>m.</i> ; discipulus (artificis), i, <i>m.</i>

EXERCISE 121.

Have you already dined? — Not yet. — At what o'clock do you dine? — I dine at six o'clock. — At whose house (*apud quem*) do you dine? — I dine at the house of a friend of mine. — With whom did you dine yesterday? — I dined with a relation of mine. — What have you eaten? — We have eaten good bread, beef, apples, and cakes. — What have you drunk? — We have drunk good wine, good beer, and good cider. — Where does your uncle dine to-day? — He dines with us. — At what o'clock does your father eat supper? — He eats supper at nine o'clock. — Do you eat supper earlier than he? — I eat

* On these diminutives compare page 89.

† On these *pluralia tantum* see page 70.

supper later than he. — At what o'clock do you breakfast? — I breakfast at ten o'clock. — At what o'clock did you eat supper yesterday? — We ate supper late. — What did you eat? — We ate only a little meat and a small piece of bread. — When did your brother sup? — He supped after my father. — Where are you going to? — I am going to a relation of mine, in order to breakfast with him. — Do you dine early? — We dine late. — Art thou willing to hold my gloves? — I am willing to hold them. — Who has held your hat? — My servant has held it. — Will you try to speak? — I will try. — Has your little brother ever tried to do exercises? — He has tried. — Have you ever tried to make a hat? — I have never tried to make one. — Have we tasted that beer? — We have not tasted it yet. — Which wine do you wish to taste? — I wish to taste that which you have tasted. — Have the Poles tasted that brandy? — They have tasted it. — Have they drunk much of it? — They have not drunk much of it. — Will you taste this tobacco? — I have tasted it already. — How do you find it? — I find it good. — Why do you not taste that cider? — Because I am not thirsty. — What is your name? — My name is Charles (*Carolus*). — What is the name of your father? — His name is William (*Wilhelmus*). — Is his name not Frederic (*Fredericus*)? — No, it is James (*Jacobus*). — Is this an honor to you? — No, it is a disgrace.

EXERCISE 122.

Whom are you looking for? — I am looking for the man who has sold a horse to me. — Is your relation looking for any one? — He is looking for an acquaintance of his. — Are we looking for any one? — We are looking for a neighbor of ours. — Whom dost thou look for? — I look for a friend of ours. — Are you looking for a servant of mine? — No, I am looking for one of mine. — Have you tried to speak to your uncle? — I have tried to speak to him. — Have you tried to see my father? — I have tried to see him. — Have you been able to see him? — I have not been able to see him. — After whom do you inquire? — I inquire after your father. — After whom dost thou inquire? — I inquire after the tailor. — Does this man inquire after any one? — He inquires after you. — Do they inquire after you? — They do inquire after me. — Do they inquire after me? — They do not inquire after you, but after a friend of yours. — Do you inquire after the physician? — I do inquire after him. — What do you ask me for? — I ask you for some meat. — What does your little brother ask me for? — He asks you for some wine and some water. — Do you ask me for a sheet of paper? — I do ask you for one. — How many sheets of paper does your friend ask for? — He asks for two. — Dost thou ask me for the little book? — I do ask you for it. — What has your cousin asked for? — He has asked for a few apples and a small piece of bread. — Has he not breakfasted yet? — He has breakfasted, but he is still hungry. — What does your uncle ask for? — He asks for a glass of wine. — What does the Pole ask for? — He asks for a small glass (*scyphulus*) of brandy. — Has he not already drunk? — He has already drunk, but he is still thirsty.

Lesson LXIV. — PENSUM SEXAGESIMUM QUARTUM.

SYNTAX OF THE GENITIVE.

A. A noun determining another noun is put in the genitive, in answer to the question *Whose? Of whom? Of what?* E. g.

<i>Dómus Cæsarís. Árbores silvârûm. Belli calámitas. Flúmina néctaris.</i>	The house of Cæsar. The trees of the forests. The calamity of war. Rivers of nectar.
<i>Amor virtútis. Lectio librórûm. Desidérium ótií. Spês salútis.</i>	The love of virtue. The reading of books. The desire of ease. The hope of safety.
<i>Cústos virtútum ómnium verecúndia ést.</i>	Reverence is the guardian of every virtue.
<i>Singulórûm facultátes et cópiæ divítiae súnť civitátis.</i>	The property and resources of individuals constitute the wealth of the state.
<i>Núma divíni aúctor jûris fúit, Sérvius cónditor ómnis in civitáte discriminis ordínunq̃ue.</i>	Numa was the institutor of divine law, Servius the founder of all the distinctions and orders in the state.
<i>Vita mórtuum in memóriâ vivórûm ést pósita.</i>	The life of the dead depends upon the memory of the living.

REMARKS.

1. The genitive serves to express a variety of relations, such as origin or source, cause and effect, quantity, quality, measure, time, character, the whole of a given mass or number, the object of an activity, the material of which anything is made, &c.

2. The genitive thus depending on a noun may represent either the subject or the object of the activity or state implied in this relation, and is hence called either *subjective* or *objective*. Thus *pater amat* gives rise to the subjective *amor patris*, the father's love (towards the son); but (*pater*) *amat filium*, to the objective *amor filii*, the (father's) love of (i. e. towards) his son. So also *hominum facta*, the deeds of men, and *lux solis*, the light of the sun (subjective); but *remedium doloris*, the remedy against pain; *taedium laboris*, disgust for labor.* Sometimes, though rarely, both these genitives occur in the same construction; as, *Cæsaris translátio pecuniârûm*, Cæsar's transfer of the funds. *Attici mêmor officii*, Mindful of the favor of Atticus. *Multa Theophrasti oratiónis ornámenta*, Many of the ornaments of Theo-

* The relation expressed by the subjective genitive is in English indicated by the possessive case, or by "of"; that of the objective by "of," "for," "towards," "against," and similar prepositions.

phrastus's style. *Inexplebilis* honōrum Marii *fames*, Marius's insatiable desire of honors.

3. Sometimes the context alone can determine whether a genitive is subjective or objective. Thus *metus regis* may be either the fear entertained by the king, or the fear of the king entertained by some one else. To prevent ambiguity, the Romans commonly put, instead of the objective genitive, the accusative or ablative, with one of the prepositions *in* or *erga*, towards; *in* or *adversus*, against; *cum*, with; *ab* or *ex*, from, on the part of, &c. E. g. *Amor meus erga* or *in te*, My affection for (towards) you. *Metus ab hoste*, Fear from the enemy. *Odium in* or *adversus aliquem*, Hatred against any one. *Amicitia cum aliquo*, Friendship for any one. *Cura de republicā*, Anxiety for the commonwealth.

4. The objective genitive is sometimes a personal pronoun. E. g. *Accusator mei*, My accuser. *Commendatio tui*, The recommendation of you. *Ratio sui*, Regard for one's self. *Misericordia vestri*, Compassion on you. *Cura nostri*, Care for ourselves. But the subjective genitive is commonly represented by the possessive pronoun; as, *liber meus*, *tuus*, *noster*,* &c.

5. The genitive is sometimes put instead of an appositum. So frequently after *vox*, *nomen*, *verbum*, and *vocabulum*; as, *Haec vox voluptātis*, This word "pleasure." *Appellatio domini, patris*, The appellation "master," "father." *Ex amore nomen amicitiae ductum est*, The name of friendship is derived from love. *Triste est nomen ipsum carendi*, The very name of "want" is painful. Thus also *Arbor fici*, The fig-tree. *Promontorium Misēni*, The promontory Misenum.

6. An adjective sometimes supplies the place of the genitive. E. g. *Aliēna* (= *aliōrum*) *vita*, The life of others. *Venus Praxitelia* (= *Praxitelis*), The Venus of Praxiteles. *Hercules Xenophontēus* (= *Xenophontis*), The Hercules delineated by Xenophon. *Vis hiemālis* (= *hiēmis*), The severity of winter. *Hostilis* (= *hostis*) *libido*, The wantonness of the enemy.

7. The dative sometimes expresses a relation similar to that of the genitive, and stands in place of it. E. g. *Castris praefectus*, The commander of the camp. *Munimentum libertāti*, A bulwark of (to) liberty. *Legātus fratri*, The lieutenant of his brother. *Caput Latii*, the capital of Latium. *Ego huic causae patronus exstiti*, I have come out as the defender of this cause. *Naturā tu illi pater es, consiliis ego*, You are his father by nature, and I by advice.

8. The noun on which the genitive depends is sometimes omitted. This takes place, —

* Yet this rule is sometimes reversed, the possessive pronoun being put instead of the genitive, and the latter for the former. E. g. *Origo sui* (= *sua*), His origin. *Conspectus vestri* (= *vester*) *venerabilis*, Your venerable aspect. And on the other hand, *invidia, fiducia tua* (for *tui*), Envy towards, confidence in you. *Injūriæ meae* (for *mei*), Injuries done to me. So always *meū, tuū, suū, nostrū, vestrū causā* (never *mei causā*, like *hominis causā*), For my (your, &c.) sake, on my account.

a.) When it has already been expressed, and can easily be supplied from the context. E. g. *Julius quaestor Albucii fuerat, ut tu Verris*, Julius had been quaestor to Albucius, as you to Verres. *Animi lineamenta sunt pulchriora, quam corpōis*, The features of the mind are fairer than those of the body. *In portum, qui Menelai vocātur*, Into the port which is called the port of Menelaus.

b.) When it is one of the words *aedes, homo, civis, servus, libertus, uxor, filius, filia, discipulus, sententia*, or the ablative *causā*. E. g. *Ad Vestae, Jovis Statōris (sc. aedem)*, To the temple of Vesta, of Jupiter Stator. *Verania Pisōnis (sc. uxor)*, Verania, the wife of Piso. *Hasdrūbal Gisgōnis (sc. filius)*. *Caecilia Metelli (sc. filia)*. *Hujus video Byrrham (sc. servum)*. *Flaccus Claudii (sc. libertus)*. *Vitandae suspiciōnis (sc. causā)*, For the sake of avoiding suspicion. *Contra Philōnis (sc. sententiam)*, Against the opinion of Philo.

THE GENITIVE OF QUALITY AND MEASURE.

B. In connection with an adjective or numeral, the genitive frequently expresses the relations of property, quality, character, age, time, measure, or number. E. g.

<i>Vir et consilii magni et virtutis.</i>	A man of great judgment and virtue.
<i>Oppidum maximae auctoritatis.</i>	A town of distinguished authority.
<i>Puer decem annorum.</i>	A boy of ten years.
<i>Fossa quindecim pedum.</i>	A ditch of fifteen feet.
<i>Classis septuaginta navium.</i>	A fleet of seventy ships.
<i>Claudius erat somni brevissimi, sc. homo.</i>	Claudius was a man of very little sleep.
<i>De lingua Latinā securi es animi.</i>	You are unconcerned about the Latin language.
<i>Juvenis evāsit vere indolis regiae.</i>	He turned out really a youth of royal disposition.
<i>Classis mille et ducentarum navium longarum fuit.</i>	The fleet consisted of a thousand and two hundred galleys.

REMARKS.

1. The quality may also be expressed by the ablative with *praeditus, instructus, or ornatus* understood, and the extent of time or space by the accusative, with *nātus, lātus, or longus* expressed. E. g. *Vir summo ingenio (sc. praeditus)*, A man of (endowed with) the highest genius. *Fossa quindecim pedes lata*, A ditch fifteen feet wide. *Puer decem annos nātus*, A boy twelve years of age.

2. The accusatives *secus, gēnus, pondo, and libram* (or *pl. libras*), occur instead of the genitive in expressions like *liberi virile secus*, Male children. *Aliquid id genus (= ejus genēris)*, Something of that kind. *Aves omne genus (= omnis genēris)*, Birds of every species. *Corona aurēa libram pondo*, A golden crown of a pound in weight.

Willingly (gladly, with fondness).	{ <i>Cūptdē, libenter, libenti animo.</i> <i>Lūbens, tis; non invitus, a, um.</i>
More willingly (eagerly, gladly).	<i>Libentius, pōtius; libentiōri animo.</i>
Very (or most) willingly, &c.	<i>Libentissimē, libentissimo animo.</i>
Unwillingly, with reluctance.	{ <i>Invito animo, grāvāte.</i> <i>Invitus, a, um.</i>
To do anything willingly (to like to do it).	<i>Fācēre aliquid libēter, libēti animo, lūbens, &c.</i>
To like, take pleasure in anything.	{ <i>Delector, āri, ātus sum.</i> <i>Gaudēo, ēre, gāvisus sum.</i> <i>(ALIQUA RE.)</i>
To love, to be fond of anything.	<i>Amāre aliquid.</i> <i>Appetēre (-ivī, itum) aliquid.</i>
I like to see (look on).	<i>Delēctor spectāre.</i>
I like to have (possess).	<i>Jūvat* mē spectāre.</i> <i>Delēctor (mē jūvat) habēre (possidēre).</i>
I like to study (am fond of my studies).	{ <i>Gāudeo studiis litterārum.</i> <i>Ēgo litteris studēre delēctor.</i>
I like to eat, drink.	{ <i>Jūvat mē ēdere, bībere.</i> <i>Delēctor ēdere, bībere.</i>
I like to be called diligent.	<i>Amo vocārī diligens.</i>
Do you like (are you fond of) wine?	{ <i>Delectarisne bībere vinum?</i> <i>Appetisne vinum?</i>
I do like it. I am very fond of it.	<i>Delēctor vēro. Māxime appeto.</i>
Is he fond of fish?	{ <i>Juvātne eum comēdere pīscēs?</i> <i>Appetītne pīscēs?</i>
He is fond of them.	<i>Jūvat. Appetit.</i>
Do you like a large hat?	<i>Nūm pīleo amplo delectāris (gāudes)?</i>
No, I like a small (a tight) one.	<i>Immo vēro ārceto gāudeo (delēctor).</i>
Do you like to hear my brother?	<i>Ēquid frātre mēum audīs libēti animo?</i>
I do like to hear him.	<i>Audio eum nōn invitus.</i>
I do not like to hear him.	<i>Ēgo eum invito animo audio.</i>
I am extremely fond of hearing him.	<i>Audio eum libentissime.</i>
I am extremely anxious to see him.	<i>Flāgro cupiditate ejus vidēdi.</i>
Do they like to do it?	<i>Faciuntne id (hoc) libēter?</i>
They do not dislike to do it.	<i>Id nōn invitī faciunt.</i>
Chicken.	<i>(Cāro) gallinācēa.</i>
Fowl.	<i>Altiles, f. pl. or altīlia, n. pl.</i>

* An impersonal verb: "It pleases, delights me." Perfect: *Jitit mē, tē, eum, &c.*

Fish.	Fisces, ium (<i>pl. of piscis, is, m.</i>).
Pike.	Esôces, <i>pl. of esox, ôcis, m.</i>
Salmon.	Salmônes, <i>pl. of salmo, ônis, m.</i>
Trout.	*Truttæ, <i>pl. of trutta, æ, f.</i>
Do you like (are you fond of) chicken, fowl, pike?	Delectarisne comédere gallináceam, altília, esôces?
I like all these things very well.	Êa omnia máxime áppetô.
I do not like them.	{ Comédere nôn deléctor. Ômnia hæc nôn cómedo nîsi invîtus.
By heart; from memory.	Memôritér (<i>Adv.</i>); <i>ex memoriâ.</i>
To learn by heart, to commit to memory.	{ Edisco, ère, edulci, —. Memóriæ mandâre, or committêre (<i>ALIQUID</i>).
To commit verbally, in part.	Ediscêre aliquid ad verbum, per partes.
To know by heart.	Memoriâ tenêre, in memoriâ habêre (<i>ALIQUID</i>).
Have you learnt your exercises by heart?	Edidicistisne pênsa imperâta?
We have learnt them.	Edidicimus profécto.
We have faithfully committed them to memory.	Memóriæ éa fidéliter mandávimus (<i>commisimus</i>).
Do you know them by heart?	Tenêsne éa memoriâ?
I do not know them.	Nôn téneo.
Do your scholars like to learn by heart?	Êcquid discipulî tui memoriæ committere delectântur?
They do not like it.	Nôn delectântur.
Does he learn his lesson by heart?	Ediscitne pênsum súum?
He does commit it word for word.	Ediscit véro ad vérbum.
How often? How many times?	Quâm sæpe? Quôrit̃s? Quôrit̃ens?
Six times a day, a month, a year.	Sext̃s in diē, in mense, in anno.
Once, twice, three, four, five times a week. (<i>Cf. page 317, note †.</i>)	Sēm̃l, bis, tēr, quāter, quinquēs in hebdomādē.
How many times do you eat a day?	Quôrit̃es in diē cibum sũmere sóles?
I eat three times a day.	Êgo tēr in diē cibum cápere sóleo.
Does he eat as often as I?	Edit̃ne (êst̃ne) tãm sæpe quam êgo?
He eats oftener; he eats five times a day.	Sæpius edit̃ quâm tũ; cibum sũmit̃ quinquēs in diē.
What time (of the day) do you go out?	Quô témpore in públicum prôdit̃is?

We go out early in the morning. Prodimus in públicum primā lúce mâne.

If (conjunction).

Si (cum Indic. & Subj.).

I intend to pay what I owe you, if I receive my money.

Égo quód tibi débeo sólvère cógito, si pecúniám méám accipio.

Do you intend to buy wood?

Cogitásne émere lígnum?

I do intend to buy some, if they pay me what they owe me.

Cógito véro aliquántum émere, si mihí pecúniás débítas sólvunt.

Do you reply, if (when) you are asked (questioned).

Respondésne, si (cum) interrogáris?

I do reply.

Respóndeo.

The weather (= sky, state of the weather).

Tempestas, átis, f.; *coelum*, i, n.; *coeli státus*, ús, m.

Good, clear, favorable weather.

Tempestas bóna, serēna, opportúna.

Bad, windy, unfavorable weather.

Tempestas mála, ventósa, adversa.

Warm, cold, very cold weather.

Tempestas calida, frígida, perfrígida.

Severe, stormy, cloudy weather.

Tempestas véhēmens, turbulenta, nebúlōsa.

Dark, moist, dirty, rainy weather.

Tempestas turbída, húmida, spurca, pluviōsa.

Steady, excellent weather.

Tempestas certa, egregia.

A dry state of the atmosphere.

Sicca coeli qualitas; siccitas, átis, f.

A fine, clear, serene sky (weather).

Súdum coelum; coelum serēnum.

Changeable, inconstant weather.

Várium coelum; varietas coeli.

What sort of weather is it?

{ Quális tempéstas est? Quae est coeli quálitas?

How is the weather?

It is fine weather at present.

Tempéstas núnc est bóna (serēna).

What sort of weather was it yesterday?

Quális érat tempéstas hestérna (héri)?

The weather was bad yesterday.

Málus érat coeli státus héri.

How is the weather to-day?

Quális est coeli státus hodiérnus?

It is fine, clear weather to-day.

Súdum (serēnum) hódie est coelum.

It is neither very cold nor very warm to-day.

Tempéstas hodiérna néque perfrígida néque praecálida ést.

Is the weather damp (moist)?

Éstne coeli státus úvidus?

The weather is too dry.

{ Nímia ést siccitas.
{ Coeli quálitas nímis sicca est.

Dark, obscure.

{ Tenebrícōsus, a, um.
{ Coecus, a, um.
{ Caliginōsus, a, um.

Obscure, dusky, gloomy.	{ Obscūrus, a, um.
	{ Subobscūrus, a, um.
Clear, light.	{ Clārus, a, um.
	{ Illustis, is, e.
Dry.	Siccus, a, um.
Is it gloomy in your room?	Ēstne cubīculum túum obscūrum?
It is somewhat gloomy in it.	Ēst véro subobscūrum.
No, it is quite light in it.	Immo véro ádmóduŋ ést clārum (illústre).
Is the night a dark one?	Ēstne nóx caliginōsa?
Is it moonlight?	{ Ēstne lūmen lūnæ?
	{ Lucétne lūna?
It is.	Est. Lúcet véro.
There is no moonlight to-night.	Nóx ést illánis. Lūna áflet.
We have too much sun.	Nímis ést sōlis.
We have no rain.	Térra ést éxpers ímbrium.
To perceive (to notice, mark, see).	{ (Ocūlis) percípío, ére, cēpi, ceptum.
	{ Cerno, ére, crēvi, crētum.
	{ Notāre. Vidēre. Observāre.
Have you perceived any one?	Ēquem (num quém) notavísti?
I have perceived no one.	Núllum (néminem) notávi.
Do you perceive the soldiers who are going into the storehouse?	Cernísne mīlites illos hórreum in- troeúntes (qui in hórreum inē- unt)?
I perceive those who are going in.	Cérno véro éos, qui íntro éunt.
I see the child which plays (played).	Égo infāntulum ludéntem vídeo.
I see the man who has my money.	Vídeo hómīnem, qui pecúniam méam ténēt.
I perceive him, who is coming.	Égo éum, qui vénit, percípío.
I see also him, who owes me money.	Vídeo et éum (éum quóque), qui mīhi pecúniam débet.
The soldier.	Miles, ítis, m.
Also (likewise).	Quóque (<i>put after the emphatic word</i>), et, etiam.

EXERCISE 123.

Do you perceive the man who is coming? — I do not perceive him.
— What do you perceive? — I perceive a great mountain and a small
house. — Do you not perceive the wood? — I perceive it also. — Do
you perceive the men who are going into the garden? — I do not
perceive those who are going into the garden, but those who are going
to the market. — Do you see the man to whom I have lent money?
— I do not see the one to whom you have lent, but the one who has
lent you some. — Have you perceived the house of my parents? — I
have perceived it. — Do you like a large hat? — I do not like a large
hat, but a large umbrella. — What do you like to do? — I like to
write. — Do you like to see those little boys? — I do like to see them.

— Do you like beer? — I like it. — Does your brother like cider? — He does not like it. — What do the soldiers like? — They like wine and water. — Dost thou like wine or water? — I like both. — Do these children like to study? — They like to study and to play. — Do you like to read and to write? — I like to read and to write. — How many times do you eat a day? — Four times. — How often do your children drink a day? — They drink several times a day. — Do you drink as often as they? — I drink oftener. — How many times a year does your cousin go to the ball? — He goes thither twice a year. — Do you go thither as often as he? — I never go thither. — Does your cook often go to the market? — He goes thither every morning. — Do you often go to my uncle's? — I go to him six times a year. — Do you like fowl? — I do like fowl, but I do not like fish. — What do you like? — I like a piece of bread and a glass of wine. — What fish does your brother like? — He likes pike. — Do you learn by heart? — I do not like learning by heart. — Do your pupils like to learn by heart? — They like to study, but they do not like learning by heart. — How many exercises do they do a day? — They only do two, but they do them well. — Do you like coffee or tea? — I like both. — Do you read the letter which I have written to you? — I do read it. — Do you understand it? — I do understand it. — Do you understand the man who speaks to you? — I do not understand him? — Why do you not understand him? — I do not understand him because he speaks too badly. — Have you received a letter? — I have received one. — Will you answer it? — I am going to answer it (*Rescripturus sum*).

EXERCISE 124.

Do you intend going to the theatre this evening? — I do intend going thither, if you go. — Has your father the intention to buy that horse? — He has the intention to buy it, if he receives his money. — Has your cousin the intention to go to England? — He has the intention to go thither, if they pay him what they owe him. — Do you intend going to the ball? — I do intend going thither, if my friend goes. — Does your brother intend to study German? — He does intend to study it, if he finds a good master. — How is the weather to-day? — It is very fine weather. — Was it fine weather yesterday? — It was bad weather yesterday. — How was the weather this morning? — It was bad weather, but now it is fine weather. — Is it warm? — It is very warm. — Is it not cold? — It is not cold. — Is it warm or cold? — It is neither warm nor cold. — Did you go to the country the day before yesterday? — I did not go thither. — Why did you not go thither? — I did not go thither, because it was bad weather. — Do you intend going into the country to-morrow? — I do intend going thither, if the weather is fine. — Is it light in your room? — It is not light in it. — Do you wish to work in mine? — I do wish to work in it. — Is it light there? — It is very light there. — Can you work in your small room. — I cannot work there. — Why can you not work there? — I cannot work there because it is too dark. — Where is it too dark? — In my small room. — Is it light in that hole? — It is

dark there. — Is it dry in the street? — It is damp there. — Is the weather damp? — The weather is not damp. — Is the weather dry? — It is too dry. — Is it moonlight? — It is not moonlight; it is very damp. — Why is the weather dry? — Because we have too much sun and no rain. — When do you go into the country? — I intend going thither to-morrow, if the weather is fine, and if we have no rain. — Of what does your uncle speak? — He speaks of the fine weather. — Do you speak of the rain? — We do speak of it. — Of what do those men speak? — They speak of fair and bad weather. — Do they not speak of the wind? — They do also speak of it. — Dost thou speak of my uncle? — I do not speak of him. — Of whom dost thou speak? — I speak of thee and thy parents. — Do you inquire after any one? — I inquire after your uncle; is he at home? — No, he is at his best friend's.

Lesson LXV. — PENSUM SEXAGESIMUM QUINTUM.

THE GENITIVE OF THE WHOLE.

A. Nouns denoting a measure or weight, and adjectives or pronouns of the neuter gender denoting a part, are followed by the genitive of the whole.

The principal words of this class are:—

1. Substantives denoting,—a.) Definite measure; as, *medimnum*, *modius*, *concha*; *amphora*, *congius*; *sextarius*, *hemina*; *jugerum* (of land); *punctum*, *vestigium* (of time). b.) Definite weight; as, *as*, *libra*, *pondo*, *uncia*, *mina*, *talentum*. c.) Quantity or number in general; as, *mensura*, *modus*, *vis*, *copia*, *multitudo*, *acervus*, *numerus*, *grex*, *globus*, &c., and negatively *nihil*.

2. The nominative and accusative of the neuter adjectives* *tantum*, *quantum*, *aliquantum*, *multum*, *plus*, *amplius*, *plurimum*, *parum*, *minus*, *minimum*, *nimum*, *dimidium*, *religuum*, *aliud*.

3. The nominative and accusative of the neuter pronouns *hoc*, *id*, *illud*, *item*, *quod*, *quid*, with their compounds *aliquid*, *quidquam*, *quidam*, *quidquid*, &c.

4. The adverbs *sat*, *satis*, *abunde*, *affutim*, *parum*, *partim*, and *nimis*.

EXAMPLES.

Conon *pecuniae quinquaginta talenta* civibus suis donavit. Conon made his fellow-citizens a present of fifty talents.

Caesar populo praeter *frumenti* In addition to ten measures of corn

* Which in this construction are, however, always employed substantively.

*dénos mólios ac tótide[m] ólei lí-
bras, trecénos quóque númmos*
viritim divisit.

In júgere Leontini ágri medimnum
fére tritici séritur.

Flúmīna já[m] láctis, já[m] flúmīna
néctaris íbant.

Justitia níhíl éxpedit pretiū.

Úndique ad ínferos tantúndem
viæ ést.

Románi ab sóle orto in múltum
diéi stetère in acie.

Gállí hoc sibi soldatū proponébant.

*Id tántum hóstium, quód ex ad-
verso érat, conspéxit.*

*Tibi ídem consílii dō, quód mi-
himet ipsi.*

Quíd causæ ést, cú[r] philósophos
nōn légant?

and as many libras of oil, Cæsar
also divided among the people
three hundred sesterces to each.

At Leontini nearly a medimnum
of wheat is usually sown on an
acre of land.

Now streams of milk, now streams
of nectar flowed.

Justice seeks no reward.

The distance to the other world is
the same from every place.

The Romans stood in battle array
from sunrise till late in the day.

The Gauls proposed this consol-
ation to themselves.

He saw only so much of the enemy
as was in front of him.

I give you the same advice as I do
to myself.

What is the reason why they do
not read the philosophers?

REMARKS.

1. After the neuter pronouns and adjectives *hoc*, *id*, *illud*, *aliquid*, *quid*? *quantum*, &c. the genitive is sometimes again a neuter adjective used substantively; as, *aliquid boni*, *quiddam mali*, *quid novi*? &c. This construction is, however, confined to adjectives of the second declension. Those of the third, and comparatives in *us*, generally remain adjectives in agreement with the pronoun; as, *aliquid turpe*, *memorable*; * *melius aliquid*; *quid gravius*?

2. The genitives *gentium*, *terrarum*, *loci*, and *locorum* after the adverbs *ubi*, *ubique*, *ubicunque*, *usquam*, *nusquam*, *unde*, *hic*, *huc*, *eo*, *eodem*, *quo*, *quocunque*, *quoquo*, *aliquo*, and *longe* serve to add emphasis to the expression. E. g. *Ubi gentium*? *Ubi terrarum*? Where in the world? *Aliquo terrarum*, Somewhere, in some place or another. *Quo loci* for *quo loco*; *eodem loci* for *eodem loco*. To these add the expressions of time, *ad id locorum*, up to that time; *adhuc locorum*, up to this time; *interëa loci*, meanwhile; *postëa loci*, afterwards.

3. The adverbs *huc*, *eo*, and *quo*, in the sense of "degree" or "extent," are also put with a genitive. E. g. *Huc arrogantiae*, To this degree of arrogance. *Eo insolentiae*, To that extent of insolence. *Quo amentiae*? To what degree (extent) of folly?

4. Other adverbs construed with the genitive are *pridie* and *postridie*, and, among the later writers, *tum* or *tunc*. E. g. *Pridie ejus*

* But in connection with one of the second declension, sometimes also the genitive; as, *aliquid novi ac memorabilis*; *quidquam, non dico civilis, sed humani*. So, on the other hand, adjectives of the second declension are often in agreement with the pronoun; as, *aliquid bonum, novum*, equally correct.

diēi, on the day before (that); *postridie ejus diei*, on the following day; * *tum (tunc) temporis*, at that time, then.

5. Neuter adjectives in general, both singular and plural, are often employed substantively with a genitive by the poets and the prose-writers of a later date.† E. g. *Ad summum montis*, To the top of the mountain. *Reliquum noctis*, The rest of the night. *Medium* and *serum diēi*, The middle of, late in, the day. *In medio aedium*, In the midst of the house. *Extrēmo aestātis*, In the latter part of the summer. *Summa (= summae partes) pectoris*, The upper parts of the chest. *Cujusque artis difficilima*, The most difficult parts of every art. *In occultis reconditisque templi*, In the secret recesses of the temple. *Subita belli*, The surprises of war. *Incerta casuum*, The uncertainties of chance. *Infrequentissima urbis*, The most unfrequented parts of the city.

6. When the adverbs of quantity *sat*, *satis*, *abunde*, *affūtim*, *pārum*, *partim*, and *nīmīs* are followed by the genitive, they may be regarded as substantives of the neuter gender. E. g. *Satis honorum, satis superque vitae erat*, There were honors enough, there was life enough, and even more than enough. *Potentiae gloriaeque abunde*, An abundance of power and glory. *Affatim est hominum*, There is a sufficiency of men. *Leporis pārum*, But little wit. *Nīmīs insidiarum*, Too many stratagems. *Eōrum partim in pompā, partim in acie illustres esse voluerunt*, Some of them wished to distinguish themselves by their display, and others on the battle-field.

7. The demonstratives *id* and *tantum* are sometimes omitted when *quod* or *quantum* follows. E. g. *Medico mercēdis quantum† poscet, promitti jubeto*, Let the doctor be promised as large a fee as he demands. *Romānus exercitus, quod inter Palatinum Capitolinumque collem campi§ est, complēverat*, The Roman army had filled the space included between the Palatine and Capitoline hills.

8. The genitive also occurs before the preposition *tēnus*, "up to," and sometimes after interjections. E. g. *Pectoris tenus*, Up to the chest. *O mihi nuntii beati!* O blessed harbinger to me! *Foederis heu taciti!* Alas for the tacit alliance!

GENITIVE AFTER PARTITIVES.

B. Partitives, including nouns, adjectives, pronouns, numerals, and adverbs, denoting a number, division, or part of a plurality, are followed by the genitive plural of the whole.

The partitives susceptible of this construction are,—

* But more frequently with the accusative: as, *pridie* or *postridie eum diem*.

† By Cicero and Cæsar rarely except in the plural. By Livy and Tacitus frequently in both numbers.

‡ *Tantum mercēdis, quantum*.

§ For *id campi, quod*.

1. Substantives denoting a certain number of countable objects, such as *centuriā, legiō, cohors, manipulus*; also *pars, decima* or *decima, nihil*, &c.

2. The pronouns *uter, alter, neuter, uterque alteruter, alius, solum, nullus, nemo, ille, hic, quis, qui*, and their compounds *quicunque, quisquis, aliquis*, &c. So also *multi, plurimi, plerique, pauci, quot, quocunque, quotus, quotus quisque, aliquot, tot, ceteri*, and *reliqui*.

3. Comparatives and superlatives, inclusive of a few adjectives of superlative signification, like *unus* (the only one), *medius, princeps*.

4. Numerals, both cardinal and ordinal. Examples of all these are:—

Servius Tullius equitum duodecim scripsit centurias.

Nihil omnium rerum melius, quam omnis mundus administratur.

Piscium feminae majores quam males sunt.

Promulgavere legem, ut consulum alter ex plebe crearetur.

Animalium alia rationis expertia sunt, alia ratione utentia.

Uterque nostrum ad suum studium libellos evolvebat.

Cum nullo hostium unquam congressus est.

Nemo mortalium omnibus horis sapit.

Multae, ceterae istarum arborum. Par cuilibet superiorum regum.

Quotus quisque philosophorum?

Necque stultorum quisquam beatus, neque sapientium non beatus.

Prior horum in proelio cecidit.

Major Neronum. Seniores Patrum.

Gallorum omnium fortissimi sunt Belgae.

Aristides unus omnium justissimus fuisse traditur.

Quorum quatuor consules, duo dictator ac magister equitum fuerunt.

Servius Tullius enrolled twelve squadrons of horse.

Of all things nothing is better regulated than the entire universe.

Female fishes are larger than the males.

They promulgated a law, that one of the consuls should be chosen from among the people.

Some animals are destitute of reason, and others endowed with it.

Both of us were unfolding manuscripts for our respective studies.

He never fought with any of his enemies.

No man is wise at all times.

Many, the rest of these trees.

Equal to any one of the preceding kings.

How many among the philosophers?

Not a single fool was ever a happy man, nor a wise man not happy.

The former of these fell on the battle-field.

The elder of the Neros. The senior senators.

The bravest of all the Gauls are the Belgae.

Aristides is said to have been the most just of all (his contemporaries).

Of whom four were consuls, and two dictator and lieutenant-dictator.

REMARKS.

1. The genitive singular of a collective may take the place of the genitive plural. E. g. *Cetēri nostri ordinis*, The rest of our order. *Primus Romāni genēris*, The first of the Roman nation. *Totius injūstīiae nulla*, Of all the instances of injustice, none, &c.

2. Poets (and sometimes other writers) extend this construction to adjectives of the positive degree, and to substantives denoting a part of a genus. E. g. *Nigræ lanārum*, Black wool. *Vetēres Romanorum ducum*, The older Roman generals. *Degenēres canum*, Dogs of degenerate breed. *Pennatōrum animalū būbo et ōtus*, Of the winged animals the owl and the horn-owl. — So also the perfect participle: *Delecti equitum*, The select of the horsemen. *Expediti militum*, The light-armed portion of the army. — To these add *omnes* and *cuncti*, when they are used in the sense of *singuli*. E. g. *Omnes Tarquinii genēris*, Every one of the family of Tarquin. *Cunctae provinciārum*, All of the provinces.

3. The partitive (pronoun or adjective) commonly takes the gender of its genitive (as in all the above examples), but sometimes also that of another noun expressed or implied in its connection. E. g. *Indus omnium flūmīnum maximus*, The Indus the largest of all rivers. *Hordēum frugum omnium molissimum* est*, Barley is the softest of all grain. (*Ego*), *qui plurima mala omnium Graecōrum in domum tuam intūi*, I who of all the Greeks have done your house the greatest injury.

4. An adverb may take the place of the partitive. E. g. *Caesar omnium fere oratōrum Latīne loquitur elegantissime*, Cæsar speaks the most elegant Latin of nearly all the orators. *Gallus maxime omnium nobilium Graecis litteris studiū*, Of all the Roman nobles Gallus paid most attention to the literature of Greece.

5. The noun denoting the whole is sometimes put in the same case with the partitive. E. g. *Duae filiae (= duarum filiārum) harum, altera occisa, altera capta est*, Of their two daughters, the one was killed and the other taken prisoner. This is done chiefly by poets and historians.

6. Instead of the genitive, the prepositions *ex*, *de*, *inter*, *in*, and *ante* are sometimes used, especially after superlatives, numerals, and *unus*. E. g. *Acerrimus ex omnibus nostris sensibus*, The acutest of all our senses. *Unus ex (or de) multis*, One out of many. *Acerrimus inter recusantes*, The most violent among those refusing. *Sapientissimus in septem*, The wisest among the seven (sages of Greece). *Ex quibus (sc. filiis) reliquit duos*, Of which (i. e. number of sons) she has left two.

7. When the partitive denotes the *entire number* referred to, it stands in the same case with its noun. E. g. *(Nos) trecenti conjurāvimus*, Three hundred of us have conspired. *Numerāte, quot ipsi sūtis*,

* Superlatives thus frequently prefer the gender of the noun in agreement with them.

Count how many there are of you in all. *Nostri (poss. pron.) septuaginta ceciderunt*, Our men, seventy in number, fell. *Neque hi admodum sunt multi*, Nor does the (entire) number of these amount to many. (Cf. Lesson XVIII. G.)

8. When the pronouns and adjectives above enumerated as participles do not denote parts of a whole, they stand adjectively in agreement with their nouns.* E. g. *Alter consul, doctissimus Rōmānus, multi, pauci, aliquot homīnes, tot annos, quot habet, &c.* In this respect the English is generally a safe guide.

To speak of anything to any one. *De aliquā rē lōqui (sermōnem habēre, verba facere) cum aliquo (ad aliquem).*

Do you see the man, of whom I have spoken to you? *Vidēsne hōminem, de quō ego tēcum locūtus sum?*

I do not see the paper, of which you speak. *Ēgo chārtam, de quā lōquēris, nōn vīdeo.*

I have purchased the horse, of which you have spoken to me. *Ēgo équum, de quō mēcum sermōnem habuīsti, pecūniā comparāvī.*

Has your father the books, of which I am speaking? *Habetne pāter tuus libros, de quibus lōquor?*

I see the boy whose brother has killed my dog? *Vidēsne pūerum, cūjus frāter cānem mēum necāvit?*

I see the child, whose father set out yesterday. *Vīdeo infāntem, cūjus pāter hēri profēctus est.*

I see the man, whose dog you have killed. *Vīdeo hōminem, cūjus cānem necavīsti.*

Do you see the people, whose horse I have bought? *Vidēsne hōmīnes, quōrum équum ego émi.*

I have seen the merchants, whose shop you have taken. *Vīdi mercatōres, quōrum tabērnāam conduxīsti.*

To take (hire, rent).

Conducō, ēre, duxi, ductum.

To burn down (to be destroyed by fire).

Deflagro, āre, āvi, ātum. Igni absumēre. Flammā delēri.

Do you wish to take (rent) my house? *Visne mēas aēdes conducēre?*

I do not wish to take it. *Nōlo eas conducēre.*

Do you see the man, whose house (home) is burnt down? *Vidēsne hōminem, cūjus domus deflagrāvit (igni absūmpta or delēta est)?*

I do see him. *Vīdeo.*

I have had a talk with the man, whose library has been burned. *Ēgo cum hōmine, cūjus bibliothēca flāmmis delēta est, collōquium habui.*

Have you read the book, which I have lent you. *Legistīne lībrum, quēm tibi commodāvī?*

* Except *uterque*, which is always *horum, illorum, quorum uterque*. But also *quod utrumque exemplum*, both of which examples.

I have read it.

Have you the paper which you want (need)?

I have that which I want (need).

I have what I want (need).

Which book have you?

I have that which I want.

Which nails has the man?

He has those which he needs.

Which gloves has he?

He has those of his brother.

I see the children to whom you gave apples.

Of which men do you speak.

I speak of those whose children have been assiduous.

Towards (to).

Towards the south.

Towards Italy.

Towards Dresden, Rome.

The way to Berlin.

The way from Berlin to Dresden.

To take the way (to direct one's course towards).

To enter upon (to take) a way (road).

Which way has he taken?

He has taken the way to Leipzig.

Which way will you take?

I will take (enter upon) this way. And I that one.

So that.

I have lost my money, so that I cannot pay you.

He is sick, so that he cannot go out.

He was also eloquent, so that no one excelled him in eloquence.

So (to such an extent or degree) — that.

Factum est.

Habēsne chartam, quae tibi opus est?

Habeo quae mihi opus est.

Habeo quod mihi opus est.

Quém librum habēs?

eam, quae mihi opus est.

Quos clavos homo habet?

Eos, quibus indiget (qui ei opus sunt).

Quae digitabula habet?

Digitabula fratris habet.

Video liberos, quibus mala dedisti.

De quibus hominibus loquēris?

Loquor de his, quorum liberi diligētes fuerunt.

Versus (prep.).

Ad meridiem versus.

In Italiam versus.

*Dresdam, Romam versus.**

Via (iter) Berolinum (versus).

Via (iter) a Berolino Dresdam versus (or ad Dresdam).

Iter aliquo movēre (mōvi, mōtum).

Cursum suum aliquo dirigēre (rexi, rectum).

Viam or iter intrare or ingredi.

Quorsum iter movit (cursum suum direxit).

Iter movit Lipsiam versus.

Cursum suum Lipsiam direxit.

Quorsum iter movēre vis?

Quam viam intrare vis?

Ego hanc intrare (ingredi) cogito.

Et ego illam.

Ut (conj. with the subj.).

Pecuniam meam perdidit, ut tibi solvere non possim (non queam).

Aegrotus est, ut in publicum prodire non possit.

Fuit et disertus, ut nemo ei par esset eloquentia.

Ita (sic, tam, eo, adde, usque deo) — ut (with the subj.).

* Compare Lesson LVI. B. and C.

He loved him so much, that he was commonly regarded as his son.

Eum sic diligēbat, ut is ejus vulgo haberētur filius.

Was he so stupid as to consider that life?

Adeōne erat stultus, ut illam vitam esse arbitrarētur?

For (conjunct.).

Nam; enim (with the indic.).

I cannot pay you; for I have no money.

Ego tibi debitum solvere nēqueo. Nam pecuniā cāreo.

He cannot come to your house; for he has no time.

Dōmum tuam venire nōn pōtest. Nam ōtium ei dēest.

Advice is difficult, I see; for I am alone.

*Videō difficile esse consilium. Sūm enim * sōlus.*

Or (disjunctive conj.).

Aut, vĕl, -vĕ.

Eūher — or.

{ *Aut — aut.*
Vĕl — vĕl.
Sive — sive.

C. Obs. The disjunctive *aut* implies essential difference, and a mutual exclusion of things. *Vel* and the enclitic *ve*, a mere verbal difference. E. g.

Am I slave to you, or you to me?

Tibi ego, aut tū mihi servus sum?

Enough of our affairs, or (and) even too much.

De nostris rebus satis, vel etiam nimium multa.

I maintain that things which can be seen or touched are real.

Esse ea dico, quae cerni tangere possunt.

Either no one was ever a wise man, or if any one, Cato was.

Aut nemo, aut, si quisquam, Cato sapiens fuit.

Every body is either water, or air, or fire, or earth, or some mixture of these, or a part of them.

Omne corpus aut aqua, aut aer, aut ignis, aut terra est, aut aliquid, quod est concretum ex his, aut ex aliqua parte eorum.

The poets were recognized or received by the Romans at a comparatively late period.†

Serius a Romanis poetae vel cogniti vel recepti sunt.

The laws of the Cretans, which either Jove or Minos established, inured their youth to hardships.

Cretem leges, quas sive Jupiter, sive Minos sanxit,† laboribus erudiunt juventutem.

* *Enim* rarely stands in the first of the clause; *nam*, on the other hand, always.

† I. e. It was comparatively late before the Romans either recognized (knew) or received poets among them. Here *vel* is used, because the notion of recognizing and receiving do not exclude or contradict each other.

‡ *Sive — sive* express complete indifference, and are hence often rendered by *whether — or*. "Whether Jove or Minos, no matter which of the two," or "Either Jove or Minos, as you may choose to have it."

EXERCISE 125.

Did your cousin learn German? — He was taken ill, so that he could not learn it. — Has your brother learnt it? — He had not a good master, so that he could not learn it. — Do you go to the ball this evening? — I have sore feet, so that I cannot go to it. — Did you understand that Englishman? — I do not know English, so that I could not understand him. — Have you bought that horse? — I had no money, so that I could not buy it. — Do you go into the country on foot? — I have no carriage, so that I must go thither on foot. — Have you seen the man from whom I received a present? — I have not seen him. — Have you seen the fine horse of which I spoke to you? — I have seen it. — Has your uncle seen the books of which you spoke to him? — He has seen them. — Hast thou seen the man whose children have been punished? — I have not seen him. — To whom were you speaking when you were in the theatre? — I was speaking to the man whose brother has killed my fine dog. — Have you seen the little boy whose father has become a lawyer? — I have seen him. — Whom have you seen at the ball? — I have seen the people there whose horses and those whose carriage you bought. — Whom do you see now? — I see the man whose servant has broken my looking-glass. — Have you heard the man whose friend has lent me money? — I have not heard him. — Whom have you heard? — I have heard the French captain whose son is my friend. — Hast thou brushed the coat of which I spoke to you? — I have not yet brushed it. — Have you received the money which you were wanting? — I have received it. — Have I the paper of which I have need? — You have it. — Has your brother the books which he was wanting? — He has them. — Have you spoken to the merchants whose shop we have taken? — We have spoken to them. — Have you spoken to the physician whose son has studied German? — I have spoken to him. — Hast thou seen the poor people whose houses have been burnt? — I have seen them. — Have you read the books which we lent to you? — We have read them. — What do you say of them? — We say that they are very fine. — Have your children what they want? — They have what they want.

EXERCISE 126.

Of which man do you speak? — I speak of the one whose brother has turned soldier. — Of which children did you speak? — I spoke of those whose parents are learned. — Which book have you read? — I have read that of which I spoke to you yesterday. — Which paper has your cousin? — He has that of which he has need. — Which fishes has he eaten? — He has eaten those which you do not like. — Of which books are you in want? — I am in want of those of which you have spoken to me. — Are you not in want of those which I am reading? — I am not in want of them. — Is any one in want of the coats of which my tailor has spoken to me? — No one is in want of them. — Do you see the children to whom I have given cakes? — I do not see them. — To which children must one give cakes? — One must give

some to those who learn well, and who are obedient and good. — To whom do you give to eat and to drink? — To those who are hungry and thirsty. — Which way has he taken? — He has taken the way to Vienna (*Vindobonam*). — Where did you reside when I was at Berlin? — I resided at Munich (*Monaci*). — Where was your father when you were at Bale (*Basiliae*)? — He was at Strasburg (*Argentorati*). — Were you in Spain when I was there? — I was not there at that time; I was in Italy. — At what time did you breakfast when you were in Germany? — I breakfasted when my father breakfasted. — Can the physician come to-day? — He cannot come, for he is himself sick. — Is it true that every man is either good or bad? — It is true. — This lesson must either be written or learnt by heart. — We should never praise those who are (either, *vel*) bad or idle. — Did he come to your house last evening? — He had the headache, so that he could not come.

Lesson LXVI. — PENSUM SEXAGESIMUM SEX- TUM.

OF THE GENITIVE AFTER ADJECTIVES.

A. Many adjectives, especially those signifying an affection or activity of the mind, such as desire or disgust, knowledge or ignorance, and many of those denoting likeness, equality, community, property, plenty, and their opposites, are followed by the genitive of the object. E. g.

*Graeculi sũnt contentiõnis cupidi-
õres, quam veritãtis.*

The paltry imitators of the Greeks
are fonder of contention than of
the truth.

*Graecarum litterarum Cato per-
studiõsus fũit.*

Cato was very much devoted to
the study of Greek literature.

*Cõscia mẽns recti fãmae mendã-
cia ridet.*

A mind conscious of rectitude
laughs at the false reports of
fame.

*Cato et reipublicae peritus et jũ-
ris consũltus fũit.*

Cato was experienced in public
affairs and learned in the law.

*Omnes immẽmõrem beneficii odẽ-
runt.*

Every one hates the man who is
forgetful of benefits received.

*Cyri et Alexãndri simũlis esse
võluit.*

He wished to be like Cyrus and
Alexander.

*Viri propria est mãxime forti-
tudo.*

Courage is pre-eminently character-
istic of man.

*Memõria communis est multarum
artium.*

Memory is common to many arts.

Galli sūnt hómīnes insuēti labóris.	The Gauls are men unaccustomed to labor.
Útinam tē, frāter, nōn solum vítae, sed étiam dignitátis méae supérstitem reliquissem!	Would that I had left you, my brother, a survivor not only of my life, but also of my rank!
Reférta quóndam Itália Pythagóreórum fúit.	Italy was formerly full of Pythagoreans.
Inops senátus auxilií humáni ad déos pópulum ac vóta vértit.	Destitute of human help, the senate directed the people and its prayers to the gods.

The adjectives thus followed by the genitive are those signifying, —

1. DESIRE OR DISGUST : — *avidus, cupidus, studiosus, fastidiosus*. So also *aemulus, amicus, inimicus, invidus*, which sometimes, however, have the dative.* E. g. *Cupidus, avidus contentiónis*, Fond of contention. *Amicus, inimicus veritatis*, Friendly, hostile towards the truth. *Aemulus, invidus laudis*, Emulous, envious of praise. *Litterarum Latinarum fastidiosus*, Averse to Latin literature.

2. KNOWLEDGE, SKILL, OR IGNORANCE : — *consciūs, gnārus, certus, consultus, peritus, mēmor, providus, prudens*; — *insciūs, nesciūs, ignārus, imperitus, imprudens, rŭdis, immēmor*. E. g. *Ejus rei consciūs, gnārus, certior*, Conscious of, acquainted with, informed of, that thing. *Consilii certior factus*, Informed of the design. *Juris consultus, prudens or peritus*, Learned, skilled, experienced in the law. *Mēmor, immēmor beneficii*, Mindful, forgetful of kindness. *Imprudens legis*, Ignorant of the law. *Imperitus belli*, Unskilled in warfare. *Rudis artium*, Ignorant of the arts.†

3. LIKENESS OR UNLIKENESS of mind, disposition, or character‡ : — *similis, consimilis, dissimilis, aequalis, par, dispar*; *proprius, publicus, sacer, affinis, communis, socius, vicinus, alienus, insuetus*; to which add *superstes* and *supplex*. (All these also with the dative.) — E. g. *Similis hominis*, Like man (in character). *Dissimilis Alexandri*, Unlike Alexander. *Par, dispar alicujus*, Equal, unequal to any one. *Aequalis temporum illorum*, Contemporary with those times. *Proprium Romani generis*, Peculiar to the Roman nation. *Insula eorum deorum sacra*, An island sacred to those gods. *Communis utriusque nostrum*, Common to both of us. *Affinis alicujus culpa*, An accomplice to some crime. *Alicuius suae dignitatis*, Foreign to his dignity. *Superstes aliorum*, Surviving others. *Supplex Dei*, Supplicating God.

4. PLENTY OR WANT : — *plenus, refertus, fertilis, inops, inanis, jejū-*

* Compare page 351.

† *Peritus consultus* and *rŭdis* also occur with the ablative. E. g. *Omni genere litterarum peritus*, Familiar with every kind of literature. *Jureperitus* or *consultus* instead of *juris peritus*, &c. The adjective *consciūs* may have either the genitive or dative of the thing, but the person is always in the dative. E. g. *consciūs facinoris* or *facinōri*, privy to a crime; but *alicui consciū esse facinōria*, to be in the secret of a crime with any one. *Sibi consciū esse alicujus rei*, to be conscious of anything.

‡ Compare page 351.

nus; *compos*, *particeps*, *expers*, *exheres*; *potens*, *impotens*, *consors*, *princeps*, many of which are also construed with the ablative.* E. g. *Plēnus metus*, Full of fear. *Referta negotiatōrum*, Full of merchants. *Fertilis frūgum hominumque*, Abounding in produce and in men. *Inops auxilii*, Destitute of help. *Virtūtis, mentis compos*, Possessed of virtue, master of one's intellect. *Ratiōnis particeps, expers*, A partaker of reason, destitute of it. *Patēnōrum bonōrum exheres*, Disinherited of one's patrimony. *Sui potens*, Master of one's self. *Consors imperii*, Sharing command. *Eloquentiæ princeps*, The first in eloquence.

REMARKS.

1. Poets, and their imitators in prose, extend this construction to many other adjectives, especially to those denoting an affection of the mind. E. g. *Ambiguus consilii*, *auxius futūri*, *benignus vini*, *certus scelēris*, *dubius viae*, *impiger militiæ*, *integer vitæ*, *interritus leti*, *incautus futūri*, *incertus sententiæ*, *laetus labōris*, *modicus voluptātum*, *pervicax iræ*, *piger periculi*, *secūrus futūri*, *segnis occasiōnum*, *socors futūri*, *timidus lucis*, &c., in all of which the genitive stands instead of the more usual ablative or accusative, with *de*, *in*, or *ad*. So after adjectives generally, the genitive is sometimes employed (by the same class of authors) instead of the ablative, to express the relation "with respect to," "in regard to," "in"; as, *Diversus morum*, Different in respect to manners. *Integer vitæ*, Irreproachable in life.

2. The genitive *anīmi* frequently serves as a sort of complement to adjectives of every kind, especially in the prose of a later date. E. g. *aeger*, *anxius anīmi*, sick, anxious in mind; *atrox*, *caecus anīmi*, of a ferocious, blind mind; *confusus*, *incertus anīmi*, &c.

3. Some of the adjectives enumerated under this rule occur also with prepositions. E. g. *Prudens, rudis in jure civili*. — *Rudis ad pedestria bella*. — *Mihi in publicā re socius*, *in privātis omnibus conscius esse soles*.

GENITIVE AFTER PARTICIPLES IN "NS."

B. Participles in *ns* sometimes assume the character of adjectives, and then take the genitive instead of the case of their verbs.

The participles most frequently thus employed are *amans*, *appētens*, *colens*, *fugiens*, *intelligens*, *metuens*, *negligens*, *observans*, *retinens*, *tolērans*, *patiēns* and *impatiens*, *tempērans* and *intempērans*, &c.

Examples are: *Amans patriæ*, Attached to one's country. *Aman-tissimus fratris*, Most affectionate towards his brother. *Religiōnis colens, negligens, contemnens*, An observer, neglecter, contemner of religion. *Patiens* or *impatiens inediæ*, *frigōris*, Capable or incapable

* *Potens*, *impotens*, *consors*, and *princeps* never occur with the ablative; *compos*, *particeps*, *expers*, *exheres*, rarely. Of the rest (*refertus*, *plenus*, &c.), some have the ablative even more frequently than the genitive. E. g. *Insula referta divitiis*, an island abounding in wealth.

of enduring hunger, cold. *Appetens laudis*, Eager for praise. *Sui despicitens*, Despising one's self. *Deōrum metuens*, Fearing the gods. *Sitiens virtūtis*, Thirsting after virtue. *Imminētum intelligens*, Aware of coming events. *Omniū rerum abundans*, Abounding in all things. *Insolens belli*, Unaccustomed to warfare.

Quis fāmulus amāntior dōmini, Is there any servant more attached
quam cānis? to his master than the dog?
Sūmus naturā appetentīssimi ho- We are by nature covetous of
nestātis. honor.
Virtūtem ob eam rem laudārunť, They lauded virtue merely because
quod efficiens ēsset voluptātis. they considered it productive of
 pleasure.
Ēques Romānus est, suī negotiū He is a Roman knight, who man-
bēne gērens. ages his business well.

REMARKS.

1. Participles in *ns*, when used as such, are followed by the case of the verb to which they belong.* E. g. *patiens frigus, laborem*, (actually) enduring cold, hardship; but *patiens frigoris, laboris*, capable of enduring cold, hardship. (As participles proper, they denote a transient condition with reference to some particular time; as adjectives, a permanent capacity or quality.)

2. Verbals in *az* likewise govern the genitive. E. g. *Capax imperii*, Capable of command. *Justitiæ tenax*, Tenacious of justice. *Terra ferax arborum*, A land abounding in trees. *Tempus edax rerum*, Time, the destroyer of things. *Vir cibi vinique capacissimus*, A man capable of holding a large quantity of food and wine. So also a few participles in *tus*, as *completus, consultus*; but these have already been included among the adjectives of *A*.

<i>To run.</i>	{ <i>Curro, ěre, cūcurri, cursum.</i> <i>Cursu tendere</i> (ALICUO).
<i>To run up (to), down, out, through, forth, &c.</i>	<i>Accurrere, decurrere, excurrere, percurrere, pręcurrere, &c.</i>
<i>To run away (flee).</i>	{ <i>Aufugio, ěre, fugi, —.</i> <i>Profugio, ěre, fugi, —.</i>
<i>Behind.</i>	<i>Post, pōne</i> (<i>Prep. cum Acc.</i>).
<i>Behind the door.</i>	<i>Post</i> (<i>pōne</i>) <i>fōres.</i>
<i>Behind the stove.</i>	<i>Post</i> (<i>pōne</i>) <i>fornācem.</i>
<i>Behind the ear.</i>	<i>Post</i> (<i>secundum</i>)† <i>aurem.</i>
<i>Behind one's back.</i>	<i>Post tergum, post, &c.</i>
<i>To stand behind the door.</i>	<i>Pone fores assistere.</i>
<i>To run behind the house.</i>	<i>Post aedes currere.</i>
<i>Where is he running to?</i>	<i>Quō cūrrit? Quorsum cūrsu tēndit?</i>
<i>He is running behind the stove.</i>	<i>(Tēndit, cūrrit) post</i> (<i>pone</i>) <i>fornācem.</i>

* Cf. Lesson LXIX. *E*.† *Secundum* = "close behind," "next to."

Where did they run to?	Quórsum cucurrérunt (cúrsu contendérunt) ?
They ran behind the house into the woods.	Cucurrérunt pone aédēs in silvā.
Did they run away behind (towards) the trees?	Núm pone versus árbores aufugiébant ?
They did not run away.	Nón aufugiébant.
Where was he sitting?	Úbi sedēbat (considēbat) ?
He was sitting behind the stove.	Sedēbat post (ad) fornācem.
The stove.	Fornax, ācis, <i>f.</i> ; camīnus, <i>i, m.</i>
The fireplace.	Fócus, <i>i, m.</i>
The oven.	Furnus, <i>i, m.</i>
The blow, knock.	Ictus, ūs, <i>m.</i> ; verber, ěris, <i>n.</i> ; plāga, <i>ae, f.</i>
The push; the kick.	Pulsus, ūs, <i>m.</i> ; ictus calcis seu pēdis.
The stab.	Ictus, ūs, <i>m.</i> ; plāga, <i>ae, f.</i>
The sting.	Punctum, <i>i, n.</i>
The blow with a stick.	Ictus bacūli or fustis.
The stab with a knife.	Ictus cultri (cultelli).
The fisticuff.	Pugni ictus; cōlāphus, <i>i, m.</i>
The sword stab.	Ictus gladii or ensis.
The sword.	Gladius, <i>i, m.</i> ; ensis, <i>is, m.</i>
The broadsword, spade.	Spātha, <i>ae, f.</i>
The sabre.	Acināces, <i>is, m.</i>
The point of a sword.	Mucro, ōnis, <i>m.</i>
To draw the sword.	{ Ensem (e vagīnā) edūcēre. Gladium stringēre (strinxi, strictum).
To sheath (put up) the sword.	Gladium (ensem) in vagīnam recondēre (-condīdi, condītum).
To be begirt with a sword, spade, sabre, &c.	Gladio, ense, spāthā, acināce succinctum esse.
To push (any one with anything).	{ Offendo, ěre, <i>di, sum.</i> Fōdĭo, ěre, fōdi, fossūm. (ALIQUEM ALIQUA RE.)
To push, shove (any one out of doors, &c.).	{ Trūdo, ěre, <i>si, sum.</i> Prōtrūdēre (ALIQUEM FORAS, &c.).
To strike.	{ Fĕrio, ĭre, —, —. Percūtĭo, ěre, ussi, ussum. Pulso, āre, āvi, ātum.
To beat.	{ Caedo, ěre, cecidi, caesum. Verbĕro, āre, āvi, ātum.
To give one a beating.	Alíquem verberāre, pulsāre, or verbĕribus caedēre.
To castigate, punish one with a lashing.	{ Alíquem verbĕribus castigāre. Verbĕribus in alíquem animadvertere (-ti, -sum).

To give one a blow, inflict a blow upon one.	Plāgam alicui inferre or infligere (-xi, ctum).
To give one a blow with the fist.	Alicui pugnum or colaphum, impingere (-pēgi, pactum).
To strike one into the face.	Alicui alāpam ducere.
To strike one with fisticuffs.	Aliquem pugnīs caedere (colaphis pulsare).
To beat one with a stick.	Aliquem fusti verberare.
To beat one with lashes (whip one).	Aliquem verberibus pulsare (percutere).
To beat one to death.	Aliquem usque ad mortem mulcare.
To be beaten, punished with a beating.	{ Vapulo, āre, āvi, ātum.* Tergo plector. Pulsari et verberari.
To wound one with a sword-cut.	Gladio aliquem caesim vulnerare.
To wound one with a sword-stab.	{ Gladio aliquem punctim vulnerare. Gladii ictu aliquem vulnerare.
To stab one.	Ictum alicujus corpōri infigere (-fixi, -fixum).
To stab one to one's heart.	Alicujus pectus ictu confodere.
To give one a kick.	{ Pēdis verbere aliquem ferire. Calce aliquem percutere (castigare).
Did you give this man a blow ?	Inflixistine (intulistine) hōmini isti plāgam ?
I did give him one.	Sāne quidem ; ego ei tnam infixi (intuli).
Did that boy strike his fellow with the flat of the hand ?	Duxitne puer ille discipulo suo alāpam ?
No, he struck him with the fist.	Nōn vērō ; impēgit ei colāphum.
He gave each of them ten fisticuffs.	Impēgit eis dēnos colāphos.
Did they punish him with stripes ?	{ Eūmne verbēribus castigābant ? In eūmne animadvertēbant verbēribus ?
He did punish him (It is he that was punished).	Eūm. In eūm.
What was beaten ?	Quis vapulāvit (verberātus est) ?
The soldier was beaten with a stick.	Verberātus est miles fusti.
Was he beaten hard ?	Pulsātusne est acērbe ?
Yes, he was beaten to death.	Verberātus est vērō usque ad mortem.
Were you wounded with the point of the sword ?	Vulnerabarisne gladio punctim ?
No ; I was wounded with the edge.	Nōn vērō ; vulnerābar caesim.

* On *vapulo*, see Lesson XXXIII. A. Rem. 3.

Did they kick him ?	Percusserúntne eúm calce (pédís verbéribus) ?
They did not kick him.	Nón percussérunt.
The (military) officer.	Praefectus militáris.
The firelock.	*Télum (i, n.) igniférum.
The gun.	*Sclopétum, i, n.
The rifle.	*Bombarda, ae, f.
The cannon.	*Tormentum (i, n.) bellícum.
The pistol.	{ *Sclopétum minóris modi.
The powder.	{ *Sclopétus mínor.
The ball, bullet.	*Pulvis (-éris, m.) pyríus.
The cannon-ball.	*Glans, -dis, f.
The shot; the report of a firelock.	*Glóbus (i, m.) tormentis missus.
The shot of a gun, pistol, cannon, &c.	Ictus, ús, m.; frágor (óris, m.) télí igniféri.
The thunder-clap.	Ictus sclopéti, sclopéti minóris, tormenti, &c.
To load a gun.	Fulminis ictus, or simply fulmen, Inis, n.
To load a cannon.	Pulvérem cum glande in sclopétum indére (didi, ditum).
	Pulvérum cum glóbo in tormentum indére.
To shoot, fire (with fire-arms).	{ <i>Emittére ictum téló igniféro.</i> <i>Sonum edére (insonáre) téló igniféro.</i>
To shoot with a gun.	{ Glandes e sclopéto mittere.
To shoot with a pistol (for pleasure).	{ Plumbum mittere.
To fire with cannons.	Sonum edére (insonáre) sclopéto minóris modi.
To shoot or discharge arrows.	Téla tormentis mittere.
	Sagittas mittere.
To shoot at (some one or something).	Peto, ére, ivi, itum (ALIQUEM seu ALIQUID TELO).
To fire at some one or something.	Télo igniféro petére aliquem seu aliquid.
To hurl a number of weapons (missiles) at one.	Téla coniecére (-jēci, -jectum) in aliquem.
Are you firing at any one ?	Petísne aliquem téló igniféro ?
I am firing at a bird.	Véro, volucrem pétó.
How many times did he fire at that bird ?	Quóties illum volucrem sclopéto petivit ?
He fired at it several times.	Petivit eúm plúribus tempóribus.
How many times did the boy fire ?	Quóties sónum púer édedit téló igniféro ?

He has fired twice with a pistol.	Sónum bís édídit sclopéto minôris modi.
He has fired five times with a gun.	Sónum édídit (insónuit) quínuis sclopéto.
Did you shoot with a gun?	Mittebásne glándes e sclopéto?
No, I fired with a cannon.	Ímmo véro tēla mittēbam torménto.
Did you ever shoot with arrows?	Misistíne únquam sagíttas?
I have shot with them several times.	Mísi véro dívěrsis tempóribus.
They have discharged all their missiles on him.	Tēla in éum ómnia conjecérunt.
Do you hear the report of a gun?	Audísne fragōrem sclopéti?
No; but I hear the report of a cannon.	Nón véro; aúdio aútem fragōrem torménti bēllici.
Did ye hear the report of thunder?	Audivístisne fragōrem fúlminis?
It is so; we heard a thunder-clap.	Íta est; fúlmen (fúlminis íctum) aúdivimus.
What are they doing?	Quíd águnt?
They are bombarding the city with cannons.	Úrbem torméntis bēllicis vérberant.
Why are you pushing him?	Cúr éum offéndis (fódís)?
I push him because he has pushed me.	Ego éum ob éam rém offendo (fodio), quód mē offéndit (fódit).
Did you push him out of doors?	Trudístíne éum fóras?
I did not push him out.	(Eum) nōn prótrúsi.

EXERCISE 127.

Do you intend buying a carriage? — I cannot buy one, for I have not yet received my money. — Must I go to the theatre? — You must not go thither, for it is very bad weather. — Why do you not go to my brother? — I cannot go to him, for I cannot yet pay him what I owe him. — Why does this officer give this man a stab with his sword? — He gives him a stab with his sword, because the man has given him a blow with the fist. — Which of these two pupils begins to speak? — The one who is studious begins to speak. — What does the other do, who is not so? — He also begins to speak, but he is neither able to write nor to read. — Does he not listen to what you tell him? — He does not listen to it, if I do not give him a beating. — What does he do when you speak to him? — He sits behind the oven without saying a word. — Where does that dog run to? — It runs behind the house. — What did it do when you gave it a beating? — It barked, and ran behind the oven. — Why does your uncle kick that poor (*miser*) dog? — Because it has bitten his little boy. — Why has your servant run away? — I gave him a beating, so that he has run away. — Why do those children not work? — Their master has given them blows with the fist, so that they will not work. — Why has he given them blows with the fist? — Because they have been disobedient. —

Have you fired a gun? — I have fired three times. — At whom did you fire? — I fired at a bird which sat on a tree. — Have you fired a gun at that man? — I have fired a pistol at him. — Why have you fired a pistol at him? — Because he gave me a stab with his sword. — Are you fond of contention? — I am not fond of it. — I am very much devoted to the study of Latin literature. — Why does your brother not work? — Because he is not accustomed (*insuetus*) to labor. — Do you wish to be like that man? — I do not wish to be like him. — Was Cyrus the equal (*par*) of Alexander? — He was not his equal. — Is your father skilled in the law (*jūris peritus*)? — He is not skilled in it. — Is the city full of (*referta*) strangers? — It is full of them. — Who was the first in eloquence among the Romans (*quis Romanorum*)? — Cicero was the first. — Are you attached to your country? — I am very much attached to it. — Can you endure hunger and cold? — I cannot endure (them). — Is he eager for praise? — He is excessively eager (*appetitissimus*) for it. — What does it behoove us to be? — It behooves us to be thirsting after knowledge (*intelligentia*) and virtue.

Lesson LXVII. — PENSUM SEXAGESIMUM SEPTIMUM.

OF THE GENITIVE AFTER VERBS.

A. After verbs of valuing or esteeming, and also after those of buying and selling, hiring and letting, the indefinite price or value is expressed by the genitive.

Such verbs are *aestimo*, *facio*, *pendo*, *dūco*, *pūto*, *habēo*; *aestimor*, *fio*, *pendor*, and *sum*; — *emo*, *mercor*, *vendo*, *venēo*, *licēo*, *taxo*; *stāre*, *constāre*, &c.

The genitives representing the indefinite price or value are, — a) Substantives like *nihi*, “(for) nothing”; *floci*, *nauci*, *pili*, *pensi*, *teruncii*, *assis*, “for a trifle,” “a mere song.” b) The neuter adjectives *magni*, highly; *permagni*, very highly; *plūris*, more highly; *plūrimi*, very highly, or the most; *parvi*, but little (of little account); *minōris*, less; *minimi*, very little or least; and so *tantī*, *tantūdem*, *quantī*, *quantivis*, *quancūque*, so much, just so much, as much, &c. Sometimes with *prēti* expressed. Examples are: —

<i>Cōmmii rēgis auctōritas māgni habebātur.</i>	The authority of King Commius was held in high esteem.
<i>Nūlla vis auri et argēti plūris, quam virtus aestimānda est.</i>	No amount of gold or silver should be estimated higher than virtue.
<i>Sūmmum bōnum plūrimi aestimāndum est.</i>	We must (should) attach the highest value to the summum bonum.

Prāvi hómīnes súa páirvi pēndere, aliēna cúpēre sólent.	Bad men are accustomed to under- value their own possessions and to covet those of others.
Nóli spectāre, quánti hómo sit; páirvi énim prélii ést, qui jam níhili sit.	Never mind how much the man is worth, for he is worth but little who is already worthless.
Émit Cánius hórtos tánti, quánti Pýthius vóluit.	Canius has bought the garden for the price which Pythius de- manded.
Véndo méum fruméntum non plúris, quam cétri.	I sell my grain no higher than others.
Tánti quódque málum ést, quánti illud taxávimus.	Every misfortune is of as much account as we have rated that.
Núlla péstis húmāno génēri plú- ris stéit, quám ira.	No pest has cost the human family more than resentment.
De Drúsi hórtis quánti licuísse tú scribis.	With reference to Drusus's garden you write, how much it was of- fered for.
Égo a méis mē amári et mágni péndi póstulo.	I want myself to be loved and es- teemed by my friends.

REMARKS.

1. The *definite* value or price after the above verbs is expressed by a substantive in the ablative; as, *aestimāre aliquid pecuniā, tribus denāriis; vendere aliquid quinquaginta talentis, &c.* (Cf. Lesson LXXI. A.)

2. To the genitives of the price or value add *hujus, boni, and aequi bonique* in expressions like *Rem hujus non facio*, I do not care *that* * for it. *Rem boni facio*, or *rem aequi bonique facio* (or *constulo*), I consider it just and proper, I acquiesce in it (let it be so).

3. The verbs *coeno* and *habito* likewise occur with the genitive of the price. E. g. *Quanti habitas?* What do you pay for your lodgings? *Tantine coenas, quanti habitas?* Do you pay as much for your dinner as you do for your lodgings?

4. *Aestimāre* also admits the ablatives *magno, permagno, plurimo, parvo, minimo, and nihilo*; and after the verbs of *buying* and *selling*, these six ablatives are *always* put instead of their respective genitives. *Pro nihilo* may stand instead of *nihili* after *putāre, ducēre, and esse*. E. g. *Aliquid magni* or *magno* (*nihili, nihilo* or *nihil*) *aestimāre*; — *emere* or *vendēre aliquid magno, parvo, plurimo, minimo* (*pretio*); — *aliquid pro nihilo ducēre, putāre*, to consider anything of no account.

5. The price or value may also be expressed by an adverb; as *cāre, bēne, mālē, grātis, &c.* E. g. *Hoc mihi gratis* (= *nihilo*) *constat*, This costs me nothing. *Aves pingues care veniunt*, Fat birds fetch a high price.

B. Verbs of reminding, remembering, and forgetting

* I. e. A straw, rush. This was accompanied by a gesture on the stage.

are followed by the genitive of the person, and by the genitive or accusative of the object, remembered or forgotten.

Such verbs are *monēo*, *admōnēo*, *commōnēo*, *commonefacio*, *aliquem*; * — *memīni*, *reminiscor*, *recordor*, *obliviscor*.

Mēdicus rēgem mōdo mātis sororūque, mōdo tāntae victōriae appropinquantis admonēre nōn dēstitit.

The physician did not cease to remind the king, now of his mother and sisters, now of the magnitude of the approaching victory.

Mīlites hortātus ēst, ut reminiscerentur pristinae virtutis suae, nēve mulierum liberūque obviscerentur.

He exhorted his soldiers to remember their prowess exhibited on former occasions, nor to forget their wives and children.

Grammaticos officii sui commōnemus.

We remind the philologists of their duty.

Discipulos ūl ūnum mōneo, ut praeceptores suos nōn minus, quam ipsa stūdia ament.

I remind learners of one thing only, which is, that they should love their teachers as they do their studies.

Somno animus mēmīnit praeteritorum, praesentia cernit, futura praevidet.

In sleep the mind recalls the past, beholds things present, and foresees the future.

Vivōrum mēmīni, nec tāmen Epicuri licet oblivisci.

I mention living authorities; nevertheless, Epicurus must not be forgotten.

Bōni sūnt cives, qui patriae beneficia meminērunt.

They are good citizens, who are mindful of the benefits of their country.

Hōmines interdum res praeclarissimas obliviscuntur.

Men sometimes forget the most remarkable things.

Nūquam liberos meos adspicio, quin Plancii meritum in me recorder.

I never look at my children but what I call to mind my obligations to Plancus.

REMARKS.

1. Neuter pronouns and adjectives (e. g. *hoc*, *id*, *illud*, *quod*, *quid*, *quae*, *multa*, &c.) are invariably in the accusative after all the above verbs. E. g. *Id unum te admōnēo*, I remind you of this one thing. *Multa admōnemur*, We are reminded of many things. But the accusative of substantives occurs only after verbs of reminding or forgetting; as, *beneficia*, *mandata tua memini* or *oblitus sum*.

2. *Memīni* (in the sense of "I think of," or "I make mention"), *recordor*, and *moneo*, with its compounds, also take the ablative with *de*. E. g. *De homīne importunissimo ne meminisse quidem volo*, I do not even wish to mention the importunate man. *De Herōde et de*

* Verbs of reminding have thus also an accusative of the person reminded. (Lesson LX. C.)

Mettio meminēro, I will bear in mind Herod and Mettius. *Velim scire*, *quid de te recordēre*, I should like to know what you recollect with reference to yourself. *Terentiam moneātis de testamento*, Remind Terentia of the will.

3. The accusative of the *person* (reminded of, remembered or forgotten) rarely occurs, except after *memini*, when used in the sense of "I still remember or recollect" (a person seen or known before). E. g. *Antipāter, quem tu probe meministi*, Antipater, of whom you have an honorable recollection. *Cinnam memini, vidi Sullam*, I remember Cinna, I have seen Sulla. But *memento mei, nostri*, Remember me, us.

4. In this construction is included the expression *venit mihi in mentem* (*aliquid* or *alicujus rei*), "something occurs to me." Thus, *Venit mihi Platōnis in mentem*. — *Tibi tuarum virtutum venit in mentem*. But also, *Res mihi in mentem veniebat*. — *Omnia mihi in mentem venērunt*.

C. The impersonal verbs *poenitet*, *piget*, *pudet*, *taedet*, *miscret*, *veritum est*, *misērētur*, and *miserescit* are followed by the genitive of the object by which the emotion is excited, and by the accusative of the person affected.* E. g.

Sapiēntiam† nūquam sui poenitet.
Mē civitātis mōrum piget taedet-que.

Sūnt hōmīnes, quōs libīdinis infamiaēque suae neque pudeat, neque taedeat.

Nūquam Atticum suscepti negotii pertaēsum est.

Misēret tē aliōrum, tui nec miseret, nec pudet.

Cave tē frātrum, pro frātris salutē obsecrāntium, misereātur.

Inopis nūc tē misereācat mē.

Nihilne tē pōpuli verētur, qui vociferāre in viā?

Wisdom never repents of itself.

I am wearied and disgusted with the morals of the state.

There are men who are neither ashamed nor disgusted by their own licentiousness and disgrace.

Atticus never grows weary of an undertaking once begun.

You pity others, but for yourself you have neither compassion nor shame.

Beware of being moved to pity by the brothers beseeching you for the safety of their brother.

Let my poverty now move you to pity.

Are you not afraid of the people, for vociferating in the street?

REMARKS.

1. The personal verbs *miserēor* and *misereāco*, "I pity," adopt the construction of *misēret*; but *miserāri* and *commiserāri* are followed by the accusative. E. g. *Nihil nostri misereāre?* Have you no compassion

* Compare page 334.

† Wisdom is here personified.

for us? *Miserescite regis*, Pity the king. *Commiseratus est fortunam Graeciae*, He commiserated the fate of Greece.

2. The accusative of neuter pronouns may stand instead of the genitive. E. g. *Sapientis est proprium, nihil, quod (= cuius) poenitere possit, facere*, It is characteristic of a wise man to do nothing which he may have to repent of.

3. The object of the emotion may also be an infinitive, or a clause introduced by *quod*. E. g. *Me non pudet fatēri nescire, quod nesciam*, I am not ashamed to confess, that I am ignorant of what I do not know. *Quintum poenitet, quod animum tuum offendit*, Quintus is sorry that he has offended you. *Non poenitet me vixisse*, I do not regret having lived.

4. The genitive after *pudet* sometimes signifies "before any one," and the accusative (*me, te, &c.*) is often omitted. E. g. *Me tui, mi pater, pudet*, I am ashamed before you, my father. *Pudet deorum hominumque*, It is a shame in the eyes of gods and men. *Nonne te hujus templi, non urbis, non vitae, non lucis pudet?* Are you not ashamed before this temple? &c.

5. These impersonal verbs sometimes (though rarely) occur personally (i. e. in the plural, and with a subject nominative). E. g. *Non te haec (nom.) pudent?*

To forget.

You forget — he forgets.

Ye forget — they forget.

Is he forgetting me, thee, us, them?

He is not forgetting thee, me, us, them.

Are you forgetting anything?

I am forgetting my pen, my paper, my book.

Has he forgotten to bring you the book?

He has forgotten to bring it to me.

Have you forgotten that he has arrived?

I have not forgotten it.

Can you forget that day?

I can never forget it.

Must the offences be forgotten?

They are to be forgotten entirely.

Has he forgotten what I have told him?

Obliviscor, i, oblitus sum (ALICUJUS, ALICUJUS REI OR ALIQUID).

Obliviscēris — obliviscitur.

Obliviscimini — obliviscuntur.

Ecquid mei, tui, nostri, illorum obliviscitur?

Tui, mei, nostri, illorum non obliviscitur.

Obliviscerisne aliquid (alicujus rei)?

Obliviscor vero meam penam, chartam, librum (or meae penae, chartae, libri).

Oblitusne est tibi librum apportare?

Vero; eum mihi apportare oblitus est.

Oblitusne es, eum advenisse?

Non oblitus sum.

Potesne oblivisci diem illum?

Ego ejus nunquam oblivisci possum.

Obliviscendūne est offensarum?

Obliviscendum est prorsus.

Oblitusne est, quod (quae) ei dixi?

He has by no means forgotten it.	Nòn véro; mínime oblítus est.
You have forgotten to write to me.	Líttéras ad mē dāre oblítus és.
You are forgetting to speak to him.	Colloqui cum éo oblivísceris.
To belong to (any one).	{ Est aliquid alicujus. Est meus, tuus, ejus, &c.
Does this horse belong to your brother?	Éstne híc équus frātris tui?
It does belong to him.	Ést ejus.
To whom does that table belong?	Cujus ést illa mēsa?
It belongs to us, to you, to them.	Nostra, vestra, illórum (mēsa) est.
To whom do these gloves belong?	Cujus sunt haec digitábula?
They belong to me, to you, to him.	Méa, túa, ejus (illius) súnť.
They belong to the captains.	Centuriónum (digitábula) súnť.
Whose book is this?	Cujus est híc líber?
It is mine.	Méus ést.
Whose shoes are these?	Cujus súnť hī cálcei?
They are ours.	Nóstri súnť.
To fit (suit, become).	{ Aptum (am, um) esse. Béne convenire (-vēni, -ventum). (ALICUI, ALICUI REI, AD ALI- QUID.)
These shoes fit very well.	Hī cálcei ad pédes (pédibus) ád- modum ápti súnť (ad pédes ópti- me convéniunt).
Do these boots fit those men?	Aptaēne súnť illis vīris istae cá- ligae?
They do not fit them.	Nòn áptae súnť. Íis nòn béne convéniunt.
Does this garment fit me?	Vestísne haec mīhi ápta est (béne convenit)?
It fits (suits) you very well.	{ Tibi ut quae optíssima est.
How does this hat sit?	{ Tibi quám óptime convenit.
It sits very well.	Quómodo híc pléus sédet?
It becomes you very well.	Ádmodum béne sédet.
See, whether this dress becomes me.	Tē quám óptime décet.
	Contémpla, satín' haec mē véstis déceat.
To suit, please (any one).	{ Convenire alicui. Placēre (-cui, -cítum) alicui. Probāri alicui.
Does that cloth suit (please) your brother?	Convenítne (placétne) frātri túo íste pánnus?
It does suit him.	Plácet. Probátur.
Do these boots suit (please) your friends?	Écquid hae cáligae amícis tuis plá- cent (convéniunt)?

They do suit them.

Placent. Probantur.

They do not suit them.

{ (fis) minus placent.
{ Non probantur (is).

Does it suit you to do this?

Convenitne tibi hoc facere?

It does suit me to do it.

Id facere mihi convenit.

To become (morally).

It becomes, is morally proper.

{ Decet, decuit, decere (Impers.).
{ (ALIQUEM FACERE ALIQUID).
Est alicujus, est meum, tuum, &c.
{ (ALIQUID FACERE).

Does it become you to do this?

{ Decetne tē hoc facere?
{ Tuumne est hoc agere?

It does not become me to do it.

Id facere mē nōn decet (mē dē-
decet).

Did it become him to write?

{ Eumne scribere decēbat (decuit)?
{ Ejusne erat scribere?

It did become him.

Decēbat. Erat ejus.

Does it become you to go on foot?

Decetne tē (tuumne est) ire pē-
dibus?

It does not become me.

Mē nōn decet. Mēum nōn est.

It does not become an orator to be angry.

Oratōrem irāsci minime decet.

It is proper, just.

*Pār est, justum est (ALIQUEM FA-
CERE ALIQUID).*

Is it proper for him to say so?

Estne pār (justum), eum hoc dī-
cere?

It is proper, just.

Pār est. Justum est.

It is not proper.

Pār nōn est. Nēfas est.

*To please, to be one's pleas-
ure (It pleases).*

{ Libet, libitum est, libere.
{ Collibet, collibitum est, &c.
Placet, placuit, placere.
{ (ALICUI FACERE ALIQUID.)

Does it please your brother to accompany us?

Libetne (collibetne) frātri tuo sēqui
(comitāri) nōs?

Does it suit your brother to go along with us?

Convenitne frātri tuo nobiscum
unā simul ire?

It does not please him to go with you.

Eī nōn placet (libet) vobiscum unā
ire.

It does not suit him to go with you.

Simul (unā) vobiscum ire eī nōn
convenit.

Did it please him to write to you?

Collibitumne (placitumne) est eī
litteras dare ad tē?

It did please him.

Collibitum est.

What is your pleasure?

Quid tibi collibet?

What do you wish?

Quid vis (imperas)?

I wish you to bring me the book?

Volo, tē mihi apportāre librum.

Do you want anything?

Nūm quid vis? Nūm quid im-
peras?

Do you want anything else ?

As you please.

But concerning the republic, it does not please me to write any more.

Núm quid céterum vís ?

Ut placet. Ut júbes.

Sed de republicā nōn mīhi libet plúra scribere.

To please (to like).

{ Pláceo, ēre, ūi, ūtum.
{ Prōbor, āri, ātus sum.
{ Arridēo, ēre, isi, isum (ALICUI).

Does this book please you (do you like this book) ?

I like it very much.

I dislike it extremely (it displeases me very much).

Do you dislike these books ?

They do not displease me (I do not dislike them).

I do not like them very well.

How do you like it here (i. e. this place) ?

I like it very well.

I like this place extremely.

It is my delight.

To displease (to dislike).

Ready money, cash.

To pay down (cash).

To buy anything for cash.

To sell anything for cash.

On credit.

To buy, sell anything on credit.

Do you wish to buy on credit ?

No, I wish to buy for cash.

I prefer to buy for cash.

Does it suit you to sell me on credit ?

It does not suit me.

To succeed, prosper, turn out well (of things).

Probatúrne (placétne) tibi híccē líber ?

Pérplacet. Váldē mīhi probátur.

Veheménter mīhi displicet.

Ab éo abhórreo.

Núm líbri illi tibi displicent ?

Mīhi nōn displicent (nōn improbántur).

Mínus mīhi probántur.

Mínus mīhi arrident.

Quómodo híc lócus tibi placet (probátur) ?

Híc lócus mīhi arridet (mīhi váldē placet, probátur).

Híc lócus mīhi praeter ómnes arridet.

Est in deliciis méis.

{ Displíceo, ēre, ūi, Ítum.

{ Improbor, āri, ātus sum.

Pecunia praesens seu numerata.

Solvere pecuniam praesentem (numeratam).

Emere aliquid pecuniā numeratā (die oculatā).

Vendere aliquid pecuniā praesenti (die oculatā).

Pecuniā nōn praesenti seu numeratā. Díe caecā.

Emere, vendere aliquid pecuniā nōn praesenti seu díe caecā.

Visne emere pecuniā nōn praesenti (die caecā) ?

Immo véro pecuniā numeratā emere cúpio.

Díe oculatā emere málo.

Convenítne tibi vendere mīhi pecuniā nōn praesenti (die caecā) ?

Nōn cónvenit.

{ Cēdo, ēre, cessi, cessum.

{ Procēdere. Succēdere.

<i>To succeed (in an attempt, of persons).</i>	{ <i>Procēdit, -cessit, -cedere.</i> <i>Contingit, configit, contingere.</i> (MIHI, UT . . . SUBJ.)
The thing succeeds well, is very successful.	Ēa res cēdit (procēdit, succēdit) bēne, prospere, feliciter, fauste.
My undertaking succeeded, was successful.	Incēptum mihi bēne cēssit, procēssit, succēssit.
My designs were not succeeding very well.	Consilia mihi minus (pārum) cedēbant (procēdebant succēdebant).
Do you succeed in learning Latin?	{ Proceditne tibi, ut linguam Latinam discas? Procedisne in linguā Latinā?
I do succeed (in it).	{ Procēdit vērō feliciter. Procēdo vērō prospere.
I do not succeed in learning it.	{ Mihi nōn contingit, ut eam ediscam. Pārum (minus) procēdo.
Did those men succeed in selling their horses?	Contigitne viris illis, ut equos suos vēderent?
They did not succeed.	Nōn cōtingit.
If my attempts should succeed.	{ Si incēptis succēderet.* Si incēpta mihi succēderent.
He succeeded in liberating his country from slavery.	Huic cōtingit, ut patriam ex servitute in libertatem vindicaret.
<i>There is. There are.</i>	<i>Est. Sunt.</i>
<i>He is here, present, at hand.</i>	<i>Ādest. Ad manum est.</i>
<i>There are here, present, at hand.</i>	<i>Ādsunt. Ad manum sunt.</i>
Is there any wine?	Āstne (adēstne) vinum?
There is some.	Ēst. Ādest. Ad manum est aliquantulum.
There is none.	Nōn est. Nullum ādest.
Are there any apples?	Ādsuntne mālā?
There are some.	Sunt (ādsunt) aliquot.
There are none.	Nōn sunt. Nulla ādsunt.
Are there any men (here)?	Ādsuntne hōmīnes?
There are some.	Ādsunt nonnulli.
Is any one present?	Ādēstne aliquis (quisquam)?
There is no one.	Nemo ādest.
Was there any one here?	Ādfuitne aliquis?
There was some one here.	Ādfuit vērō nōn nemo.
Were there many there?	Āderāntne multī (hōmīnes)?
There were a great many there.	{ Āderant permultī. Āderat vis (cōpia, multitudo) magna.
Are there men who will not study?	Suntne hōmīnes, qui litteris studere nōlunt (nōlīnt)?

* On the personal and impersonal use of these verbs, compare Lesson LV. B. III.

There are many who will neither work nor study.	Permúlti súnť, qui nêve laborâre nêve litteris studêre vólunt (vélint).
There are those whom it delights to cultivate the arts and sciences.	Súnť quos ârtes studiâque cólere júvat.
There are many who are fond of being engaged in the liberal arts and sciences.	Múlti súnť, qui in ârtibus ingénuis versári delectántur.
To keep, retain.	{ Tēñeo, ěre, ůi, ntum. Retīñeo, ěre, ůi, ntum.
To clean, cleanse.	{ Mundo, âre, âri, âtum. Mundum facêre, emundâre.
Directly, immediately.	Sâtum, e vestigio, actûtum.
This instant.	E vestigio, hōc in vestigio tempōris, confestim.
Clean.	Mundus, a, um.
The inkstand.	*Atramentârium, i, n.
Instantly, in a moment, suddenly.	Puncto (momento) tempōris; ex-templo.
Will you keep the horse?	Visne retinêre équum?
I will (keep it)	Volo.
I do not desire to keep it.	Retinêre éum nōn cúpio.
You must not keep my money.	{ Pecúnia méa tibi nōn retinēnda est. Pecúniâ méâ tenêre tē nōn opórtet.
Will you clean my inkstand?	Visne mihi emundâre atramentârium?
I will clean it.	Fâcere nōn nolo.

EXERCISE 128.

Have you brought me the book which you promised me? — I have forgotten it. — Has your uncle brought you the handkerchiefs which he promised you? — He has forgotten to bring me them. — Have you already written to your friend? — I have not yet had time to write to him. — Have you forgotten to write to your parents? — I have not forgotten to write to them. — To whom does this house belong? — It belongs to the English captain whose son has written a letter to us. — Does this money belong to thee? — It does belong to me. — From whom hast thou received it? — I have received it from the men whose children you have seen. — To whom do those woods belong? — They belong to the king. — Whose horses are those? — They are ours. — Have you told your brother that I am waiting for him here? — I have forgotten to tell him so. — Is that your son? — He is not mine; he is my friend's. — Where is yours? — He is at Dresden. — Does this cloth suit you? — It does not suit me; have you no other? — I have some other; but it is dearer than this. — Will you show it to me? — I will show it to you. — Do these boots suit your uncle? — They do not suit him, because they are too dear (*nimis carus*). — Are these

the boots of which you have spoken to us? — They are the same. — Does it suit you to go with us? — It does not suit me. — Does it become you to go to the market? — It does become me to go thither. — Did you go on foot into the country? — It does not become me to go on foot, so that I went thither in a carriage.

EXERCISE 129.

What is your pleasure, Sir? — I am inquiring after your father. — Is he at home? — No, Sir, he is gone out. — What is your pleasure? — I tell you that he is gone out. — Will you wait till he comes back again? — I have no time to wait. — Does this merchant sell on credit? — He does sell on credit. — Does it suit you to buy for cash? — It does not suit me. — Where have you bought these pretty knives? — I have bought them at the merchant's whose shop you saw yesterday. — Has he sold them to you on credit? — He has sold them to me for cash. — Do you often buy for cash? — Not so often as you. — Have you forgotten anything here? — I have forgotten nothing. — Does it suit you to learn this by heart? — I have not a good memory, so that it does not suit me to learn by heart. — Have you succeeded in writing a letter? — I have succeeded in it. — Have those merchants succeeded in selling their horses? — They have not succeeded therein. — Have you tried to clean my inkstand? — I have tried, but have not succeeded in it. — Do your children succeed in learning the English? — They do succeed in it. — Is there any wine in this cask? — There is some in it. — Is there any brandy in this glass? — There is none in it. — Is wine or water in it? — There is (*inest*) neither wine nor water in it. — What is there in it? — There is vinegar in it. — Are there any men in your room? — There are some there. — Is there any one in the storehouse? — There is no one there. — Were there many people in the theatre? — There were many there. — Are there many children that will not play? — There are many that will not study, but few that will not play. — Hast thou cleaned my trunk? — I have tried to do it, but I have not succeeded. — Do you intend buying an umbrella? — I intend buying one, if the merchant sells it me on credit. — Do you intend keeping mine? — I intend giving it back again to you, if I buy one.

Lesson LXVIII. — PENSUM DUODESEPTUAGESIMUM.

GENITIVE AFTER VERBS. — *Continued.*

A. After verbs of accusing, convicting, condemning, acquitting, and the like, the name of the crime is put in the genitive.

Such verbs are *arguere*, *coarguere*, *insimulare*, *incredere*, *incredulare*, *urgere*, to charge (accuse); — *accusare*, *incusare*, *agere*, *deferre*; — *accessere*, *postulare*, to accuse, arraign; summon; — *interrogare*, to call to an account; — *se alligare*, *se adstringere*, to become guilty of; — *teneri*, *obstringi*, *obligari*, to be guilty of; — *convincere*, *captare*, to convict; — *judicare*, *damnare*, *condemnare*, to condemn; — *absolvere*, *solvere*, *liberare*, *purgare*, to acquit, absolve. E. g.

Cicero Verrum avaritiae nimiae Cicero charged Verres with excessive avarice.

Cannensem quisquam exercitum Can any one accuse the army, fugae aut pavoris insimulare which fought at Canna, of flight potest? or cowardice?

Galba etiam saevitiae populum Galba, in an edict, reproved the increpitum edicto. people for cruelty even.

Miltiades accusatus est proditiois. Miltiades was accused of treason.

Qui alterum incusat probri, eum He who charges another with dishonor should look into his own ipsum se intueri oportet. breast.

Caesar Dolabellam repetundarum * postulavit. Caesar arraigned Dolabella on the charge of extortion.

Furti se obligavit. He was guilty of theft.

Themistocles absens proditiois Themistocles, in his absence, was est damnatus. condemned for treason.

Judex eum injuriarum absolvit. The judge acquitted him of the charge of personal injury.

Senatus nec liberavit ejus culpa regem, neque arguit. The senate neither absolved the king from that charge, nor accused him of it.

REMARKS.

1. The genitive of the crime may be explained by *crimine* or *nomine* † understood. These ablatives are sometimes actually put. E. g. *Ne absens invidiae crimine accusaretur*. — *Nomine scelæris conjugationisque damnati sunt*.

2. Genitives of the crime are *peccati*, *maleficii*, *scelæris*, *caedis*, *furti*, *veneficii*, *paricidii*, *peculatus*, *falsi*, *injuriarum*, *repetundarum*, *proditionis*, *majestatis*; — *probi*, *avaritiae*, *audaciae*, *temeritatis*, *ignaviae*, *impietatis*, and others.

3. Instead of the genitive, the ablative with *de* or *in* is sometimes put. E. g. *De pecuniis repetundis accusatus est*. — *Rosctum de luxuria purgavit*. — *In crimine incendii convicti sunt*. — *In manifesto peccato tenebatur*. So also: *Inter sicarios damnatus est*, He was condemned as an assassin.

4. The punishment or fine to which any one is condemned, is likewise expressed by the genitive; more rarely by the ablative. ‡ Thus

* Sc. *pecuniarum*, of money to be reclaimed, i. e. extorted.

† On the charge or accusation of, under the title of.

‡ But always the ablative when a definite sum is named. E. g. *Quindecim millibus gravis aeris est damnatus*.

mortis, capitis, multae, pecuniae, quadrupli, octupli, or morte, capite, multa, pecuniâ damnâri. Sometimes also by *ad* or *in*; as, *ad poenam, ad bestias, ad metalla, in metallum, in expensas damnâri.* E. g. *Miltiades capitis absolûtus,* pecuniâ multatus est.* — *Tertiâ parte agri damnati sunt.* — *Multos ad metalla, aut ad bestias damnârunt.* The poets put also the dative; as, *morti damnâtus.*

5. The construction of the above verbs extends to several adjectives; as *reus, compertus, noxius, innoxius, insons, manifestus, &c.* E. g. *Reus est injuriarum,* He is accused of trespass. *Manifestus rerum capitalium,* Clearly convicted of a capital offence. *Noxius conjunctionis,* Guilty of conspiracy. *Sacrilegii compertus,* Found guilty of sacrilege.

B. After *esse* and *fieri* the genitive often stands elliptically, *res, negotium, munus, officium, proprium,* or some other word signifying *part, business, duty, office, property, &c.,* being understood. E. g.

Néque hoc tanti laboris est, quanti videtur (sc. *esse*).

Est iudicis, non quid ipse velit, sed quid lex et religio cogat, cogitare.

Est adolescentis, majores natu vereri.

Hoc doctoris intelligentia est, videre, quod ferat natura sua quemque.

Turdi ingenii est, rivulos consecretari, fontes rerum non videre.

Cujusvis hominis est errare; nullus, nisi insipientis, in errore perseverare.

Ars earum rerum est, quae sciuntur.

Petulantia magis est adolescentium, quam senum.

Omnia, quae mulieris fuerunt, viri fiunt.

Thebae populi Romani jure belli factae sunt.

Nor is this a matter of as much difficulty as it seems to be.

It is the business (duty) of a judge to consider, not that which he himself may desire, but what the law and religion enforce.

It belongs to a young man to respect those older than himself.

It is the part of an intelligent instructor, to examine the natural aptitude of every one.

It is the sign (characteristic) of a dull head, to follow the course of things, and not to see their causes.

Every man is liable to err, but none but a fool will persevere in error.

Science relates to those things which are the objects of cognition.

Petulance is characteristic rather of young than of old men.

Everything, which belonged to the woman, becomes the property of the husband.

Thebes became the property of the Romans by right of war.

* "Released from capital punishment." Thus also *capitis accusare* or *arcessere*, to arraign one on a capital charge; *capitis* or *capite anquirere, damnare, condemnare*, to doom or condemn one to death. A similar idiom is *voti* or *ratiorum damnari*, to have one's wish fulfilled or granted (*lit.* to be condemned to redeem one's vow).

- Jám mē Pompēi tótum esse scís.* You know that I am already entirely for Pompey.
- Família pecuniáque agnatórum genitiliunq̄ue esto.* The slaves and money shall become the property of the relations and members of the gens.

REMARKS.

1. The ellipsis of *negotium*, &c., which is commonly assumed to explain this construction, is sometimes expressed. E. g. *Non hōrum temporum negotium est.* — *Sapientis est proprium.** — *Id iudicis, viri, praeceptoris munus est.* — *Officium libēri esse hominis puto.* In all of which examples the omission of these words would leave the sense unaltered.

2. The genitive of the personal pronoun is never put, but instead of it the neuter of the corresponding possessive. Hence *meum, tuum, suum, nostrum, vestrum est*, and not *mei, tui, &c. est*. E. g. *Non est mentiri meum*, Lying is not my business (not characteristic of me). *Est tuum, vidēre, quid agātur*, It is your part (it belongs to you) to see what is at stake. *Fui meum jam pridem patriam lugēre*, It was long ago my lot to mourn over my country.†

3. This rule extends also to verbs of *esteeming, believing*, and to passives of *appearing, seeming*, &c., generally with *esse* understood. E. g. *Tutelaē nostrae duximus, sc. esse*, We considered it a matter subject to our intervention. *Duri hominis videtur, sc. esse*, It seems to betray a cruel man. *Tempori cedere, semper sapientis est habitum*, To yield to circumstances has always been considered characteristic of a prudent man.

4. When the genitive has a gerundive connected with it, *esse* stands in the sense of "to contribute or conduce to." E. g. *Regnum imperium initio conservandae libertatis atque augendae rei publicae fuit*, At first the royal government contributed to the preservation of liberty, and to the advancement of the common weal.

5. In this construction are included the expressions *moris est* (= *est in more, est in more positum*), or *consuetudinis est*, It is a characteristic feature of the manners and customs (e. g. of the Greeks, &c.); *est operae* (= *est operae pretium*), it is worth while, &c.; instead of which *mos est, consuetudo est* (e. g. *Gallorum, Graecorum*), may also be employed.

C. The impersonal verbs *interest* and *refert* are followed by the genitive of the person interested or concerned, but where a personal pronoun is required, by the possessives *meā, tuā, suā, nostrā, vestrā*, and *cujū*.‡ E. g.

* Compare page 352, note †.

† So also other adjectives in place of the genitive. E. g. *Hoc patrium* (= *patrius est*). — *Et agere et pati fortia Romanum est*, &c.

‡ With these ablatives *causā* or *rē* may be supplied. According to some grammarians, these pronouns are neut. acc. pl. with *commoda* understood. The quantity of the final *a*, however, and the testimony of Priscian, decide in favor of the ablative.

<i>Magni interest Cicerónis, vél méá pótius, vel mehércle utrúsqúe.</i>	It is a matter of great importance * to Cicero, or rather to me, or, by Hercules, to both of us.
<i>Quis ést hódie, cújus intersit, istam légem manére ?</i>	Who is there to-day (= now) that is at all concerned in the permanence of this law ?
<i>Véstra, júdices, hóc máxime interest.</i>	This is a matter of the highest importance to you, judges.
<i>Nón adscripsi, quód tuá níhil referébat.</i>	I have not added what does not concern you.
<i>Humanitátis plúrtimum réfert.</i>	It is a matter of the highest moment to humanity.

REMARKS.

1. The *degree* of importance is expressed either by genitives like *magni, permagni, parvi, plúris, tanti*, and *quantí*, &c., or by adverbs or neuter accusatives used adverbially; as, *multum, plus, magis, máxime, parum, paulum, minus, mínime, valde, magnópère, níhil*, &c. The genitive of the person is often omitted. E. g. *Magni refert, hic quod velit*, It is a question of great consequence what this man wants. *Quod permagni interest, pro necessario habetur*, That which is of great importance is often deemed a matter of necessity. *Hoc non plúris réfert, quam si imbrem in cribrum geras*, This is of no more consequence than if you were to pour water into a sieve.

2. The *matter* or *thing* of consequence or importance is expressed, a) by the infinitive (with or without a subject accusative); b) by a clause introduced by *ut* (*utí*), *ne*, or an interrogative (*quí, qualis, quam*, &c.); and c) sometimes by the neuter pronouns *hoc illud*, &c.; but never by a substantive. E. g. *Interest omnium recte facere*, It concerns all to do right. *Quid nostrá refert, victum esse Antonium?* What do we care for the defeat of Antonius? *Reipublicae interest, uti salvus esset*, It is important to the commonwealth that he should be safe. *Non refert, quam multos libros, sed quam bonos habéas*, It matters not how many books you have, but how good they are.

3. In the sense of "it profits, it conduces to," these verbs also take the dative or the accusative with *ad*. E. g. *Cui rei id te assimiláre retúlit?* What advantage was it to you to pretend that? *Magni ad honórem nostrum interest*, It contributes greatly to our honor.

To cast, throw.

{ *Jácto, ére, jēci, jactum.*
Jacto, áre, ávi, átum.
Mitto, ére, misi, missum.

To cast or throw at, upon, in, forth, &c.

To throw stones at some one.

Adjicere, conijcere, injicere, projicere, &c.
Lápides mittere or conijcere in aliquem.
Petere aliquem lapidibus.

* *Interest* = "it concerns, it imports, it is of importance to." *Réfert* = "it concerns, serves, profits, is the interest of."

To cast an eye upon some one or something.	Ocūlos in aliquem <i>or</i> aliquid con-jicere.
To cast one into prison (chains).	{ Aliquem in carcērem con-jicere. Dare aliquem in vincūla.
To throw the blame upon some one.	Culpam in aliquem con-jicere <i>or</i> conferre.
To throw (prostrate) one's self at the feet of some one.	Projicere (sternere)* se ad pedes alicujus.
Have you thrown a stone into the river?	Injecistine lapidem in flūmen?
I have thrown one in.	Injeci vērō ūnum aliquem.
Does he throw the blame upon me?	Nūm culpam in mē con-jicit (con-fert)?
He does not throw it upon you.	Nōn in tē con-jicit (confert).
Did you cast an eye upon that book?	Conjecistine oculos illum in librum?
I did (cast an eye upon it).	Conjeci profecto.
Was he casting a glance at the paper?	Adjiciebātne oculos ad chārtam (<i>or</i> chārtae)?
He was not.	Nōn adjiciebat.
Were they throwing stones at you?	Nūquid lapides in tē jactābant (con-jiciebant)?
They were not.	Nōn jactābant.
Did he throw himself at the feet of the king?	Projecitne (prostravitne), sē ad pedes regis?
He did not prostrate himself.	Sē nōn prostravit.
Was he thrown into prison?	{ Conjectusne est in carcērem? Datusne est in vincūla?
He was.	Factum est.
Where does the stone lie now?	Ūbi nūc jacet lapis?
It lies in the river.	In flūmine.
Where did the book lie?	Ūbi jacuit liber?
It was lying on the table.	Jacebat super mēnsam (in mēnsā).
To draw, pull.	{ Trāho, ēre, xi, ctum. Dūco, ēre, xi, ctum.
To drag; to seize (hurry off).	{ Trāho, ēre, xi, ctum. Rāpio, ēre, pūi, ptum.
To draw the wagon.	Currum trāhere (<i>or when slowly or gently, dūcere</i>).
To draw the sword.	Gladium (e vaginā) edūcere <i>or</i> distringere.
To drag one into the street.	Extrāhere aliquem in publicum.
To drag one into servitude.	Abstrāhere aliquem in servitūdinem.
To drag one to punishment, to death.	Rāpere aliquem ad supplicium, ad mortem.
To hurry one off into prison, chains.	Abripere aliquem in carcērem, in vincūla.

* Sterno, ēre, strūci, strātum.

Where did they drag him to?	Quò eum rapuerunt?
They dragged (hurried) him into prison.	Abripuerunt eum in cárcerem (in vincula).
Did they not drag (hurry) him into slavery?	Nónne eum in servitúdinem abstraxerunt?
They did.	Fáctum ést véro.
Does the horse draw the carriage?	Equúsne tráhit (dúcit) cúrrum?
The horse does it.	Équus.
The pain (of body or mind).	Dôlor, ôris, <i>m.</i>
The evil, ill.	Málum, <i>i, n.</i>
The trouble, inconvenience.	Molestia, <i>ae, f.</i>
The injury (injustice).	Injúria, <i>ae, f.</i>
The detriment, loss.	Detrimentum, damnum, <i>i, n.</i>
The loss.	Jactúra, <i>ae, f.</i>
To pain (bodily or mentally — of things).	Dôlet, dôlûit, dôlere (MIHI ALIQUID).
To cause pain, to hurt (of things).	{ Dôlôrêm fácere or effícere alicui (bodily). Dôlôrem afferre alicui (mentally).
To pain, hurt one (of persons).	{ Alicui dôlôrem fácere or effícere (mentally and physically). Aegre fácere alicui (mentally).
To injure (hurt) one.	{ Injúriam alicui inferre. Nôceo, êre, cûi, citum (ALICUI).
To offer violence to one.	{ Violâre aliquem. Alicui vim afferre.
To offer violence to one's self.	Vim (mânus) sibi inferre.
To molest any one.	Alicui molestiam exhibere.
To injure one's interest, (cause injury or loss).	Damnum (detrimentum) alicui inferre (afferre).
To be a loss or injury to one.	Damno or detrimento (<i>dat.</i>) esse alicui.
To suffer or sustain loss by anything.	Damnum (jactûram) fácere aliquâ rê.
Does this pain you?	Dolétne tibi hoc?
It does pain me.	Dôlet mihi profecto.
That pains (grieves) me very much.	{ Id mihi mágnum dôlôrem áffert. Dôlet mihi magnópere.
Does anything pain you?	Facítne (effícítne) tibi aliquid dôlôrem?
My finger pains me.	Dolôrem mihi effícit digitus.
It pains me, when I am whipped.	Mihi dôlet, quum égo vâpulo.
My feet and head pain me.	Dolent mihi pédes átque cápút.
Have you hurt any one?	Núm cuiquam áliquíd dolôres fecísti (effecísti)?
I have hurt no one.	Égo dôlôrem féci nêmini.

Has he hurt your feelings?	{ Aegrēne tibi fēcit ? Attulitne tibi dolōrem ?
He has not only hurt my feelings, but my person even.	Is mihi nōn solum dolōrem, sed vim etiā attulit.
Has any one injured you?	Nūmquis tibi nocuit (injūriam in- tulit) ?
No one (has injured me).	Nemo.
Were they molesting any one?	Eccei molestias exhibēbant ?
They were molesting no one	Nēmīni (nūlli).
Was that a loss to you?	Fuītne tibi illud dāmno (detrīmēn- to) ?
Yes, I sustained a heavy loss by it.	Ego vērō dānum eo fēci māgnū.
Have I ever done you any harm (injury) ?	Egōne tibi unquam quīdquam in- jūriæ intuli ?
No, on the contrary, you have done me good.	Immo vērō mihi beneficia tribuīsti.
<i>No, on the contrary</i>	<i>Immo, immo vērō, immo potius, im- mo enim vērō.</i>
<i>To do one good, to show one kindness.</i>	{ Beneficia alicui dāre or tribuere (-būi, būtum). Beneficiis aliquem afficere or or- nare.
To overload me with bene- fits or kindness.	Beneficiis aliquem cumulāre.
To show one civilities, at- tentions.	{ Officia alicui tribuere. Officia in aliquem conferre.
On the contrary, you have shown me nothing but civilities.	Immo enim vērō mihi nōn nisi offi- cia tribuīsti.
You have on the contrary over- loaded me with many and great benefits.	Immo potius mē multis et magnis beneficiis cumulāsti.
It is a pity.	Dolendum est.
His death is to be lamented.	Mors ejus dolenda est.
It is a pity, that he is not alive.	Dolendum est, quod nōn in vitā est.
It is a pity, they did not come sooner.	Dolendum est, quod nōn maturius venērunt.
<i>To be useful (to any one).</i>	{ Utilem (e) esse (ALICUI). Usū esse (ALICUI).
To be wholesome, good for one's health, to do one good.	{ Prodest, prōfuit, prōdesse. Conducit, conduxit, conducere. Salutārem (salūti) esse. (All with ALICUI.)
Does this do you good?	{ Conducitne tibi hoc ? Estne tibi hoc salutī ?
It does do me good.	Conducit. Salutī est profecto.
This is excellent for me (does me much good).	Hoc mihi maxime conducit.
What is the servant doing with his broom?	Quid scōpis suis facit (incēptat) sērvus ?

He sweeps the room with it.	Púrgat (iis) cubículum.
What do you wish to make out of this wood ?	Quíd hóc ex ligno fícere vis ?
I wish to make nothing at all out of it.	Égo ex éo níhil quídquam fícere cúpio.
Have they done anything with him ?	Núnquid de éo (éi) fecérunt ?
They have done nothing.	Níhil fecérunt.
<i>To pass by or before (any one or any place).</i>	<i>Praeterire, transire (ALIQUEM, ALI- QUEM LOCUM).</i>
<i>To walk by or before.</i>	<i>Praetergrédior, di, gressus sum.</i>
<i>To ride by or before.</i>	<i>Praetervēhor, i, vectus sum (ALI- QUEM, ALIQUEM LOCUM).</i>
When did you pass by my house.	Quándo dónum méam praeteri- vísti ?
I passed it on the day before yesterday.	Praeterívi éam núdius tértius.
What place were they passing ?	Quém lócum praeteribant ?
They were passing by the public square of the city.	Praeteribant (transibant) lócum úr- bis públicum.
Was it my brother whom you passed ?	Fratrémne méum praeteribas ?
It was your brother.	Véro, frátre[m] túum.
Who is passing by us ?	Quis nós praeterit ?
Our tailor with his son is passing us.	Sártor nóster cum fílio nós praetér- eunt.
Who is driving by the theatre ? (It is) the doctor.	Quis theátrum praetervéhitur ? Médicus.
<i>To throw away.</i>	<i>Abjicere, ēre, jēci, jectum.</i>
<i>To lavish, squander.</i>	<i>{ Effundo, ēre, fudi, fusum.</i> <i>{ Dilapido, āre, āvi, ātum.</i>
Did they throw away anything ?	Abjiciebántne áliquid ?
They threw away all their arms and weapons.	Abjiciebant véro arma atque tēla sua ómnia.
How much money has he squandered ?	Quántam pecúniā[m] dilapidávit ille ?
He has squandered his entire fortune.	Facultátes suas ómnes profudit.
I have thrown away (lost) an entire hour.	Pérdidi tótam hórā[m].

EXERCISE 130.

How many times have you shot at that bird ? — I have shot at it twice. — Have you killed it ? — I have killed it at the second shot. — Have you killed that bird at the first shot ? — I have killed it at the fourth. — Do you shoot at the birds which you (see) upon the houses, or at those which you see in the gardens ? — I shoot neither at those which I (see) upon the houses, nor at those which I see in the gardens, but at those which I perceive upon the trees. — How many

times have the enemies fired at us? — They have fired at us several times. — Have they killed any one? — They have killed no one. — Have you a wish to shoot at that bird? — I have a desire to shoot at it. — Why do you not shoot at those birds? — I cannot, for I have no powder. — How many birds have you shot at? — I have shot at all that I have perceived, but I have killed none, for my powder was not good. — Have you cast an eye upon that man? — I have cast an eye upon him. — Has your uncle seen you? — I have passed by the side of him, and he has not seen me, for he has sore eyes. — Has that man hurt you? — No, sir, he has not hurt me. — What must one do in order to be loved? — One must do good to those that have done us harm. — Have we ever done you harm? — No, you have on the contrary done us good. — Do you do harm to any one? — I do no one any harm. — Why have you hurt these children? — I have not hurt them. — Have I hurt you? — You have not hurt me, but your children (have). — What have they done to you? — They dragged me into your garden in order to beat me. — Have they beaten you? — They have not beaten me, for I ran away. — Is it your brother who has hurt my son? — No, sir, it is not my brother, for he has never hurt any one. — Have you drunk of that wine? — I have drunk of it, and it has done me good. — What have you done with my book? — I have placed it on the table. — Where does it lie now? — It lies upon the table. — Where are my gloves? — They are lying upon the chair. — Where is my stick? — It has been thrown into the river. — Who has thrown it into it? — Was he accused of any crime? He was not accused of a crime, but of avarice. — Are they guilty (*obligantne se*) of treason? — They are guilty of treason and impiety. — Did the judge absolve them from guilt (*culpa*)? — He did not absolve them. — Did the book become yours (*tuus*)? — No, it became (*factus est*) the property of my brother. — Is it important to you, that I should write (*me litéras dare*) to your friend? — It is a matter of the highest importance to humanity, that you should write to him. — Who is liable (*cujus*) *est* to err? — Every man is liable to err. — Is it my duty to do what is right? — It is the duty of every man to do what is right.

Lesson LXIX. — PENSUM UNDESEPTUAGESIMUM.

SYNTAX OF THE ABLATIVE.

A. The ablative serves to express a variety of relations, of which the most important are those of CAUSE, CONDITION, MODALITY, QUALITY, PLACE, TIME, DIFFERENCE, and NUMBER. All these relations are in English indicated by means of prepositions, such as

2 A

by, with, from, of, on account of, with respect to. The Ablative of Time has already been considered in Lesson LVII., that of Place in Lesson LVI., and the Ablative after Comparatives in Lesson XLIII., q. v.

THE ABLATIVE OF CAUSE.

B. After verbs passive and neuter, and sometimes also after transitive verbs and adjectives, the ablative serves to indicate the cause, occasion, ground, or reason of the action or state expressed by them.* E. g.

Mári súpero inferôque Itália însulæ mólo cingûr. Italy is bounded by the upper and the lower sea, like an island.

Quaë dômus tam stábilis est, quæ nôn ódiis atque dissídiis fúnditus pôssit evérti? What house is there so firm, that could not be destroyed to its very foundation by hatred and dissension?

Etesiârum flátû nímii temperántur calôres. The spells of excessive heat are moderated by the Etesian winds.

Darius senectûte dîem ôbiit suprêmum. Darius died from the effects of old age.

Delicto dolêre, correctiône gaudêre nôs opórtet. We should be sorry, for the fault and rejoice at its correction.

Concórdiâ rês párvæ crêscunt, discórdiâ máximæ dilabúntur. By concord small things increase and prosper, but by discord the greatest are reduced to ruin.

Múltis in rêbus negligentiâ† pléctimur. We suffer punishment for negligence in many things.

Miltiades aêger érat vulnéribus, quæ, &c. Miltiades was sick from the wounds, which, &c.

Minturnénses Márium féssum inédiâ fluctibúsque recreárant. The Minturnenses reinvigorated Marius, who had been exhausted by fasting and the effects of the sea.

Si frúctibus et emolumentis‡ amicitias colémus. If we will cultivate friendship on account of its advantages and emoluments, &c.

In culpâ súnť, qui officia désêrunt mollitiâ animi. They are culpable, who neglect their duties from want of firmness.

Diversis duôbus vítiis, avaritiâ et luxúriâ, civitas Româna laborabat.§ The Roman state suffered from two opposite vices, from avarice and luxury.

* These relations are in English expressed by the prepositions *by, from, of, on account of, for.*

† = *propter negligentiam.*

‡ = *propter fructus et emolumenta, or fructuum et emolumentorum gratiâ.* See note 5.

§ Compare note 2.

REMARKS.

1. After passive verbs, the impersonal cause alone stands in the ablative without a preposition, and the personal agent requires the preposition *a* or *ab*. (Cf. page 165.)

2. The adjectives and neuter verbs, thus followed by the ablative of the cause, are generally resolvable into a passive verb akin to them in sense. E. g. *Fessus longā standi morā*, Weary (i. e. having been made weary) from long standing. *Interiit fame* = *consumptus est fame*, He died of hunger. *Gaudeo tuo honore* = *delector tuo honore*, I rejoice in your honor. *Expectatio rumore crevit* = *aucta est rumore*, The expectation increased with the report.

3. In many of the above-mentioned cases the cause or occasion may also be expressed by prepositions; as by *ob*, *propter*, and *per* with the accusative, or by *ab*, *de*, *ex*, and *prae* with the ablative. E. g. *Ob merita sua carus*, Beloved on account of his merit. *Propter metum, prae lacrimis non scribere possum*, I am unable to write from fear, on account of the tears I shed. *Per valetudinem id bellum exsequi nequiverat*, He had been unable to finish that war, on account of his health.* *Ex intestinis, ex pedibus laborare*, To suffer from the diarrhoea, from the gout.

4. The accusative *vicem*, "on account of," often occurs in connection with a genitive, or the possessives *meam*, *tuam*, &c., instead of the ablative *vice*. E. g. *Tuam vicem doleo*, I am grieved on your account. *Mestus non suam vicem, sed propter ipsum periclitantium fratrum (sc. vicem)*, Sad not on his own account, but on account of his brothers in danger on his account.

5. After transitive verbs the cause, ground, or reason is sometimes expressed by the ablative alone,† but more commonly by *propter* with the accusative, or by *causā*, *gratiā*, *ergo*, or *nomine*, with the genitive. E. g. *Multi ex urbe amicitiae causā* (= *propter amicitiam*) *Caesarem secūi erant*, Many from the city had followed Cæsar out of friendship. *Coronā aureā donatus est virtutis ergo benevolentiaeque*, He was presented with a crown of gold on account of his valor and benevolence.

6. When the cause is an intention or purpose, it is expressed by *hac mente*, *hoc consilio*, *ut* . . . , and the motive by *amore*, *irā*, *odio*, *laetitiā*, &c., in connection with some participles like *ductus*, *adductus*, *incensus*, *incitatus*, *motus*, &c. E. g. *irā incensus*, from feelings of revenge; *inopiā adductus*, induced by want; *coactus metu*, driven by fear. *Classem ea mente comparavit, ut Italiam peteret*, He raised a fleet with the intention of invading Italy.

THE ABLATIVE OF THE MEANS OR INSTRUMENT.

C. After verbs of every kind, the ablative serves to indicate the *means* or *instrument* by or with which anything is effected or realized.

* *Per* and *propter* may also have an accusative of the person. E. g. *Si per me licuisset*, If I had given permission. *Propter quos vivit*, Through whom he lives. But the mere ablative of the person never occurs in any of these relations.

† As in the two examples preceding the last under the rule, page 418.

The corresponding English prepositions are *with*, *by*, *by means of*, *through*. E. g.

Lycúrgus léges súas auctoritatē	Lycurgus established his laws by
Apóllinis Dēlphici confirmāvit.	the authority of Delphic Apollo.
Córribus taúri, ápri déntibus,	Bulls defend themselves with their
mórsu leónes sē tutántur.	horns, boars with their tusks,
	lions with their jaws.
Benevoléntiam civium blanditiis	It is disgraceful to solicit the favor
colligere túrpe est.	of the people by means of flattery.
Natúram expéllas fúrcā, tamen	You may drive out nature with a
úsque recúrret.	pitchfork, yet it will incessantly
	return again.
Británni interiôres lácte et cárne	The Britons of the interior live on
vívunt.	milk and flesh.
Hannibal Sagúntum ví expugnāvit.	Hannibal took Saguntum by force.
Injúria fú duôbus módis, aut ví,	Injustice is done in two ways,
aut fráude.	either by violence or fraud.

REMARKS.

1. The ablative is rarely employed, when the means or instrument has reference to a *person*, but generally either *per* with the accusative, or the periphrasis *alicujus operâ*, *beneficio*, *consilio*, *culpâ*, &c. E. g. *Per te salvus sum*, I am safe through your instrumentality. *Detrimenta per homines eloquentissimos importata*, Evils introduced by the most eloquent men. *Quorum operâ* (= *per quos*) *plebem concitatam existimabant*, By whom they supposed the people to have been roused. *Equitem Romanum beneficio tuo conservavi*, I have saved a Roman knight through your kindness. *Cujus indicio* (= *per quos*) *haec cognoverant*, Through whom they had become informed of this.

2. *Per* with the accusative is often put instead of the ablative of the means, especially when reference is had to external circumstances. E. g. *Per vim ei bona eripuit*, He robbed him of his property by main force (by forcible measures). *Per litteras aliquem certiore facere*, To inform any one by letter. *Per simulationem amicitiae me perdidērunt*, They have ruined me under the pretence of friendship. But the material instrument is always expressed by the ablative. E. g. *Vulnerare aliquem gladio, cultro, sagittis*, To wound any one with the sword, with a knife, with arrows.

To spend, consume (time in anything).	{	<i>Ago, ēre, ēgi, actum.</i>
		<i>Consūmo, ēre, mpsi, mptum.</i>
		<i>Contēro, ēre, trivi, tritum.</i>
		(TEMPUS (in) ALIQUÂ RĒ).

To devote time to anything.	Tempus pōnere in aliquâ rē.
To spend imperceptibly, to beguile time with anything.	Fallo, ēre, fēfelli, falsum (TEMPUS ALIQUÂ RĒ).

What do you spend your time in?	Quâ in rē tēpus consūmis (cōnteris)?
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I spend my time in studying (in studies).	Tēpus in studiis litterarum cōntero (consumo).
How has he spent his life?	Quōmodo vitam (aetatem) suam consumpsit?
He has spent his life in perpetual travelling.	Aetatem suam in perpetuā peregrinatione consumpsit.
He has spent his life uselessly in idleness and feasting.	Vitam in otio et conviviis absumpsit.
He was in the habit of spending entire days by the fireside.	Tōtos dies juxta fōcum atque ignem agēbat (= agere solēbat).
He was in the habit of wearing out entire nights in reading and writing.	Tōtas nōctes legēdo et scribēdo conterēbat (= conterere solēbat).
Is he spending a pleasant life?	Agīne vitam jucūde (hlāre)?
On the contrary, he is having a hard life of it.	Immo pōtius pāce ac dūriter agit vitam.
How did he spend the night?	Quōmodo contrivit (consumpsit) nōctem?
He was beguiling the hours with pleasant conversation.	Hōras fallēbat jucūdis sermōnibus.
He has spent the livelong night in banqueting.	Fefellit spatiōsam nōctem conviviis.
Where did he spend his vacation?	Ūbi (quō lōco) fērias suas exigēbat?
He spent them in the country, in the city, at home.	Exigēbat eas rūri, in ūrbe, dōmi.
Does it behoove us to spend this day pleasantly?	Oportētne nōs hūnc diē hīlare consumāmus?
By all means.	Māxime oportet.
The vacation.	Feriae, ārum, <i>f.</i>
Travelling.	Peregrinatio, ōnis, <i>f.</i>
The banquet.	Convivium, i, n.
<i>To miss anything.</i>	{ Amittēre rem aliquam.
	{ Deerrāre aliquā re.
	{ Aliquem non inventre.
<i>To miss (not find) any one.</i>	{ Ab aliquo deerrare or aberrāre (on the road).
	{ Propōsitum non assēqui (-cūtus sum).
<i>To miss one's aim.</i>	{ Fine excludēre (-cīdi, —).
	{ Ordinem non servāre.
<i>To miss one's turn.</i>	{ Suis partibus deesse.
Has the blow missed?	Deeravīne ictus?
It has missed.	Factum est.
Are you missing your way?	Deerrāsne itinere?
I am not missing it.	Nōn deerō.
I have missed (not found) him.	Eum nōn invēni.
You have missed your turn.	{ Ordinem non servāsti.
	{ Defuisti tuis partibus.
He has missed his aim.	Fine excludit.

The turn (part, rôle).	Ordo, <i>Inis, m. ; partes, Ium, f. pl. ; vicis, gen. f.</i>
In turn, in order.	Ex ordine, ordine, per ordinem.
It is my, thy, his, our, &c. turn.	{ Ordo mē, tē, eum, nōs vocat. Mēae, tuāe, ejus, nostrae partes sūnt.
To take one's turn.	{ Ex ordine (per ordinem) aliquid agere.
To fail, neglect (to do anything).	{ Praetermitto, ēre, misi, missum. Negligo, ēre, lexi, lectum. (ALIQUID FACERE).
The merchant has failed to send me the money due (me).	Mercator mihi pecuniam debitam mittere praetermisit.
You have failed to come to me this morning.	Venire ad mē hodie mane neglexisti.
You have neglected to perform your duties and obligations.	Officia tua et munera obire praetermisisti.
Am I neglecting any one ?	Nūm ego quēquam nēglico ?
To hear anything of (concerning) any one.	Aliquid de aliquo audire, accipere.
To hear anything from any one	Aliquid ab (ex) aliquo audire, accipere, cognoscere (-nūvi, nītum).
To receive news from (concerning) any one.	Nuntium accipere ab (de) aliquo.
Have you heard from your friend ?	Accepistine nūntium ab amico tuo ?
I have heard.	Accēpi.
Have you heard (learnt) anything new ?	Nūm quidquam nōvi cognovisti ?
I have heard nothing at all.	Nihil quidquam audivi (accēpi).
Of whom have you heard (news) ?	De quō cognovisti (nūntium accepisti) ?
I have heard from my father.	Nūntium accēpi a patre.
I hear (learn) that your brother has arrived.	Accipio (audio, discō), tuum fratrem adventasse.
To assure (one of anything).	{ Confirmo, āre, āvi, ātum. Affirmāre (ALICUI, ALIQUID).
To persuade.	Persuādēo, ēre, si, sum (ALICUI DE ALIQUA RE).
I assure you sacredly of this.	Hoc tibi sante affirmo.
I wish you to be persuaded of this.	Hac de re tibi persuaderi velim.
I assure you (be assured).	{ Persuadeas tibi vōlo (velim). Persuāsum tibi sit.
I assure you of my assistance (in your plans).	Persuadeas tibi velim, mē tuis consiliis non defuturum.
Did he assure you of his assistance ?	Voluitne tibi persuaderi, sē tuis consiliis nōn defuturum ?
To happen, occur, take place (generally).	{ Fio, fieri, factus sum. Evenio, ire, veni, ventum.

To happen to one (to meet with).	{ Accido, ěre, cidi, —. Contingo, ěre, tigi, tactum. (MIHI, TIBI, SIBI — ALICUI.)
A most serious calamity has happened.	{ Fácta ést (accidit) calamitas gravissima. Rēs péssimae acciderunt.
He has met with a great misfortune.	{ Accidit éi málum péssimum. Mágnam in calamitátem incidit.
I have met with a most serious injustice.	Fácta ést mīhi injúria gravissima.
I have (meet with) the good fortune.	Contingit mīhi felicitas.
The good fortune; happiness.	Fortūna secunda; casus secundus; felicitas, ātis, <i>f</i> .
The bad fortune, misfortune; calamity.	Fortūna adversa; málum, i, n.; calamitas, ātis, <i>f</i> .
To meet (any one by chance).	{ Occurro, āre, ri, sum. Obviam ventre (ALICUI).
Did you meet with any one?	{ Occurristine alicui?
I have met with your brother.	Venistine alicui obviam?
I met a large number of men.	Obviam véni frātri tuo. Obviam veniēbam multitudīni hóminum.
To be, to exist, to be found.	Esse, inveniri, reperiri.
There, in that place.	Ibi, illic; ibidem (<i>adv.</i>).
Not even.	Nē — quidem.
Not even a book.	Nē liber quidem.
Not even one (not a single one).	Nē ūnus quidem.
Not even once.	Nē sēmel quidem.
Not even the people.	Nē pópulus quidem.
The village.	Vicus, pāgus, i, <i>m</i> .
Are there many horses in this village?	{ Sūntne (inveniuntúrne) múltī équī hōc in víco? Estne (inveniuntúrne) cópia equórum hōc in víco?
There are a good many (here).	Inveniuntur (sūnt) véro múltī (permúlti).
There is not a single good horse (to be found) there.	Nē ūnum quidem équum bónum ibidem invénias.
Is there much wine this year?	Estne hōc áño cópia víni?
There is an abundance of it.	Est ejus véro cópia mágna.
There are no apples this year.	Pōma hōc áño nulla sunt (reperiuntur).
Are there many learned men in France?	Inveniuntúrne múltī dócti in Francogallia?
There are a great many there.	Inveniuntur (reperiuntur) ibi permúlti.
To be of use (good, useful).	Utilem or bónum esse (alicui rei, ad rem) usui esse ad rem.

Of what use is that ?	Cui usui est hoc ?
It is good to eat.	Usui est ad vescendum.
It is useful against bodily pain.	Utile est contra dolores corporis.
It is of no use (worth nothing).	Nihili est. Nullus pretii est.
This is of no use (entirely useless).	Hoc nulli usui est (plane inutile est).
What is this man good for ?	Quam ad rem utilis (idoneus) est hicce ?
He is not fit for anything.	Utilis (idoneus) est ad nullam rem.
He is a good-for-nothing fellow.	Homo est nequissimus.
	Homo nihili est.
Are there any faults in his little book ?	Reperiunturne vitia in ejus libello ?
There are none in it.	Reperiuntur nulla.
Is the stuff, which you have bought, good ?	Estne textum, quod emisti, bonum ?
No, it is good for nothing.	Non vero ; inutile est (nullius pretii est).
The fault, defect.	Vitium, i, n.
The material, stuff.	Textum, i, n. ; pannus, i, m.

EXERCISE 131.

I do not see my gloves ; where are they ? — They are lying in the river. — Who has thrown them into it ? — Your servant, because they were no longer good for anything. — What have you done with your money ? — I have bought a house with it. — What has the joiner done with that wood ? — He has made a table and two chairs of it. — What has the tailor done with the cloth which you gave him ? — He has made clothes of it for (Dative) your children and mine. — What has the baker done with the flour which you sold him ? — He has made bread of it for you and me. — Have the horses been found ? — They have been found. — Where have they been found ? — They have been found behind the wood, on this side of the river. — Have you been seen by anybody ? — I have been seen by nobody. — Have you passed by anybody ? — I passed by the side of you, and you did not see me. — Has any one passed by the side of you ? — No one has passed by the side of me. — By what is the field surrounded (*cingitur*) ? — It is surrounded by trees. — Of what disease (*morbus*) did he die (*mortuus est*) ? — He did not die of any disease, but from old age. — Have they been punished for negligence ? — They have been punished. — Is your brother sick from the wounds he has received ? — No, he is sick from the headache. — Do you cut your meat with a knife ? — I cut it with a knife and fork. — Were you injured by violence or by fraud ? — I was injured both by violence and by fraud.

EXERCISE 132.

Do you expect any one ? — I do expect my cousin, the officer. — Have you not seen him ? — I have seen him this morning ; he has passed before my house. — What does this young man wait for ? —

He waits for money. — Art thou waiting for anything? — I am waiting for my book. — Is this young man waiting for his money? — He is waiting for it. — Has the king passed (in the carriage) here? — He has not passed here, but before the theatre. — Has he not passed before the new fountain? — He has passed there; but I have not seen him. — What do you spend your time in? — I spend my time in studying. — What does your brother spend his time in? — He spends his time in reading and playing. — Does this man spend his time in working? — He is a good-for-nothing fellow; he spends his time in drinking and playing. — What did you spend your time in, when you were at Berlin? — When I was at Berlin, I spent my time in studying, and riding on horseback. — What do your children spend their time in? — They spend their time in learning. — Can you pay me what you owe me? — I cannot pay it to you, for our bailiff has failed to bring me my money. — Why have you breakfasted without me? — You failed to come at nine o'clock, so that we have breakfasted without you. — Has the merchant brought you the stuff which you bought at his house? — He has failed to bring it to me. — Has he sold it to you on credit? — He has sold it to me, on the contrary, for cash. — Do you know those men? — I do not know them; but I think that they are good-for-nothing fellows, for they spend their time in playing. — Why did you fail to come to my father this morning? — The tailor did not bring me the coat which he promised me, so that I could not go to him.

Lesson LXX. — PENSUM SEPTUAGESIMUM.

THE ABLATIVE OF MODE OR MANNER.

A. A substantive, denoting the *mode* or *manner* in which anything is done, is put in the ablative with *cum*; but when it has an adjective or adjective pronoun connected with it, the preposition may be omitted. E. g.

Litterae cum curā diligentiaque scriptae. A letter written with care and diligence.

Cum dignitate potius cadere, quam cum ignominia servire nos oportet. We should rather fall with honor, than serve with dishonor.

Cum ira nihil recte fieri potest. Nothing can be done properly with anger.

Cum clamore in forum curritur. There is a rush towards the forum with clamors.

Cum silentio auditi sunt. They were heard in silence.

Ipse magna cum cura et diligentia scripsit. He himself has written with great care and diligence.

Id <i>æquo animo</i> nōn fēret civitas.	The state will not submit to that patiently.
Sidēra cūrsus suos conficiunt <i>māximā celeritatē</i> .	The stars perform their revolutions with the utmost celerity.
Cum <i>māximā offensōne</i> Pātrum consulatū abiit.	He resigned his consulship to the great dissatisfaction of the senate.
Dēos sēmp̄r <i>pūra, integrā, incorruptā</i> et <i>mēnte</i> et <i>vōce</i> vērēmur.	Let us always venerate the gods with pure, entire, uncorrupted heart and voice.

REMARKS.

1. The ablative of manner has adverbial force, and may often be resolved into an adverb. E. g. *cum curā*, i. e. *diligenter*; *cum silentio*, i. e. *tacite*, *clam*; *cum fidē*, i. e. *fideliūter*; *cum voluptatē*, i. e. *libenter*; *cum bonā gratiā*, i. e. *benigne*, &c.

2. In certain expressions the ablative of nouns appears also without *cum*, even though no adjective is added. E. g. *Aliquid sponte, voluntatē, jure, injuriā facēre*, To do anything of one's own accord, willingly, justly, unjustly. *Aliquid recte et ordinē, modo et ratione, ratione et ordinē facēre*, To do anything properly, and in order, &c. *Lēge agere*, To proceed according to the law. *Silentio præterire*, To pass over in silence. And so always without "*cum*":—*hoc modo, quo modo, eodem animo, eādē ratione*, &c.

3. *Cum* with the ablative also denotes that which is *simultaneous* or *concomitant*. E. g. *Cum occasu solis copias educēre*, To lead out one's forces at sunset. *Cum nuntio exire*, To go out as soon as the message arrived. *Cum exercitū, cum copiis, cum militibus*, &c. *iter facere*, To march with one's army, forces, soldiers, &c. *Romam cum febrī veni*, I came to Rome with a fever. But also without "*cum*"; as, *Egressus omnibus copiis*, Having marched forth with all the forces. *Ingenti exercitū ab urbe profectus*, Having left the city with a large army. *Duumvir decem navibus vēnit*, The duumvir came with ten ships, &c. *Castra clamore invadunt*, They invade the camp with a clamor.*

B. After nouns, adjectives, and verbs, the ablative often expresses the relations indicated by the English *with respect to*, *by*, *in*, or *in point of*. E. g.

<i>Natiōne</i> Medus est.	With respect to his nationality he is a Mede.
<i>Hamīleār cognōmīne</i> Bārcas.	Hamīleār surnamed Bārcas.
<i>Dōmo</i> Carthaginiēnsēs sūnt.	They are Carthaginians (inhabitants of Carthage).
<i>Pauci</i> (cētum, mille) nūmero homīnes.	But few (a hundred, thousand) men in number.

* The participles *junctus* and *conjunctus* sometimes thus appear without "*cum*." E. g. *Bellum miserrimā fugā junctum*, A war attended with a most wretched flight. *Nefaria libidō dedecōre, scelēre conjuncta*, Nefarious licentiousness connected with dishonor, with crime, &c.

<i>Grândis nâtu,* aetâte provectus est.</i>	He is of full age, advanced in life.
<i>Quiêti, alâcres ânimo sùmus.†</i>	We are calm, cheerful in mind (= of a calm, cheerful mind).
<i>Mêmbris omnibus câptus ac débilis est.</i>	He is nerveless and feeble in every limb.
<i>Scélère pâr est illi, indústriâ inférior.</i>	He is equal to him in crime, inferior to him in industry.
<i>Agésilâus fûit clâudus âltero pédè</i>	Agesilaus was lame in one of his feet.
<i>Sôcrates lônge lepôre et humanitâte omnibus præstitit.</i>	Socrates was far superior to every one in point of wit and humanity.
<i>Péricles et Themístocles grândes érant vérbis, crébri sentétiis, comprehénsiône rerum brèves.</i>	Pericles and Themistocles were grand in the use of words, abounding in apothegms, and brief in the comprehension of things.
<i>Nôn solum commôveor ânimo, sed étiam lúo corpôre perhorresco.</i>	I am not only troubled in mind, but I shiver with horror in every limb.

REMARKS.

1. This ablative serves to restrict, limit, or define more particularly the words with which it is connected, and occurs in a great variety of expressions. E. g. *meâ sententiâ, meâ opiniône, meo iudicio*, in my opinion or judgment; *re*, in reality, in fact; *nomîne*, in (or by) name; *genère*, by birth; *domo*, by residence; *eloquentiâ*, in eloquence, &c.

2. Instead of this ablative of limitation or more particular definition, the poets and their imitators sometimes employ the accusative. E. g. *Fractus membra* (= *membris*) *labore*, Disabled in his limbs from labor. *Humeros* (= *humeris*) *oleo perfusus*, Anointed as to his shoulders with oil. *Vûe caput* (= *capite*) *tegitur*, He is covered as to his head with vine-leaves. *Tremît artus* (= *artibus*), He trembles in his limbs. *Os humerosque deo similis*, In countenance and shoulders like a divinity ‡ So also in ordinary prose even, *id temporis* for *eo tempore*; *id ætâtis* for *eâ ætate*; *cetera* and *reliqua* for *cetêris* and *reliquis rebus*, &c. On this accusative compare Lesson XLVIII. D.

THE ABLATIVE OF QUALITY.

C. A noun and an adjective denoting a quality, character, or condition are put in the ablative with

* So also *major, minor nâtu*; and *maximus, minimus nâtu*.

† This differs very little from the genitive or ablative of quality: — *quiêti, alacris anîmi sùmus; quiêto, alacri ânimo sùmus*.

‡ So passive verbs of *clothing* and *divesting* frequently have an accusative of the thing put on or taken off, instead of the more regular ablative. E. g. *Induor vestem* (= *veste*), I am (being) clothed in a garment. *Induitur fœciæ vultumque Dianæ*, He puts on the form and countenance of Diana. *Inutile ferrum cingitur*, He begrirds himself with the useless sword. *Puêri lævo suspensi locfilos tabulamque lacerto*, Boys with their little box of counters and their writing-tablet suspended from their left shoulder.

some tense of *esse*, *existere*, or *inveniri*, expressed or understood. E. g.

Agesilaus statūra fuit hūmili et corpore exiguo.

Rēs est insigni infāmiā.

Murēna mediōcri ingēnio, sed māgno stūdio rērum vētērum, mūltāe indūstriāe et māgni labōris fuit.

Theophrastus auctor est, ēbur fossile cāndido et nīgro colōre inveniri.

In recentiore Academiā exstitit divīnā quādam celeritāte ingēniī Carneades.

Māgno timōre sum: sed bēne sperāmus.

So also without *esse*:—

*Fuit quidam, sūmmo ingēnio vir, Zēno.**

Pompēium, praestantissimā virtūte vīrum (acc.).

Est spelūnca quādam, infīnītā altitūdīne.

Difficili trānsitū flūmen, ripisque praerūptis.

Agesilaus was of low stature and of a small body.

It is an affair of signal disgrace.

Murena was a man of but moderate talent, but of great zeal for antiquities, of much industry and great perseverance.

Theophrastus informs us, that fossil ivory is found of a white and black color.

In the later academy Carneades shone as a man of almost a divine quickness of intellect.

I am in great fear, but we hope for the best.

There was a certain Zeno, a man of the highest order of intellect.

Pompey, a man of the most distinguished virtue.

There is a certain cave of immense dimensions.

A river, difficult to cross, and of rugged banks.

REMARKS.

1. The ablative of quality may be explained by *instructus*, *praeditus*, *ornatus*, "furnished, endowed, adorned with." (Cf. Lessons LXXI. B. and LXXII. B.)

2. This ablative differs upon the whole but little from the genitive of quality,† except that the latter expresses rather natural than acquired qualities, while the former is applied to both. The genitive of quality, moreover, seldom occurs in the plural, and comprises also determinations of measure which are never indicated by the ablative. Sometimes the genitive and ablative both occur in the same construction, as in the example, *Murēna mediocri ingenio*, &c.

How long?

Long, a long time.

Very long.

For a long time, a great while (past).

{ *Quam longum (tempus)?* †
 { *Quā diu? Quā diū?*

Diū, longum tempus.

Per diū, longissime.

Jam diū, jam pridem.

* These examples may be explained by a relative with *est*, *fuit*, &c., or by the hypothetical *ens* ("being"). E. g. *Zeno, qui vir erat summo ingenio*. *Spelunca, ens or quae est infīnītā altitūdīne*, &c.

† Compare Lesson LVII. A.

‡ See Lesson LVII. A.

For some time (past).	Jam dūdum.
Longer (than, I, you, we, &c.).	Longius, diutius (quam ego, tū, nōs).
How long is it since?	{ Quām longum est, ex quō? Quām diu est, quūm (or ex quō, sc. tempore)?
It is (already) long since.	{ Jam longum est, ex quō. Jam diu est, quūm (ex quō).
It is now some time since.	Jam dūdum est, ex quō (or quum).
It is not long since.	Nōn longum (haud diu, haud dūdum) est, ex quō.
Is it long since you have breakfasted?	{ Estne jam longum, ex quō jentavisti? Estne jam diu, quum jentavisti?
It is not long since I have breakfasted.	Haud longum est, ex quō (quūm) jentāvi.
It is some time since I have breakfasted.	Jam dūdum est, ex quō (quūm) jentāvi.
It is a great while since I breakfasted.	Jam perliu est, ex quō tempore jentāvi.
It is an hour since I have breakfasted.	Tōta jam hōra est, ex quō jentāvi.
I breakfasted an hour ago.	Jentaculum sumpsi abhinc hōram (unā hōrā abhinc).
Two hours ago (within two hours).	{ Abhinc duās hōras. Duābus hōris abhinc
Three years ago (within three years).	{ Abhinc trēs ānnos. Tribus ānnis abhinc.*
An hour and a half ago.	{ Abhinc sesquihōram. Sesquihōrā abhinc.
Two hours and a half ago.	{ Duās abhinc hōras et dimīdiā. Duābus hōris abhinc et dimīdiā.
Is it long since you saw him?	{ Estne tempus longum, ex quō eum vidisti? Estne jam diu, cum eum nōn vides?
It is a great while.	{ Tempus jam est longum. Jam perliu est.
How long is it since you saw him?	{ Quāmdiu est, ex quō eum vidisti? Quām longum est tempus, cum eum non vidisti?
I saw him a year ago (within a year).	Ego eum vidi abhinc ānnum (unō ānnō abhinc).
Is it long since you are living in this country?	{ Estne jam longum tempus, ex quō hāc in terrā degis?
Have you lived long in this country?	Degisne jam diu hāc in terrā?

* See Lesson LVII. D.

I have lived here for three years.	Annus jam est tertius, ex quo (quum) hic dego.
I have lived at Rome these three years.	Très anni sunt, ex quo Rómæ habito. Tertius jam annus est, ex quo (quum) Rómæ habito.
He has lived in America these twenty years.	Viginti anni sunt, ex quo in Americā incolit. Vicesimus jam annus est, cum in Americā incolit.
How long is it since he was here?	Quam diu est, ex quo tempore aderat?
He was here a fortnight ago.	Aderat (adfuit) hæc regione abhinc quindecim dies.
It is but a year since you were in these parts.	Nōn amplius anno est (annus tantum est), ex quo hæc regione aderat.
It is more than a year since.	Amplius jam anno (annum) est, ex quo or quum.
It is scarcely six months since.	Vix sex menses sunt, ex quo or quum (cum).
It is nearly three years since.	Très prope anni sunt, ex quo or quum. Tertius prope annus est, ex quo or cum.
It is now almost a year since.	Jam fere annus est, ex quo or cum.
Almost, nearly.	Prope, fere, paene (adv.).
Scarcely.	Vix (adv.).
A few hours ago.	Abhinc aliquot horas. Aliquot horis abhinc.
Half an hour ago.	Abhinc semihoram. Dimidiā horā abhinc.
A quarter of an hour ago.	Abhinc quadrātem horæ. Quadrāte horæ abhinc.
I have been living in this region these ten years.	Décem jam anni sunt, ex quo hæc regione habito.
How long have you had the horse?	Quamdiu (quam longum tempus) equum habuisti?
I have had it nearly these five years.	Quintus paene annus est, ex quo eum habeo.
It is now a year since I have seen him.	Unus, jam est annus, cum eum nōn vidi.
It is more than a year since you have seen your brother.	Amplius anno (annum) est, ex quo frātre tuum nōn vidisti.
How often have you heard him?	Quam sæpe eum audivisti?
I have heard him more than twenty times.	Ego eum sæpius quam vicies audi.
I have seen them more than a hundred times.	Vidi eum sæpius quam centies.

*How long? since what time?**Ex quô témpore? Ex quô? Quam diu?*

Since childhood.

A pueritiâ, a púero.

Since the memory of man.

Post hóminum memóriam.

From time indefinite.

Infinito ex témpore.

How long has he been dead?

Ex quô témpore (quám diu) mórtuus est?

He has been dead this great while.

Mórtuus ést jám diu (jám pridem).

He has been dead (for) these ten years.

Mórtuus ést jám décem ánnos (decénium).

These three days (for three days).

Três dies.

This month (for a month).

Ūnum mensem.

These two years.

Dúos ánnos, biénium.

How long is it since you are here?

Quám lóngum témpus ést, cúm hic ádes?

It is three days since I am here.

Tértius jám dies ést, cum ádsum.
Três dies ádsum.

I am here since yesterday.

Ádsum ex hestérno díe.

How long is it since he is at home?

Ex quô témpore dómi est?

Since this morning.

Ex mâne hodiérno.

This long time.

Ex lóngo témpore (longíssime).

It is already a month since he is here.

*Ūnus jám est ménsis, cum hic ést (ádest).**To cost.**(Stô, stare, stêli, stâtum.*
Consto, âre, stûti, stâtum.
(ALICUI ALIQUA RÊ.)

How much does this book cost you?

Quánti híc liber tibi stát?*

It costs me three dollars and a half.

Stát mîhi trîbus thaléris et dimídio.

It costs me five shillings and a quarter.

Cóstitit mîhi quínque shillingis et quadránte.

Did it cost you any more than mine?

Stetitne tibi plûris, quám méus?

It cost me as much as yours did you.

Cóstitit mîhi tánti, quánti tibi túus.

It cost me a high price, not much, nothing.

*Cóstitit mîhi mágno, párho, níhilo (sc. prétio).†**To purchase, buy.**(Ēmo, ěre, ěmi, emptum.*
Coëmere (several things together).
Compáro, âre, âvi, âtum.

What have you purchased to-day?

Quíd emísti (comparásti) hódie?

* On this genitive of the price, see Lesson LXVII. A.

† On the ablative of the price, see Lesson LXXI. A.

I have purchased three pairs of shoes and two pairs of boots.	Égo tria pária calceōrum et dúo pária caligārum coēmi (comparávi).
Did you purchase anything yesterday?	Comparavistine aliquid hestérno die?
I brought three quires of paper and a picture.	Égo trēs scāpos chártae cum tabulā pictā coēmi (comparávi).
The pound (weight).	Libra, ae, f. ; libra pondo, or simply pondo (<i>indecl.</i>).
The half-pound.	Selibra, ae, f. ; selibra pondo.
The dozen.	Duōdēcim (<i>as numeral</i>).
The foot (measure).	Pēs, gen. pēdis, m.
The inch.	Digitus, i, m.
The quire (of paper).	Scāpus, i, m. (chartae).
The regiment (of soldiers).	{ *Lēgio, ōnis, f. (<i>of foot</i>). *Turma, ae, f. (<i>of horse</i>).
The ring.	Anūlus, i, m.
The picture.	Tabūla picta, ae, f. ; imāgo (-inis) picta ; pictūra, ae, f.
The small picture.	Tabella picta, ae, f.
The pair.	{ Pār, gen. páris, n. Bini, ae, a.
A pair of doves.	Pār columbārum.
A pair of gloves.	{ Pār digitabulōrum. Bina digitábula.
Two pairs of gloves.	Dúo pária digitabulōrum.
A noble pair of brothers.	Pār nóbile frātrum.
A pair of oxen, horses.	Júgum bóum, equōrum.
A pound of sugar.	(Libra) pōndo sáčhāri.
Five pounds of sugar.	Quínque pōndo sáčhāri.
A bowl consisting of five pounds of gold.	Pátēra ex quínque aúri pōndo.
How many pounds of meat did you buy?	Quám múlta comparásti pondo cárnis?
I have bought (purchased) ten pounds of meat, five pounds of tobacco, and twenty quires of paper.	Égo cárnis pōndo décem, tabāci pōndo quínque, chártae scāpos vigínti comparávi.
I have bought two dozen pens.	Égo bís duodénas pénnas coēmi.
I gave them each a dozen books.	Dédi éis duodénos líbros.

EXERCISE 133.

Have you ever been in this village? — I have been there several times. — Are there good horses in it? — There is not a single one in it. — Have you ever been in that country? — I have been there once. — Are there many learned men there? — There are many there, but they spend their time in reading? — Are there many studious children in that village? — There are some, but there are also others who will not study. — Are the peasants of this village able to read

and write? — Some are able to read, others to write and not to read, and many both to read and to write; there are a few who are neither able to read nor to write. — Have you done the exercises? — We have done them. — Are there any faults in them? — There are no faults in them, for we have been very assiduous. — Has your friend many children? — He has only one, but he is a good-for-nothing fellow, for he will not study. — In what does he spend his time? — He spends his time in playing and running. — Why does his father not punish him? — He has not the courage to punish him. — What have you done with the stuff which you bought? — I have thrown it away, for it was good for nothing. — How has your son written his letter? — He has written it with great care and diligence. — He has written it with extreme negligence (*negligentissime*). — Have you heard your little brother spell? — I have heard him patiently and in silence. — Is your friend an Englishman? — No, he is a Frenchman by birth. — Are you an American by birth? — No, I am a German. — Are they Romans? — No, they are Russians. — How many are there of them? — They are a hundred in number. — Are they equal to us in industry? — They are not our equals. — Do they not excel us in humanity? — They do not excel us. — We are not inferior to them in diligence. — Is our friend a man of much talent (*ingenio*)? — He is a man of high talent and of the most distinguished virtue. — They are men of low stature, of small talent, and of no virtue.

EXERCISE 134.

Have you been long in Paris? — These four years. — Has your brother been long in London? — He has been there these ten years. — Is it long since you dined? — It is long since I dined, but not long since I supped. — How long is it since you supped? — It is two hours and a half. — Is it long since you received a letter from your father? — It is not long since I received one. — How long is it since you received a letter from your friend who is in Germany? — It is three months since I received one. — Is it long since you spoke to the man whose son has lent you money? — It is not long since I spoke to him. — Is it long since you saw your parents? — It is a great while since I saw them. — Has the son of my friend been living long in your house? — He has been living there a fortnight. — How long have you had these books? — I have had them these three months. — How long is it since your cousin set out? — It is more than a month since he set out. — What is become of the man who spoke English so well? — I do not know what is become of him, for it is a great while since I saw him. — Is it long since you heard of the officer who gave your friend a stab with his sword? — It is more than a year since I heard of him. — How long have you been learning German? — I have been learning it only these three months. — Are you already able to speak it? — You see that I am beginning to speak it. — Have the children of the French noblemen been learning it long? — They have been learning it these five years, and they do not yet begin to speak. — Why can they not speak it? — They cannot speak it, be-

cause they are learning it badly (*male*). — How long is it since these children drank? — They drank a quarter of an hour ago. — How long has your friend been in Spain? — He has been there this month. — When did you meet my brother? — I met him a fortnight (*quatuordecim dies*) ago. — Are there many soldiers in your country? — There is a regiment of three thousand men there. — How long have I kept your cousin's money? — You have kept it almost a year.

Lesson LXXI. — PENSUM UNUM ET SEPTUAGESIMUM.

THE ABLATIVE AFTER VERBS.

A. After verbs of buying, selling, valuing, estimating, and the like, the noun denoting the price or value is put in the ablative. E. g.

Spem prætio nōn emo.

I do not purchase hope with money.

Viginti talentis unam orationem

Isocrates sold one of his orations for twenty talents.

Isocrates vendidit.

Lis ejus aestimatur centum talentis.

His fine was estimated at a hundred talents.

Quinta civium classis undecim millibus assium censebatur.

The fifth class of citizens was rated at eleven thousand asses each.

Scrûpulum auri valēbat sestertius vicenis.

A scruple of gold was worth twenty sesterces.

Multo sanguine et vulneribus Poenis victoria stetit.

The victory cost the Carthaginians much blood and many wounds.

Quod nōn opus est, asse carum est.

What one does not need is (too) dear for a penny.

Magnos homines virtute metimur, non fortunā.

We measure great men by their moral worth, and not by their fortune.

Haec res, nōn verbis ponderantur.

These things are judged of from the reality, and not from words.

Quod rectum est, nec magnitudine aestimatur, nec numero, nec tempore.

That which is morally right is estimated neither by size, nor by number, nor by time.

REMARKS.

1. Verbs of buying and selling are also followed by the ablatives *magno*, *permagno*, *plurimo*, *parvo*, *minimo* (sc. *pretio*), but other verbs of this class more commonly take the genitives *magni*, *permagni*, &c. (Cf. Lesson LXVII. A.)

2. The ablative of price occurs in connection with many other verbs, besides those of buying and selling. E. g. *Triginta milibus (sestertium)*,

habet, He pays thirty thousand sesterces for a house (lodgings). *Docet talento*, He charges a talent for his instruction. *Vix drachmis est onustus decem*, He purchased provisions for scarcely ten drachmas. *Parvo aere merëo*, I serve for small pay. *Lavor quadrante*, I am washed (I bathe) for a quadrans. So *est* in the sense of "it is worth"; as, *Sal in Italia est sextante*, In Italy salt is worth (sells for) a sextans.

B. Verbs of plenty or want, and corresponding transitive verbs, signifying to fill, endue, enrich, or to deprive, and the like, are followed by the ablative.

Verbs of plenty and want are *abundo*, *affluo*, *circumfluo*, *floreo*, *redundo*, *scateo*, *vigeo*; *careo*, *egeo*, *indigeo*, *vaco*, &c.

Verbs of filling, enduing, depriving, &c. are *compleo*, *expleo* and *impleo*, *cumulo*, *imbuo*, *refercio*, *satio* and *exsatio*, *satio*, *stipo* and *constipo*; *afficio*, *dono*, *remuneror*, *locupletor*, *orno*, *augeo*; — *privo*, *spolio*, *orbo*, *fraudo* and *defraudo*, *nudo*, *exuo*, &c. E. g.

<i>Abundârunt sēper auro régna Asiae.</i>	The kingdoms of Asia always abounded in gold.
<i>Antiochia eruditissimis hominibus, liberalissimisque studiis affluēbat.</i>	The city of Antioch abounded in learned men and liberal pursuits of the highest order.
<i>Régno carēbat Tarquinius, quum régno esset expulsus.</i>	Tarquin was without royal authority when he had been expelled from his realm.
<i>Mulier abundat audaciā, consilio et ratione deficitur.</i>	Woman has an abundance of audacity, but is deficient in deliberation and method.
<i>Vacare culpā magnum est solatium.</i>	To be free from guilt is a great consolation.
<i>Dēus bonis omnibus* explēvit mundum.</i>	God has filled the world with good things of every kind.
<i>Tēplum Junōnis egrēgiis picturis locupletare voluerunt.</i>	They wanted to enrich the temple of Juno with choice paintings.
<i>Natūra Germaniam decorāvit altissimorum hominum exercitibus.</i>	Nature has adorned Germania with armies of the tallest men.
<i>Demócritus dicitur oculis se privasse.</i>	Democritus is said to have deprived himself of his eyes.
<i>Consilio et auctoritate nōn modo nōn orbāri, sed etiam augeri senectus solet.</i>	Old age is commonly not only not deprived of counsel and authority, but even advanced in it.

REMARKS.

1. The verbs *egeo*, *indigeo*, *compleo*, and *impleo* sometimes take the genitive instead of the ablative. E. g. *Aliquem temeritatis implere*, To

* After verbs of filling, and others of this class, the ablative may also be put as the means or instrument. Cf. Lesson LXIX. C.

fill any one with temerity. *Complētus jam mercatōrum carcer est*, The prison is already full of merchants.*

2. To this construction belong *afficere* and *remunerari*, in expressions like *afficere aliquem beneficio*, *honore*, *praemio*, to bestow a kindness, an honor, a reward upon any one; *afficere aliquem ignominia*, *injuria*, *poena*, *morte*, to inflict a dishonor, an injury, punishment, death upon any one; *remunerari aliquem praemio*, to requite any one with a reward.

3. To this rule may also be referred the adjectives *orbis*, helpless, bereaved; *vacuus*, empty; and *refertus*, full, replete. E. g. *Orbis libēris*, Bereaved of children. *Mare portūbus orbū*, A sea without ports. *Vacūae vites fructu*, Vines without fruit. *Insula referta divitiis*, An island full of riches.†

4. *Opus est*, "there is need," is either used impersonally with the ablative, or personally (as *opus est*, *opus sunt*) with the nominative. The person is then always in the dative. E. g. *Opus est mihi libris*. — *Multa tibi opus sunt*. — *Dux nobis et auctor opus est*. — *Auctoritate tuā nobis opus est, et consilio*. — The thing needed is sometimes also expressed by the genitive, by an infinitive or supine in *u*, or by the ablative of a perfect participle. E. g. *Tempōris opus est*, There is need of time. *Quid opus est plūra* (sc. *proferre*)? What need is there of saying more? *Nunc opus est te animo valēre*, Now you must be strong in mind. *Longius, quam quod scitu opus est*, Farther than is necessary to know. *Hoc facto, maturato opus est*, This must be done, hastened. To these add *Mihi opus est, ut lavem*, It is necessary that I should wash.‡

5. The construction of *usus est*, "it is necessary," is the same as that of *opus est*. E. g. *Nunc manibus rapidis usus est*. — *An cuiquam est usus homini, se ut cruciet?* Does any man need tormenting himself?

C. Verbs signifying to remove, to expel, to deter, to free, and others denoting separation, difference, or distance, are frequently followed by the ablative, without the prepositions *ab*, *de*, or *ex*.

The principal verbs of this class are *pello*, *depello* and *expello*, *ejicio*, *abterreo* and *deterreo*, *moveo*, *amoveo*, *demoveo*, *removeo*: *abro*, *exro*, *cedo*, *decedo*, *discedo*, *desisto*, *evado*, *abstineo*; *libero*, *expedio*, *solvo*, *exsolvo*, *exonero*, and *levo*: — *alieno* and *abalieno*, *distingo*, *discerno*, *secerno*, *differo*, *discrepo*, *dissideo*, *disto*, *abhorreo*, &c. E. g.

Censōres omnes, quos (de) senātu movērunt. All the censors, whom they have removed from the senate.

Ne opifices quidem se (ab) artibus suis removērunt. Not even the artisans withdrew from their trades.

* On *egeo* and *indigeo* compare page 113.

† But also *mare vacuum ab hostibus*. — *Referta Gallia negotiātorum*, according to Lesson LXVI. A.

‡ Compare pages 183 and 288.

Apud Germānos quemcūque mortālium arcēre (a) tecto nō-fas habētur.	Among the Germans it was considered wrong to drive away any human being from a roof.
Pōpulus Atheniēnsis Phociōnem patriā pepūlit.	The Athenian people expelled Phocion from his country.
Uso ūrbis prohibēre peregrinos inhumānum est.	It is inhuman to prevent strangers from the use of the city.
Brūtus civitatē dominātū regiō liberāvit.	Brutus delivered the country from royal domination.
Pētiit Flāccus, ut lēgibus solveretur.	Flaccus petitioned to be released from the laws.
Exōnera civitatē vāno fōrsitan mēlu.	Release the state from perhaps a groundless apprehension.
Levāmur superstitiōne, liberāmur mōrtis mēlu.	We are relieved from superstition, we are delivered from the fear of death.
Sōl ex aēquo mēta distābat utrāque.	The sun was equally distant from the east and west.

REMARKS.

1. The verbs *exsolvere*, *exonerare*, and *levare* are always followed by the ablative, while *liberare*, *expedire*, *solvere*, and the adjective *liber*, may have either *aliquā re* or *ab aliquā re*.

2. The verbs *alienare*, *abalienare*, *distinguere*, &c. commonly have *ab*, and the ablative only among the poets. But *differre*, *discrepare*, &c., and the adjective *diversus*, sometimes have the dative instead of *ab*.

3. The verb *separare* commonly takes *ab*. The construction of *prohibere* and *defendere* is *aliquem re*, *ab re* or *ab aliquo*. That of *interdicere*, *alicui aliquā re*, as in the formula *alicui aquā et igni interdicere*, to banish one.

4. In imitation of the Greeks, the poets sometimes put the genitive instead of the ablative after verbs and adjectives of separation. E. g. *Me omnium jam laborum lēvas*, You release me now from all my labors. *Liber laborum*, Free from labors. *Purus scelēris*, Pure from guilt.

The host, inn-keeper.	Hospes, Itis, <i>m.</i> ; caupo, ōnis, <i>m.</i>
The property, fortune.	Facultātes, <i>f. pl.</i> ; bōna, ōrum, <i>n.</i> ; rēs familiāris.
The patrimony.	Patrimōnium, <i>i, n.</i>
The entire, whole: all.	{ Tōtus, <i>a, um.</i> { Intēger, <i>gra, grum.</i> { Omnis, <i>is, e.</i>
To spend, expend.	Expendo, ēre, <i>di, sum.</i>
To draw and spend (out of the public treasury).	{ Erōgo, āre, āvi, ātum. { Deprōmo, ēre, <i>mpsi, mptum.</i> { Diffundo, ēre, <i>fudi, fusum.</i> { Dilapīdo, āre, āvi, ātum.
To squander.	{ Comēdo, ēre, ēdi, ēsum. { Consūmo, ēre, <i>mpsi, mptum.</i> { Conficīo, ēre, <i>fēci, factum.</i>
To spend, consume (in eating, &c.).	

How much have you spent to-day ?	Quántam pecúniám hódie expendísti ?
I have spent only ten dollars.	Décem tantum thaléros expéñdi.
Have I spent more money than you ?	Egóne majórem pecúniám expéñdi quam tú ?
You have, on the contrary, spent less than I.	Immo pótius minórem, quám ego, expendísti.
How much am I to pay ? (What expense have I made ?)	Quántum (pecúniæ) comédi ? Quid sumpstus féci ? Quántum tibi débeo ?
You have spent nearly a hundred dollars.	Ad céntum thaléros consumpsisti.
How much has he spent at the inn ?	Quid pecúniæ confécit (quid sumptus fécit) apud hóspitem ?
He has spent nearly all the money he has.	Pecúniás suas fére ómnes consumpsit et confécit.
Has he much property (large means) ?	Tenétne facultátes mágnas ?
He has nothing more, for he has squandered his entire patrimony.	Nón ámplius ; nám patrimoníum súum íntegrum dilapidávit.
Did he squander what he had ?	Profudítne súum ?
He has squandered both his own and other people's money.	Profudít véro et súum et aliéna.
Just now.	Módo, commórum ; proxime (adv.) ; recens, tis, adj.
The infant just born.	Ínfans módo nátus (rérens a nátu).
The stranger just arrived.	Rérens advéna.
The men, who have just arrived.	Hómines, qui módo (próxima) advenérunt.
He just now writes.	Módo scríbit.
Have you just come ?	Advenis módo ?
He has just written.	Scrípfit módo.
I have just now seen your brother.	Égo frátre m tuum módo vidébam.
What countryman are you ?	Cujas (cujátis) és ?
I am an American, an Englishman, a Russian.	Americánu, Ánglus, Rússus sum.
Where do you come from ?	Únde vénis ?
I am from London, Rome, Leipzig, Paris.	Vénio Londíno, Rómā, Lípsiā, Lutetiā Parisiōrum. (Cf. Lesson LVI. C.)
I am a Londoner, Roman, from Leipzig, a Parisian.	Dómo Londinénsis, Romānus, Lipsiénsis, Parisiénsis sūm. (Cf. page 195.)
From Sparta.	Spartānus, i, m. (a, æ, f.).
From Athens.	Atheniénsis, is, m. & f.
From Venice.	Venētus, i, m.
From Dresden.	*Dresdénis, is, m. & f.
From Berlin.	*Berolinénsis, is, m. & f.

From Vienna.	*Vindobonensis, is, m. & f.
From New York.	*Neo-Eboracensis, is, m. & f.
From Cambridge.	*Cantabrigiensis, is, m. & f.
Are you from Athens?	Núm dómo Atheniënsis és?
No, I am from Venice (a Venetian).	Nõn véro; égo Venëtus súm.
To serve (any one).	Servio, ire, ivi (îi), itum (ALICUI).
To wait upon, attend on one.	Ministrâre alicui.
To attend one professionally.	Apparêre alicui (<i>officially</i>).
	Opëram dâre (adesse) alicui.
	In famulátu esse apud aliquem.
To be in one's service.	In ministêrio alicujus esse.
	Servire apud aliquem.
Was he in your service?	Erátne in ministêrio túo (in famulátu apud tê)?
He was in my service twenty years.	Érat apud mê in famulátu viginti ánnos.
Does he serve (attend on you) well (promptly)?	Ministrátne tîbi béne (paráte)?
He does serve me very well.	Minístrat mîhi véro ádmodum béne (paráte).
Did the doctor attend you to-day?	Deditne tîbi opëram hódie médicus?
No, he has neglected to attend me to-day.	Non; opëram mîhi dâre hódie prætermisit.
To spoil, damage, corrupt.	Perdo, èro, didi, dítum.
	Corrumpto, ère, rûpi, ruptum.
To soil.	Vitlo, âre, âvi, âtum.
He has soiled his handkerchief.	Inquino, âre, âvi, âtum.
Has any one spoiled your hat?	Muccínium súum inquinâvit.
	Écquis (númquis) pîleum túum pérdidit?
No one (has spoiled it).	Némo.
Is your dress spoiled?	Vestísne túa vitiâta ést?
My dress is not spoiled, but my book is.	Nõn vëstis méa, sed líber vitiátus est.
Is the sugar spoiled (damaged)?	Éstne sácccharum vitiátum (corrúptum)?
It is. It is not.	Ést profécto. Nõn est.
To dress, clothe.	Vestes parâre alicui.
	Vestio, ire, ivi, itum.
To dress, fit, become (any one)	Convenire (alicui).
	Decêre (aliquem).
Most beautifully, charmingly.	Dignum esse (aliquo).
Admirably.	Pulcherrime, optime.
	Mirífice.
This coat fits you very well.	Haëc tóga tîbi óptime cónvenit.
How does this hat fit (become) me?	Quómodo mîhi sédet (cónvenit) hícce pîleus?
It fits you charmingly, admirably.	Sédet tîbi pulcherrime, mirífice.

It does not become you very well.	Tibi minus convēnit.
It misbecomes you.	{ Tē nōn est dignus. Tē dēdēcet.
That garment becomes him admirably.	Vēstis illa eum dēcet mirifice (eo dignissima est).
Does the father clothe his children?	{ Vestitne pater liberos suos? Paratne pater vestes liberis?
He does clothe them.	Vēstit. Parat.
Does your father clothe you?	Patérne tibi vestes novās parat?
He does.	Páter.
God himself is said to clothe the needy.	Dēus ipse egēnos vestire dīcitur.
How was the boy clothed?	Quemādmōdum erat puer vestitus?
He was dressed in green.	Indūtus erat vēste virīdi.
The girl was dressed in blue.	Puēlla indūta erat vēste cæruleā.
To be dressed in.	Indūtum (am, um) esse (veste aliquā).
How large, of what size?	{ Quam magnus, a, um? Quantus, a, um?
How high?	{ Quam altus (celsus), a, um? Cūjus magnitudinis?
How deep?	{ Quam altus, a, um? Quam profundus, a, um? Cūjus profunditātis?
How high is his house?	Cūjus altitudinis est ejus dōmus?
It is about thirty feet high.	{ Alta est circiter triginta pēdes (acc.). Est pēdum circiter triginta. (Cf. Lesson LXIV. B.)

D. Obs. In answer to the questions, *How far? How long (high, deep, wide, thick)?* the noun denoting the extent of space is generally put in the accusative without a preposition, but sometimes in the ablative.*

How deep is the well?	Quām altus (profundus) pūteus est?
It is twenty feet deep.	Altus (profundus) est viginti pēdes.
He had two ditches made, fifteen feet deep. Behind these he constructed a rampart of twelve feet.	Dūas fossas quīndēcim pēdes lātas perdūxit. Post eas vāllum duōdecim pēdum exstrūxit.
We have not gone a foot beyond.	Pēdem nōn egrēssi sūmus.
The plain of Marathon is about ten thousand paces (ten miles) from Athens.	Cāmpus Mārathon ab Athēnis circiter milia passuum dēcem ābest.
The army was about a three days' journey from the river Tenais.	Exercitus trīdūi uīnēre ābfuit ab āmne Tēnāi.
He encamped three miles from the city.	Trīa milia passuum ab urbe castra pōsuit.

* This construction is consequently the same as that of Time, in answer to *How long?* on which compare Lesson LVII. A.

He established himself about six miles from Cæsar's camp.

True.

True virtue, friendship, religion.
A true and sincere (genuine) friend.

A true scholar.

Is it true?

It is true. It is so.

Is it not so?

I do not deny it. I grant it.

Is it true that his house has been burnt?

Is it true that he has lost his house by fire?

It is really so.

It is not true. It is false.

Is it not true that you are squandering your patrimony?

I do not deny that it is so.

As sure as I live, I know it to be so.

As sure as I live, I do not know whether it is so.

The philosopher.

The key.

The lock (bolt).

The door.

The locksmith.

The saddle.

The saddler.

Has he a comfortable income?

He has. He has not.

How large is his income?

He has an annual income of a thousand aurei.

He has fifty crowns per month to live upon.

May I offer you (do you choose) some of this (dish)?

I should like some of it.

I do not like it.

It does not agree with me.

That will not do for me.

The income (of money, &c.).

The annual income (pension, &c.).

Milibus passuum *sex* a *Caesaris* castris consedit.

Verus, *a*, *um*.

Vera virtus, amicitia, religio.

Verus et sincerus amicus.

Vir vere doctus.

Verumne est? *Estne* verum?

Verum est. *Res* ita (sic) se habet.

Nonne? *Am* tu?

Non nego. *Concedo*.

Verumne est, domum ejus deflagratam esse?

Estne verum, eum domum suam vi flammarum amisisse?

Res prorsus ita se habet.

{ *Non* verum est.

{ *Falsum* est.

Nonne verum est, te patrimonium dilapidare?

Rem ita se habere non nego. (Lesson LIII. B. 3.)

Ita vivam, ut scio, rem sic se habere.

Ne vivam, si scio, an verum sit (ita se habeat).

Philosophus, *i*, *m*.

Clavis, *is*, *f*.

Clastrum, *i*, *n*.

Ostium, *i*, *n*.

Faber (*ri*, *m*.) *claustrarius*.

{ *Sella* equaria, *ae*, *f*.

{ **Ephippium*, *i*, *n*.

Ephippiorum artifex (*icis*, *m*).

Habene, unde comode vivat?

Habet. *Non* habet.

Quantus est ei reditus pecuniae?

Annua habet mille aureorum.

Reditum menstruum habet quingenta thalerum.

Visne (optasne) aliquantulum de hoc (cibo)?

Opto vero aliquantulum.

Mihi non libet.

Mibi non prodest.

Hoc mihi non usui est.

Reditus, *us*, *m*. (reditus pecuniae).

Annuum, *i*, *n*., or *pl*. *annua*, *orum*.

Annual.	Annuus, a, um.
Monthly.	Menstruus, a, um.
To board (with any one).	{ Alor, āli, alitus* sum (ab aliquo). Alicujus victu ūtor, ūti, ūsus sum.
Did you board with him?	{ Alebarisne ab illo? Usūsne ēs ejus victu?
I did board with him.	Alēbar. Ūsus sum.

EXERCISE 135.

Who is the man who has just spoken to you? — He is a learned man. — What has the shoemaker just brought? — He has brought the boots and shoes which he has made us. — Who are the men that have just arrived? — They are philosophers. — Of what country are they? — They are from London. — Who is the man who has just started? — He is an Englishman who has squandered away all his fortune in France. — What countryman are you? — I am a Spaniard, and my friend is an Italian. — Wilt thou go for the locksmith? — Why must I go for the locksmith? — He must make me a key, for I have lost the one belonging to my room. — Where did your uncle dine yesterday? — He dined at the inn-keeper's. — How much did he spend? — He spent three florins. — How much has he a month to live upon? — He has two hundred florins a month to live upon. — Must I go for the saddler? — You must go for him, for he must mend the saddle. — Have you seen any one at the market? — I have seen a good many people there. — How were they dressed? — Some were dressed in blue, some in green, some in yellow, and several in red. — How much (*quanti*) did you buy your horse for? — I bought it for twenty pounds of gold. — Did he sell his house for a high price (*magno*)? — He sold it for a very high price (*permagno*); he sold it for ten thousand talents. — Did your books cost you as much as mine? — They cost me just as much (*tantidem*); they cost me a thousand aurei. — How much do your lodgings cost you? — They cost me ten dollars (crowns) per month. — How much do you pay for instruction (*quanti docēris*)? — I pay fifty crowns for it. — How much is corn worth in this region (*regio*)? — A medimnus of corn is worth only half a dollar in this region.

EXERCISE 136.

Who are those men? — The one who is dressed in gray is my neighbor, and the one with the black coat the physician, whose son has given my neighbor a blow with a stick. — Who is the man with the green coat? — He is one of my relations. — Are you from Berlin? — No, I am from Dresden. — How much money have your children spent to-day? — They have spent but little; they have spent but one florin. — Does that man serve you well? — He does serve me well; but he spends too much. — Are you willing to take this servant? — I am willing to take him if he will serve me. — Can I

* From *alo*, *ēre*, *ālūi*, *ālūtum* or *ālūtum*, to nourish, support.

take this servant? — You can take him, for he has served me very well. — How long is it since he (first) served you? — It is but two months since. — Has he served you long? — He has served me (for) six years. — How much did you give him a year? — I gave him a hundred crowns. — Did he board with you? — He did board with me. — What did you give him to eat? — I gave him whatever I ate. Were you pleased with him? — I was much pleased with him. — Is he free from (*vacatne*) guilt? — He is entirely (*prorsus*) free from it. — Does this country abound in gold? — It does not abound (in it). Has he filled his glass with wine? — He has filled it with pure wine (*mērum*). — Does he adorn his house with pictures? — He is adorning it. — Will you release us from fear (*metu*)? — I cannot release you (from it). — Were they expelled (*expulsus*) from their country? — They were not expelled.

Lesson LXXII. — PENSUM ALTERUM ET SEP- TUAGESIMUM.

ABLATIVE AFTER VERBS AND ADJECTIVES.

A. The deponent verbs *utor*, *fr̄utor*, *fungor*, *polior*, *vescor*, *dignor*, *laetor*, *glorior*, *nitor*, and the compounds *abutor*, *perfr̄utor*, *defungor*, and *perfungor* are generally followed by the ablative. E. g.

*Nāvis optime cūrsū cōnficit ēa,
quae scientīssimō gubernatōre
ūtūtur.*

That ship makes the best passage
which has the most skilful
helmsman.

*Id ēst cuiusque propriū, quō
quisque fr̄ūtūtur atque ūtūtur.*

The property of every one is that
which he enjoys and uses.

*Qui adipisci vēram glōriam vo-
let, iustitiae fungātūr officiis.*

Let him, who desires to acquire
real distinction, attend to the re-
quirements of justice.

*Defūcti bēllo Pūnico, Romāni
arma Macedōniae intulērunt.*

Released from the Punic war, the
Romans directed their arms
against Macedonia.

*Eadem pericūla, quibus nos per-
fūcti sūmus.*

The same dangers which we have
undergone.

*Impedimētis castrisque nōstri
poti sūnt.*

Our soldiers made themselves mas-
ters of the baggage and the camp.

*Helvétii persuāsit, perfācile esse,
totius Gālliae impērio potiri.*

He persuaded the Helvetii, that it
was very easy to get possession
of entire Gaul.

*Nūmidāe plerūmque lacte et fe-
rīnā carnē vescebāntur.*

The Numidians subsisted princi-
pally upon milk and the flesh of
wild beasts.

Omne, quò vescuntur hómines, pénus est.	Everything, which men live upon, is food (provisions).
Haúd équidem tui mé dignor honóre.	I do not consider myself worthy of such an honor.
Nullá rê tám laetári sóleo, quam meórum officiórum consciéntiá.	There is nothing in which I am wont to take so much delight, as in the consciousness of my duties.
Nullá rê núi décet sapiéntem, nisi virtúte animique consciéntiá.	The philosopher ought to rely on nothing, except on virtue and the consciousness of intellect.

REMARKS.

1. The verbs *utor*, *frûor*, *fungor*, *potior*, and *vescor* sometimes also occur with the accusative. E. g. *Rem medici utuntur.* — *Argentum abutor.* — *Frui ingenium.* — *Militare munus fungens.* — *Potiri administrationem regni.* — *Absinthium vescuntur.*

2. *Potior* also governs the genitive; as, *potiri rërum, imperii, dominationis*, to obtain the chief command. The construction of *glorior* is either *RE*, *DE RE*, or *IN RE*; that of *nitor* and *innitor*, *RE*, *IN RE*, *AD* or *IN REM*. E. g. *In virtúte jure gloriâmur*, We justly seek our honor in virtue. *Pompeii in vitâ nitebatur salus civitatis*, The salvation of the state depended upon the life of Pompey. *Ad immortalitatem gloriae nititur*, He is striving after an immortality of glory.

3. *Fido* and *confido* either take the ablative, like *nitor*, or the dative. E. g. *Nemo alterius, qui suae confidit, virtuti invidet*, No one envies the virtue of another, who has any confidence in his own. *Nemo potest fortunae stabilitate confidere*, No one can rely upon the stability of fortune. — *Stare*, "to abide by," has either the ablative or *in*; as, *Stant sententiâ*, They abide by their opinion. *Stare in fide*, To remain true, faithful.

B. The preceding rule includes the adjectives *dignus*, *indignus*, *frëtus*, *aliënus*, *praeditus*, and *contentus*, which are likewise followed by the ablative. E. g.

Natus sum ad agendum semper aliquid dignum viro.	I am born for the constant performance of something worthy of the character of man.
Excellentium civium virtus imitatione, non invidia digna est.	The virtue of eminent citizens deserves imitation, and not envy.
Quam multi luce indigni sunt, et tamen dies oritur.	How many are unworthy of the light of day, and yet it rises!
Haec ad te scripsi liberius, frëtus conscientia officii mei.	I have written you this somewhat frankly, relying on my consciousness of duty.
Di sunt benefici, neque hoc alienum ducunt maiestate sua.	The gods are beneficent, nor do they consider this attribute at variance with their majesty.
Epicurus confirmat, deos membris humanis esse praeditos.	Epicurus asserts, that the gods are possessed of human limbs.

Mens est <i>prædita</i> <i>môu sempiterno</i> .	The mind is endued with eternal motion.
<i>Parvo</i> est <i>natūra contenta</i> .	Nature is content with little.
Quod cuique <i>témporis ad vivendum datur, eo debet esse contentus</i> .	Every one ought to be contented with the space of time given him to live in.

REMARKS.

1. *Alienus*, in the sense of "averse or hostile to," has commonly either *ab* or the dative; but in the sense of "unsuitable, incompatible," it has either the ablative or *ab*, and sometimes the genitive. E. g. *Homo alienus a litteris*, A man averse (or a stranger) to letters. *Ambitioni alienus*, Averse to ambition. *Alienum a vitâ meâ*, Foreign to (inconsistent with) my life. *Aliarum rerum aliena*, Not reconcilable with other things, unexampled.

2. *Dignus* sometimes (though rarely) occurs with the genitive. When connected with a verb, it takes either the infinitive, or the subjunctive with *qui*. E. g. *Dignus salutis*. — *Dignus, qui impêret*, Worthy to command. *Horatius fere solus legi dignus*, Horace almost the only one worth reading. So also *contentus scripsisse*, satisfied to have written.

C. The participles *natus*, *prognatus*, *genitus*, *satus*, *editus*, and *ortus* are sometimes followed by the ablative without the preposition *ex* or *a*.

Such ablatives are generally *lôco*, *genère*, *stirpe*, *familiâ*, *parentibus*, frequently in connection with an adjective.

Vir <i>summo loco natus</i> .	A man of high rank by birth.
Virgines <i>honesto ortae loco</i> .	Maidens of respectable descent.
Adolescentes <i>amplissima familia nati</i> .	Young men of illustrious descent.
Archias <i>natus est loco nobili</i> .	Archias was of noble origin.
Hunc <i>Fauno et nympha genitum accëpimus</i> .	The tradition is, that he was engendered by Faunus and a nymph.
Non <i>sanguine humano, sed stirpe divinâ satus</i> .	Not begotten of human blood, but of divine pedigree.
Qualis tibi ille videtur, <i>Tantalopognatus, Pelôpe natus?</i>	What sort of a man do you consider that descendant of Tantalus, the son of Pelops?

REMARK. — When connected with an adjective, this ablative may be regarded as that of *quality*, and always stands without a preposition. But when no adjective is added, the prepositions *ex* or *a* are frequently employed. E. g. *Natus ex Penelopâ*. — *Belgae ab Germanis orti*, &c.

THE ABLATIVE AFTER PREPOSITIONS.

D. The ablative is also governed by the prepositions *a*, *ab* (*abs*), *absque*, *clam*, *coram*, *cum*, *de*, *e*, *ex*, *in*, *prae*, *pro*, *sine*, *sub*, *subter*, and *tenus*. (Cf. Lesson XCIV.)

REMARK. — *In* and *sub* take the ablative only in answer to the question *Where?* *Super* only when it stands for *de*, "with respect to," "with reference to." *Subter* is more commonly construed with the accusative.

E. Verbs compounded with the prepositions *a*, *de*, or *ex* are followed by the ablative in a local sense, sometimes with the preposition repeated.* *E. g.*

Tū ēā mē abesse urbe mirāris, in quā summum sit odium hominum?

Do you wonder at my being absent from a city, in which the hatred of men is carried to the utmost extremes?

Decedere provinciā prætor jussus est.

The prætor was ordered to leave the province.

Ad eos, qui vitā excesserunt, revertāmur.

Let us now return to those who are already dead.

Amicitia nullo loco excluditur.

Friendship is excluded from no place.

Neminem a congressu meo janitor meus absterruit.

My porter never deterred any one from meeting me.

Ut ex his regionibus Barbarorum praesidia depelleret.

That he might expel the troops of the Barbarians from these regions.

Rēs e memoria, de manibus elabuntur.

Things slip out of our memory, away from our hands.

REMARK. — The majority of these convey the idea of separation, and are consequently already included in Lesson LXXI. *C.*

F. Verbs of placing, putting, standing, sitting, and some others, are commonly followed by the ablative with *in*, but verbs of motion in general by the accusative with *in*.

Such verbs are *pōno*, *lōco*, *collōco*, *statuō*, *constituō*, *consido*, *habeo*, *duco*, *numēro*, *defigo*, *mergo*, *incido*, *insculpo*, *inscribo*, &c. Verbs of motion: *eo*, *venio*, *advenio*, *advento*, and many others. *E. g.*

Plato rationem in capite, velut in arce posuit; iram in pectore locavit.

Plato has put the reason in the head, as in a citadel, and passion in the heart.

Conon nunquam in hortis suis custodem imposuit.

Conon never set a watch over his garden.

Stellas in deorum numero reposerunt.

They put the stars among the number of the gods.

Dolor in maximis malis ducitur.

Pain is considered one of the greatest of evils.

Avæ quædam se in mari mergunt.

Some birds dive into the sea.

Legati in vultu regis defixerunt oculos.

The ambassadors fixed their eyes upon the countenance of the king.

* This preposition, however, is not always the same, but one of kindred signification, as in Example 6.

Decémviri léges in duódecim tá-
búlis scripsérunt.

In Itália, in provinciám advénit.

Proféctus ést Rômam, Délphos.*

The decemviri wrote the laws upon
twelve tables.

He arrived in Italy, in the prov-
ince.

He has gone to Rome, to Delphi.

REMARK. — *Impôněre, insculpěre, inscriběre, inserěre*, are also fol-
lowed by the dative (*aliquid alicui rei*, according to Lesson LXII. B.),
and most of the above verbs frequently have *in rem* or *re* simply, in-
stead of the *in re* of the rule. E. g. *imponere aliquid in rem; inscul-*
pěre aliquid aliquā re, &c.

To pity, commiserate.

To lament, mourn or weep
over.

With all one's heart.

Do you pity me, him, us, them?

I do pity thee (him, you, them)
with all my heart.

Do ye commiserate this man?
We commiserate him very much.
I have pitied your misfortunes.

I have lamented over lost hope.
I have wept over his untimely
death.

To confide or trust in (or rely
on any one or thing).

To trust with, intrust, commit
(anything to any one).

To confide (commit) anything to
the care of any one.

To intrust one's plans, one's se-
crets, to one.

To commit (unbosom) one's self
to one.

Misėror, ari, atus sum.
Commisėrari (ALIQUEM, ALIQUID).
Mė misėrėt (misėrũl, misėrũm est)
ALICUJUS.†

Dėploro, are, avi, atum.
Dėflėo, ěre, ěvi, ětum.
(ALIQUEM, ALIQUID.)

Ex animo, tőto pectőre (animo).

Commiserarisne mė, illum, nős, eos?
Miserėtne te mėi, illius, nostri, eő-
rum?

Ėgo vėro tė (illum, vős, eos) ex ani-
mo commisėror.
Mė vėro tui (illius, vėstri, eorum)
miseret tőto pectőre.

Miseraminine hũnc hómινem?
Commiserāmur ěum vehėmenter.
Mė misėrĩtum ést tuarũ fortunā-
rum.

Deploravi spem pėrditam.
Deflėvi mórtem ějus praematũram.

Fido, ěre, fĩsus sum.
Confiděre (ALICUI, ALICUI REI).
Frũtum (am) esse (ALICUO, ALI-
QUA RE).

Crėdo, ěre, dĩdi, dĩtum.
Concrėděre, commĩttere, mandare.
(ALICUI ALIQUID.)

Commĩttere (permĩttere) aliquid fĩ-
dėi alicũjus.

Trĩděre aliquid in alicũjus fidem.
Consĩta, occũlta sũa alicui crėděre.

Sė (ánimum sũum) alicui crėděre.

* On these accusatives with and without *in*, compare Lesson LVI. A.

† On the government of this verb, see Lesson LXVII. C.

To intrust one's self to the protection of one.	In alicujus fidem sē tradere, permittere.
To give one's self up to one.	Sē dare (dēdere) alicui.
To give one's self up entirely to one.	Tōtum sē dēdere alicui.
Did he intrust you with anything?	Crediditne (commisitne) tibi aliquid?
He intrusted his money to me.	Crēdidit (commisit) mihi pecūnias suas.
He has deposited his money with me (for safe-keeping).	{ Pecūnias suas apud mē depōsuit. Pecūnias suas mihi mandāvit (demandāvit).
What have you intrusted (committed) to his protection?	Quid in ejus fidem tradidisti?
I have intrusted my only son to his protection.	Fidēi ejus filium meum unicum commisi.
I have intrusted all my sons to the care of one master.	Ēgo filios meos omnes unius magistri cūrae demandāvi.
He trusted him with all his plans and secrets.	Crēdebat ei consilia atque occulta sua omnia.
He has unbosomed himself to me.	Sē (unum sūum) mihi crēdidit.
He has surrendered himself entirely to me.	Tōtum sē mihi dēdidit.
Do you confide in me, him, us, them?	Confidīsne mihi, ei, nobis, illis? -
Do you rely on me, him, us, them?	Fretūsne es mē, eo, nobis, illis?
I do trust, rely on.	Confido. Frētus sum.
The plan.	Consiliū, i, n.
The secret.	Res secrēta, occulta, arcāna, <i>f. sing.</i>
Secrets.	Occulta, arcāna, secrēta, ōrum, <i>n. pl.</i>
The mystery.	Mystērū, i, n.
To keep anything secret.	Aliquid tūcūm (occultum) tēnere, or hābere.
To keep still (silent) about anything.	Rēticeō, ēre, cūi (ALIQUID, DE ALIQUA RE).
To conceal (anything from any one).	Cēlo, āre, āvi, ātum (ALIQUEM ALIQUID,* DE ALIQUA RE).
To publish, divulge.	Pālāni facere aliquid.
Did he conceal the mystery from you?	Celavitne tē mystērū?
No, on the contrary, he communicated it to me.	Immo pōtius id mēcūm communicāvit.
Did you keep the matter secret?	{ Tenuistine rēm occultā? Reticuistine rēm (de rē)?
No, I imprudently divulged it.	Nōn vērō; rēm pālāni feci ego inconsiderātus.
To offer.	{ Offēro, ferre, obtūli, oblātum. Deferre (ALICUI ALIQUID).

* Cf. Lesson LX. A.

To offer (promise) one's services to one.

To offer one's self to one.

Did he offer you his services (assistance) ?

He has offered himself to me.

I offer and promise you all in my power.

The gods have offered (granted) you all you desired.

He offered him all his influence for the accomplishment of this end.

Did he offer (proffer) us his help in the matter ?

He has offered us his services of his own accord.

Voluntarily, of one's own accord.

Unwillingly.

Did he leave unwillingly ?

No, he left of his own accord.

The Roman citizen.

The American citizen.

The citizen (inhabitant) of London, Paris, New York.

The Hamburg merchant.

The Strasburg beer.

The student of Leipsic, Paris, Cambridge.

The inhabitant of a city.

The inhabitant of the country.

To take care of, to be careful of anything.

Does he take care of his clothes ?

He does take care of them.

Do you take care of your hat ?

I do not.

Do ye take care of your health ?

We do take care of our health and property both.

Did he regard his own interest ?

Álicui ópëram súam offërre or pollicëri.

Sê (semetípsum) álicui offërre.

Obtulítne (pollicitúsne ést) tibi óperam súam ?

Ís semetípsum míhi óbtulit.

Quidquid póssum, tibi pollicëor ac défero.

Dí tibi omnia optáta detulérunt.

Ómnem éi súam auctoritátem ad hóc negótium conficiéndum détulit.

Núm óperam súam ad rém prófessus ést ?

Óperam súam nóbis últro óbtulit (pollicitus est).

Últro (adv.), suâ (tuâ, &c.) sponte, sponte et ultro.

Invitus, a, um.

Discessítne invitus ?

Nôn véro; suâ sponte et últro discessit.

Civis Romānus.

Civis Americānus.

Incōla (ae, m.) Londini, Lutētiæ, Eborāci Nōvi.

Mercātor Hamburgensis.

Cervisia Argentoratensis.

Civis academiæ Lipsiensis, Parisiensis, Cantabrigiensis.

Oppidānus, i, m.

Rusticus, rusticānus, i, m.

{ Curāre or sibi curae (dat.) habēre aliquid.

Ratiōnem alicujus rei habēre.

{ Respicēre (spezi, spectrum) aliquid.

{ Curátne vëstem súam ?

Habétne sibi cúrae vëstem ?

Cúrat. Hábet.

Habésne tibi cúrae píleum ?

Nôn hábeo.

{ Curátisne valetúdinem ?

Habetisne ratiōnem valetúdinis ?

Hebémus véro ratiōnem et valetúdinis et rei familiāris.

Núm cōmmoda suā ipsius respiciēbat ?

He regarded his own advantage less than that of others. *Sua ipsius cōmmoda minus, quam aliēna respiciēbat.*

To take care of, provide for, attend to. *Curāre (ALIQUEM ALIQUID). Providēre or cōsūlēre (ūi, tum) (ALICUI).*

Will you take care of my horse? *Visne mēum ēquum curāre? Visne mēo ēquo providēre?*

I will (am not unwilling). *Volo. Providēre ei nōn nōlo.*

He is providing for his life and health in the best possible manner. *Vitae suae salutique quam optime cōsūlit et prōvidet.*

EXERCISE 137.

How long has your brother been absent from the city? — He has been absent these twelve months. — Has he been ordered to leave his country (*patriā*)? — He has been ordered. — Are there many philosophers in your country? — There are as many there as in yours. — How does this hat fit me? — It fits you very well. — How does this hat fit your brother? — It fits him admirably. — Is your brother as tall as you? — He is taller than I, but I am older than he. — How high is this man? — He is five feet four inches high. — How high is the house of our landlord? — It is sixty feet high. — Is your well deep? — Yes, sir, for it is fifty feet deep. — How long have those men been in your father's service? — They have been in his service already more than three years? — Has your cousin been long at Paris? — He has been there nearly six years. — Who has spoiled my knife? — Nobody has spoiled it, for it was spoiled when we were in want of it. — Is it true that your uncle has arrived? — I assure you that he has arrived. — Is it true that he has assured you of his assistance? — I assure you that it is true. — Is it true that the six thousand men, whom we were expecting, have arrived? — I have heard so. — Will you dine with us? — I cannot dine with you, for I have just eaten. — Do you throw away your hat? — I do not throw it away, for it fits me admirably. — Does your friend sell his coat? — He does not sell it, for it fits him most beautifully. — There are many learned men in Berlin, are there not (*nonne*)? asked Cuvier a man from Berlin. Not as many as when you were there, answered the man from Berlin.

EXERCISE 138.

Why do you pity that man? — I pity him, because he has trusted a merchant of Hamburg with his money, and the man will not return it to him. — Do you trust this citizen with anything? — I do not trust him with anything. — Has he already kept anything from you? — I have never trusted him with anything, so that he has never kept anything from me. — Will you trust my father with your money? — I will trust him with it. — What secret has my son intrusted you with? — I cannot intrust you with that with which he has intrusted me, for he has desired me to keep it secret. — Whom do you intrust with your secrets? — I intrust nobody with them, so that nobody

knows them. — Has your brother been rewarded? — He has, on the contrary, been punished; but I beg you to keep it secret, for no one knows it. — What has happened to him? — I will tell you what has happened to him, if you promise me to keep it secret. — Do you promise me to keep it secret? — I promise you, for I pity him with all my heart. — Do you consider (*ducisne*) that at variance (*alienum*) with your dignity (*dignitas*)? — I do not consider (it so). — Does he attend to (*fungitur*) the duties of justice? — He does attend to them. — Have you experienced (*perfunctus*) the same dangers which I have experienced? — I have not experienced the same. — What do they live upon? — They live upon fish and milk. — Who has taken possession (*poteri*) of the baggage? — The soldiers have made themselves masters of it. — What do you rejoice in (*laetari*)? — I rejoice in the consciousness of virtue. — Is his virtue worthy of imitation? — It is not worthy of it.

Lesson LXXIII. — PENSUM SEPTUAGESIMUM TERTIUM.

OF THE ABLATIVE ABSOLUTE.

A. A noun and a participle in the ablative are often put independently of the rest of the proposition in which they occur, and serve as an abridged form of a clause introduced by the conjunctions *quum*, *dum*, *si*, *quod*, *quamquam*, *quameis*, &c. Thus, *Sole oriente* (= *quum sol oritur*), The sun rising, i. e. when the sun rises. *Servio Tullio regnante* (= *dum Servius Tullius regnabat*), Servius Tullius reigning, i. e. while he was reigning, during his reign.* *Sole orto* (= *quum sol ortus esset*), The sun having risen, i. e. when (after) it had risen. *Cyro mortuo* (= *quum Cyrus mortuus esset*), Cyrus being dead, i. e. when he was dead, after his death. This construction is called the *Ablative Absolute*. It most commonly designates the time or concomitant of an action or event, but frequently also a CAUSE, REASON, CONDITION, or CONCESSION.

B. When the ablative absolute indicates the *Time* of an action or event, it is rendered into English by *when*, *while*, *during*, *after*. E. g.

Crastino die, oriente sole, redito To-morrow, when the sun rises, return to the encounter.

* In this construction the present participle always refers to the time of the action denoted by the verb of the sentence, which may be either present, past, or future. The perfect participle indicates an action or event anterior to that expressed by the verb. (Compare Lesson XLIX. E.)

<i>Jove tonante, cum pópulo agi nōn est fās.</i>	When Jove thunders, it is not right to address the people.
<i>Quaeritur, útrum múnus térra stānte circúmēat, an múnus stānte térra vertātur.</i>	The question is, whether the heavens revolve while the earth stands still, or whether the earth turns and the heavens stand still.
<i>Sólō et Pisistrātus Sērvio Tullio regnāte viguērunt.</i>	Solon and Pisistratus flourished during the reign of Servius Tullius.
<i>Vidēmus áquam spumāre, igni subjēcto.</i>	We observe that water foams whenever fire is put under it.
<i>Diōne interfēcto, Dionýsius rúrsus Syracusárum potitus est.</i>	After the murder of Dion, Dionysius again took possession of Syracuse.
<i>Régibus exáctis, cónsules creati sūnt.</i>	After the expulsion of the kings, consuls were created.

REMARKS.

1. The noun entering into the construction of the ablative absolute always denotes a different person or object from those contained in the sentence; but pronouns sometimes constitute an exception to this rule. E. g. *Ego percussorem meum securum ambulāre páliar* me sollicito? Shall I allow my murderer to walk secure, while I am anxious? *Galliam Italianque tentari se absente nolēbat*, He was not willing that Italy should be invaded in his absence. *Inviso sēmel príncipe seu bene seu male facta* (sc. *eum*) *premunt*, When a prince is once hated, then all his actions, whether good or bad, are construed against him.

2. The participle of the ablative absolute is generally either the present or the perfect. Instances of the future active are less frequent, and the future passive rarely occurs. E. g. *Rex apum nisi migratūro agmine foras non procēdit*, The king of the bees never comes out, unless the hive is about to migrate. *Itūro in Armeniam majore filio*, The elder son being about to go into Armenia. *Tanquam non transitūris in Asiam Romanis*, As if the Romans were not on the point of passing into Asia. *Quis est, qui, nullis officii praeceptis tradendis, philosophum se auleat dicere?* Will any one dare to call himself a philosopher, without having moral precepts to impart?

3. The perfect passive participle of the ablative absolute may frequently be rendered by the perfect active participle, which, in Latin, does not exist except in deponent verbs. E. g. *Pompeius, captis Hierosolymis, victor ex illo fano nihil tetigū*, Pompey, having taken Jerusalem (lit. Jerusalem having been taken), did not touch anything out of that temple.*

* The ablative absolute, in instances like this, manifestly arises from the want of a perfect active participle in Latin. The construction of deponent participles, on the other hand, is precisely like the English. E. g. *Hostes, hanc adepti victoriam* (= *hanc victoriā adepti*), *in perpetuum se fore victores confidebant*, The enemy, after having won this victory, was confident of remaining victorious perpetually. (Compare Lesson XLIX. A. Rem. 4.)

4. When the perfect participle of deponent verbs is used in a passive sense,* it may stand in the ablative absolute, like that of transitive verbs. So likewise when the deponent is a neuter verb. E. g. *Partitis copiis*, The forces having been divided. *Periculo perfuncto*, The danger being overcome. *Adepta libertate*, Liberty having been obtained. *Profecto ex Italia Valerio*, Valerius having left Italy. *Sole orto*, The sun having risen, &c.

C. When the ablative absolute denotes a *cause*, *condition*, or *concession*, it is rendered by the English *since*, *because*, *in consequence of*, *if*, *although*. E. g.

Artes innumerabiles repertae sũnt, docẽte natura. The arts are innumerable, since nature teaches them.

Anxur brevĩ receptum est, neglectis die festo custodiũs urbis. Anxur was retaken in a short time, the watch of the city having been neglected on the day of a festival.

Flamĩnium Caelius religiõne neglecta cecidisse apud Trasimẽnum scribit. Caelius writes that Flaminius fell near Trasimenum in consequence of having neglected† the usual religious rites.

Natura reluctante, irritus labor est. Quae potest esse jucunditas vitae, sublatis amicitĩis? Effort is fruitless, if nature opposes. What pleasure can life possess, if friendship is banished from it?

Quaenam sollicitudo vexaret impios, sublato suppliciorum metu? What anxiety would harass the wicked, if the fear of punishment were removed?

Pẽrdĩtis rebus omnibus, tamen ipsa virtus se sustentare potest. Though everything be lost, yet virtue is all-sufficient to sustain herself.

Proposita invidia, poena, morte, qui nihilo scĩus rempublicam defendit, is vir vere putandus est. He who, in spite of odium, punishment, or death before him,‡ nevertheless defends the common interest, must be considered really a man.

REMARK.—The ablative absolute thus employed is sometimes linked to the preceding clause by one of the conjunctions *ut*, *velut*, *tanquam*, *etsi*, *quamquam*, or *quavis*. E. g. *Velut Diis quoque simul cum patria relictis*, As if the gods had been relinquished together with their country. *Tanquam non transitũris in Asiam Romani*, As if the Romans were not on the point of passing into Asia. *Quamvis capite defectionis sublato*, Although the chief of the revolt had been removed.

D. The ablative absolute frequently consists merely of a

* A list of such participles is given in Lesson XLIX. A. Rem. 4.

† I. e. *because* he had neglected.

‡ I. e. *although* hatred, punishment, or death be placed before him.

noun in apposition with another noun, or of a noun and an adjective, with the participle of *esse* understood.* E. g.

Natūra duce, errāri nullo pacto potest.

Where nature guides, it is impossible to err.

Bellum Gallicum C. Caesare imperatore gestum est.

The Gallic war was carried on under the command of Cæsar.

Natus est Augustus M. Tullio Cicerone et Antonio consulis.

Augustus was born during the consulship of M. Tullius Cicero and Antony.

Ascanius Creusā matre, Illo incolūni, natus est.

Ascanius was born of Creusa, when Troy was still uninjured.

Romāni, Hannibale vivo, nunquam se sine insidiis futuros existimabant.

The Romans thought that they never would be exempt from snares while Hannibal was alive.

Caesdre ignaro magister equitum constitutus est.

He was made master of horse without the knowledge of Cæsar.

Lupus magno consecretantium tumultu evasit.

The wolf escaped amid the great commotion of those in pursuit of him.

Secundis rebus suis vult etiam mori.

He will even desire to die, though in prosperity.

REMARKS.

1. The substantives, which most commonly thus take the place of the participle in the ablative absolute are:—*a*) Certain nouns denoting the action of a verb; as *adjutor*, *adjutrix*, *auctor*, *comes*, *dux*, *interpres*, *judex*, *magister*, *magistris*, *praeceptor*, *praeceptrix*, *testis*,† &c. *b*) The names of certain offices or dignities, such as *consul*, *imperator*, *praetor*, *rex*, *dominus*, *magistratus*, &c. E. g. *Eo adjutore*, With his assistance. *Licinio quodam auctore*, At the instigation of a certain Licinius. *Se duce*, Under his own conduct. *Me rege*, With me for a king. *His magistratibus*, Under the administration of these consuls. So also, *Puero Cicerone*, When Cicero was a boy. *Nobis pueris*, When I was one.

2. Additional examples of adjectives are:—*Deo propitio*, If God is propitious. *Invita Minerva*, Against the will of Minerva, i. e. with bad success. *Sereno coelo*, The sky being clear. *Iis invitis*, They being unwilling (i. e. against their will). *Tactis nobis*, When (while) we are silent. *Illis consciis*, They being accessories,‡ &c.

3. This construction is sometimes represented by an adjective alone.

* Such a participle does not exist in Latin, but is usually supplied in English. E. g. *Naturā duce*, nature being our guide; *Caesdre imperatore*, Cæsar being commander; *Illo incolūni*, Illium being yet safe, &c.

† Substantives of this class may frequently be resolved into a participle; as, *Eo adjutore*, i. e. *adjuvante*. — *Naturā duce*, i. e. *ducente*. — *Fortunā comite*, i. e. *comitante*. — *Polybio iudice*, i. e. *judicante*, &c.

‡ But sometimes these ablatives absolute may also be referred to the ablative of mode or manner. E. g. *Bono gubernatore*, The pilot being good, i. e. with a good pilot. *Probo navigio*, With a proper vessel (ship).

E. g. *Serēno per totum diem*, The sky being serene all day long.
Tranquillo pervectus Chalcīdem, Conveyed to Chalcis while the sea was calm.*

E. The ablative absolute is sometimes represented by the perfect participle alone, its subject being an entire clause.
 E. g.

Cæsar temeritatem militum reprehendit, expōsito quid iniquitas loci posset.

Cæsar, after having explained what the disadvantage of the ground might lead to, reprehended the rashness of his soldiers.

Alexāder, audito Darēum appropinquāre cum exercitu, obviam ire constituit.

Alexander, having heard that Darius was approaching with an army, resolved to meet him.

Excēpto quod nōn simul ēses, cētera lætus.

Happy in every respect, except that you were not present.

Hānnibal, cognito insīdiis sibi parāri, fugā salutem quaesivit.

Hannibal, having learned that plots were on foot against him, sought his safety in flight.

REMARKS.

1. The participles thus employed are but few. The principal one *audito*, *cognito*, *comperto*, *edicto*, *explorato*, *desperato*, *nuntiato*. All these are passive, "it being heard, learned, found," &c.; but are generally rendered by the perfect active: "Cæsar having heard, learnt, found, given orders," &c.

2. An adjective sometimes supplies the place of this participle absolute. E. g. *Multi, incerto* (= *quum incertum esset*) *prae tenebris quid peterent aut vitarent, foede interierunt*, Many, uncertain,† on account of the darkness of the night, what to seek or to avoid, perished disgracefully.

3. The participle absolute sometimes, though rarely, occurs without any subject whatever. E. g. *In cuius amnis transgressu, multum certato, pervicū Bardanes*, In passing which river, Bardanes conquered after a severe engagement. *Quum, nondum palam facto, viri mortuique promiscue complorarentur*, When, the matter being yet unpublished, the living and the dead were bewailed indiscriminately.‡

Every (one), each.

Quisque, quaeque, quodque or *quidque*, gen. *cujusque*.

Any (one) you please.

{ *Quivis, quaevis, quodvis* or *quidvis*,
 gen. *cujusvis*.
Quilibet, quaelibet, quodlibet or *quidlibet*, gen. *cujuslibet*.

* These may be resolved into *Quum coelum serēnum, mare tranquillum fuisset*.

† Lit. "It being uncertain (a matter of uncertainty and doubt)."

‡ In these examples *multum certato* and *palam facto* stand impersonally.

Every one, everybody.	{ Unusquisque, <i>gen.</i> unuscujusque. Singuli (<i>each individually</i>). Nemo (nullus) nōn, ūnus quilibet. Omnes. Omnis homo, omnes. Omnis infans. Omnia, tum, <i>n. pl.</i> , nihil nōn.
Every man.	{ Singulis mensibus, annis.
Every child.	{ In singulos menses, annos.
Everything.	{ Quot mensibus, annis. Omnes homines.
Every month, year.	{ Nemo nōn scit. Omnes sciunt.
All the world.	{ Nemo nōn videt.
Every one knows.	{ Nemo est, quin (<i>but what</i>) videat.
Every one sees.	{ Hoc in ore omnium est.
It is in the mouth of every one (of all).	{ Ille omnia pōtest.
He knows (can do) everything.	{ Nihil nōn pōtest.
I have seen everything.	{ Ego omnia vidi.
Let every one keep what has fallen to his lot.	{ Nihil est, quod nōn vidērim.
A man's mind is the man himself.	{ Quod cuique obtigit, id quisque tē- nēat.
I give him any name I please.	{ Mēns cuiusque, is est quisque.
At all times (at any time you please).	{ Dō nōmen quodlibet illi.
I myself, as well as any one of you.	{ Quibúlibet temporibus.
A pleasure tour to Corinth is not everybody's privilege.	{ Ego nōn mínus, quám vestrum qui- vis.
It belongs to a great judge to decide what every one should render to every one (i. e. to his neighbor).	{ Nōn cuivis hómini cōtingit, adire Corinthum.
He is fit for anything (every- thing).	{ Magni est iudicis statuere, quid quémque cuique præstare dé- beat.
Every one, who; everything which (whoever, whatever; whosoever, whatsoever).	{ Idóneus est arti cuilibet. Omnium horarum hómo est.
Whoever (whosoever) he is (may be).	{ Quisquis, quæquæ, quodquod or quidquid, <i>gen.</i> cūjuscūjus.
Whoever you are (may be).	{ Quicumque, quaecumque, quodcum- que or quidcumque, <i>gen.</i> cūjus- cumque. (Cf. Lesson XII. C.)
However that may be.	{ Quisquis ille est.
Whatever there is of gain (= all the gain).	{ Quicumque is est.* Quisquis és. Quóquo módo rēs sē hábet (hábeat). Quodcumque lucrí est.

* *Quisquis* and *quicumque* are generally put with the indicative in Latin.

Whatever benefit (= all the benefit).	Quidquid beneficii.
Whatsoever we (may) write (all that we write).	Omnia, quaecumque scribimus.
In whatsoever place one may be.	Quocumque* in loco quisquis est.
He can do whatsoever (anything) he pleases.	Quodcumque velit, licet facere.
<i>The whole, entire.</i>	<i>{ Intèger, gra, grum.</i> <i>{ Tòtus, a, um, gen. totius.</i> <i>{ Universus, a, um.</i>
<i>The full (entire, complete).</i>	Plenus, a, um.
<i>The entire (unbroken).</i>	Solidus, a, um.
<i>A whole (entire) year.</i>	Annus intèger.
<i>A whole number.</i>	Númerus intèger (plenus).
<i>A full (and entire) year.</i>	Plenus annus atque intèger.
<i>Full (complete) liberty, joy.</i>	Libertas sólida; gaudium sólídum.
<i>The whole (entire) city.</i>	<i>{ Unívèrsa civitas.</i> <i>{ Unívèrsitas úrbis.</i> <i>{ Unívèrsa societas.</i>
<i>The entire society.</i>	Facultates suas (ejus) omnes.
<i>His entire property.</i>	Patrimónium suum (ejus) íntegrum.
<i>The whole of his patrimony.</i>	Múndus híc tótus (ómnis).
<i>The whole (of this) world.</i>	Unívèrsitas rerum.
<i>The universe.</i>	<i>{ Tòtos trës ánnos.</i> <i>{ Trës ípsos ánnos.</i> <i>{ Tótum triénnium.</i>
<i>For three entire years.</i>	Sólídus áper, bós.
<i>An entire boar, ox.</i>	<i>{ Ambulatio, deambulatio, ónis, f.;</i> <i>{ spatium, i, n.</i> <i>{ Ambulatiuncula, ae, f.</i>
<i>The walk, promenade (act).</i>	Ambulacrum, i, n.; spatium, ambulatio.
<i>The short walk.</i>	Ambulatiónem conficere.
<i>The walk, promenade (ground).</i>	In ambulacro esse.
<i>To take a walk.</i>	<i>{ *Concentus, ús, m.</i> <i>{ *Symphonia, ae, f.</i>
<i>To be on the walk (promenade).</i>	Concentum obire (ivi, Itum).
<i>The concert.</i>	Concèntui (symphóniae) adéssc.
<i>To go to the concert.</i>	Concèntum édère (didi, dítum).
<i>To be (present) at a concert.</i>	*Odèum, i, n.
<i>To give a concert.</i>	Obivítne concèntum?
<i>The concert-room.</i>	Aderántne múlti (hómines) concèntui?
<i>Has he gone to the concert?</i>	Adèrat véro vis hóminum magna.
<i>Were there many at the concert?</i>	Invenistíne múltos in ambulacro (ambulántes)?
<i>There was a large crowd there.</i>	
<i>Did you find many out walking?</i>	

* So also sometimes separately *cum quibus erat cumque; quã re cumque.*

I found but a few.	Invēni nōn nisi paucos.
<i>To cut, wound.</i>	<i>Secāre, vulnerāre.</i>
<i>To cut off.</i>	{ <i>Abscūdo, ēre, scidi, scisum.</i> <i>Ampūto, āre, āvi, atum.</i>
To cut into (make an incision).	Incido, ēre, cidi, cisum (ALIQUID).
Entirely.	Omnino, prorsus, plāne.
He has cut off his finger.	Dīgitum ejus amputāvit.
He has had his finger cut off (amputated).	Is dīgitum suum amputandum curāvit.
Have you cut (wounded) his finger?	Ecquid dīgitum ejus vulnerāsti?
I have not cut (wounded) his finger, but his foot.	Ēgo nōn dīgitum, sed pedem ejus vulnerāvi.
He has cut my leg.	Crūs meum secuit (incidit).
<i>Alone (all alone).</i>	{ <i>Solus, a, um, gen. solius.</i> <i>Unus, a, um, gen. unus.</i> <i>Unus solus.</i>
To bring (carry) along.	(Sēcum) afferre, apportāre (ALIQUID ALICUI OR AD ALIQUEM).
To bring (lead) along.	{ Sēcum dūcere (duxi, ductum). Sēcum addūcere, dedūcere. (ALIQUEM AD ALIQUEM.)
To bring along (by conveyance).	Advēho, ēre, vexti, vectum (ALIQUID AD ALIQUEM).
Have you come quite alone?	Venistine ūnus solus?
No, I have brought all my friends with me.	Nōn vērō; amīcos meos omnes mēcum dedūxi.
He has brought all his men along.	Omnes suos sēcum addūxit.
Does he bring anything new with him?	Afferne sēcum aliquid nōvi?
He brings nothing.	Nihil affert.
They have brought us some grain along.	Frumētum nobis sēcum advexerunt.
Did you bring your brother along?	Duxistine tēcum frātre?
I have brought him.	Dūxi.
<i>To fall.</i>	<i>Cado, ēre, cecidi, cāsum.</i>
<i>To fall gliding, to slip.</i>	<i>Lābor, lābi, lapsus sum.</i>
To fall down, out, in.	Dēcidere, excidere, incidere (-cidi, -cāsum).
To slip down, out, in.	Dēlābi, elābi, illābi.
To let fall, drop (inadvertently) anything out one's hands.	{ <i>Excidit mihi aliquid mānu or de mānibus.</i> <i>Delābūtur mihi aliquid de mānibus.</i>

To drop (from negligence).	Amittĕre aliquid de mĕnu (or mĕnibus).
To drop (intentionally).	Dimittĕre aliquid de mĕnibus.
Has he fallen ?	Ceciditne ? Lapsusne est ?
Yes, he has fallen into the well.	Incidit vĕro in puteum.
He has fallen from the horse.	{ Lapsus est ex equo.
The fruit falls from the trees.	{ Ex equo decidit.
	Poma ex arboribus cadunt, decidunt.
Has he dropped anything ?	Amisitne aliquid de mĕnibus ?
Yes, he has dropped his pen.	Dimisit vĕro pennam de mĕnibus.
He has dropped his ring.	Excidit ei anulus de manu.
The ring dropped of its own accord from my finger.	Anulus mihi suā sponte de digito delapsus est.
You have dropped your gloves.	Exciderunt tibi de manu digitabula.
She is dropping her handkerchief.	Mucronium ei de mĕnibus delabitur.
Near, close by.	Āpud, juxta, prope (Prep. c. Acc.).
Near (not far from).	Nōn longe, haud procul (aliquo loco, ab aliquo loco).
Near me, you, him.	Juxta mĕ, tĕ, illum.
Near the fire, by the fire.	{ Ad (apud, juxta) focum.
Near (not far from) his castle.	{ Apud (prope) carbōnes.
	Non longe (haud procul) ab ejus castĕllo.
Near that spot.	{ Prope illum locum.
	{ Prope ab illo loco.
What are you doing by the fire ?	Quid agis apud carbōnes ?
I am engaged in writing and thinking.	In scribĕndo et cogitādo occupātus sum.
Where do you live ?	Ūbi hābitas ?
I live close by the castle.	Juxta (prope) castĕllum hābito.
He lived not far from the king's residence.	Habitābat non longe a dōmo regiā.
He fell not far from the river.	Cecidit haud procul (a) flūvio.
The groom.	Stabulārĭus, i, m. ; agāso, ōnis, m.
Did you tell the groom to bring me the horse ?	Dixistine stabulārĭo, ut addūceret mihi equum ?
I have told him.	Fāctumst (= fāctum est).
I have ordered him to do so.	Jūssi eum fācere hoc.
To prevent, hinder.	{ Impĕdĭo, ĩre, ĩvi (ĩi), ĩtum (ALIQUEM (AB) ALIQUA RE).
	{ Retardō, āre, āvi, ātum (ALIQUEM IN ALIQUA RE).
To hinder (prevent) any one from sleeping, writing.	{ Impedire aliquem quomīnus (or ne) dōrmiat, scribat.
	{ Retardāre aliquem a dormiĕndo, scribĕndo (or ad dormiĕndum, scribĕndum).

Does he prevent you from reading?	Retardátne tâ a legéndo (ad legéndum)? Impeditne te, quóminus (or ne) légas?
He does prevent me.	Retúrdat. Ímpedit.
Or did I prevent you from sleeping?	An égo tâ ad dormiéndum retardávi? An égo tâ impediúi, quóminus dormiúres?
You have not prevented me.	Mê nõn retardásti (impedísti).
Was he hindering him from flight?	Impediébátne (retardabátne) éum a fúgā?
He was not.	Nõn impediébat.

EXERCISE 139.

Whom do you pity? — I pity your friend. — Why do you pity him? — I pity him because he is ill. — Do the merchants of Berlin pity anybody? — They pity nobody. — Do you offer me anything? — I offer you a gold ring. — What has my father offered you? — He has offered me a fine book. — To whom do you offer those fine horses? — I offer them to the French officer. — Do you offer that fine carriage to my uncle? — I do offer it to him. — Dost thou offer thy pretty little dog to these good children? — I do offer it to them, for I love them with all my heart. — What have the citizens of Strasbourg offered you? — They have offered me good beer and salt meat. — To whom do you offer money? — I offer some to those Parisian citizens, who have assured me of their assistance. — Will you take care of my clothes? — I will take care of them. — Wilt thou take care of my hat? — I will take care of it. — Are you taking care of the book which I lent you? — I am taking care of it. — Will this man take care of my horse? — He will take care of it. — Who will take care of my servant? — The landlord will take care of him. — Does your servant take care of your horses? — He does take care of them. — Is he taking care of your clothes? — He is taking care of them, for he brushes them every morning. — Have you ever drunk Strasbourg beer? — I have never drunk any. — Is it long since you ate Leipsic bread? — It is almost three years since I ate any. — Does he think himself (*ducitne se*) out of danger (*sine periculo*)? — He never can consider himself out of danger while his enemy is alive (his enemy being alive). — Is the republic safe (*salvus*)? — How can it be safe under the administration of consuls like these (*his magistratibus*)?

EXERCISE 140.

Have you hurt my brother-in-law? — I have not hurt him; but he has cut my finger. — What has he cut your finger with? — With the knife which you had lent him. — Why have you given that boy a blow with your fist? — Because he hindered me from sleeping. — Has anybody hindered you from writing? — Nobody has hindered me from writing; but I have hindered somebody from hurting your

cousin. — Has your father arrived? — Everybody says that he has arrived; but I have not seen him yet. — Has the physician hurt your son? — He has hurt him, for he has cut his finger. — Have they cut off this man's leg? — They have cut it off entirely. — Are you pleased with your servant? — I am much pleased with him, for he is fit for anything. — What does he know? — He knows everything. — Can he ride on horseback? — He can. — Has your brother returned at last from Germany? — He has returned thence, and has brought you a fine horse. — Has he told his groom to bring it to me? — He has told him to bring it to you. — What do you think of that horse? — I think that it is a fine and good one, and (I) beg you to lead it into the stable. — In what did you spend your time yesterday? — I went to the public walk, and afterwards to the concert. — Were there many people in the public walk? — There were many people there. — When did your brother return home? — He returned at sunrise. — When was Augustus born? — He was born during the consulship of Cicero. — Do you desire to learn Latin? — I am not unwilling to learn, with you for a guide and instructor. — Having heard (*audito*) that our friend was about to arrive, I immediately resolved to go to meet him. — Why were these men punished? — They were punished on account of neglected duties (*officiis neglectis*).

Lesson LXXIV. — PENSUM SEPTUAGESIMUM QUARTUM.

OF THE PLUPERFECT TENSE.

A. The pluperfect tense serves to represent a past action as entirely completed with reference to another past action just commencing or going on. It sustains the same relation to the imperfect, as the perfect does to the present. E. g.

Irrúrant Dánai, et tectum ómne tenébant.

The Greeks had forced their way in, and were in possession of the entire house.

Pausánias eòdem lóco sepúltus ést, úbi vitam *posúerat*.

Pausanias was buried in the very spot on which he had lost his life.

Quum dómum *intráset*, dixit amico síuo.

When he had entered the house, he said to his friend.

Cum vér *esse coépérat*, dábat sê labóri átque itinéríbus.

After the commencement of spring he was wont to enter upon his labors and his journeys.

REMARK. — The Romans always observe the distinction indicated by the pluperfect, and put this tense even where the English idiom substitutes the perfect. E. g. "When he arrived (i. e. *had arrived*) in the city, he perceived," *Quum in urbem advenisset, animadvertit.* "When he saw (i. e. *had seen*) the boy, he exclaimed," *Quum puerum conspexisset, exclamavit.*

B. FORMATION OF THE PLUPERFECT TENSE.

1. The pluperfect active is formed from the perfect by changing the final *i* into, Indic. *eram*, Subj. *issem*. As, —

1. Amāvi — amāvĕram, amavissem, *I had loved.*
2. Monui — monuĕram, monuissem, *I had reminded.*
3. Lēgi — lēgĕram, legissem, *I had read.*
4. Audivi — audivĕram, audivissem, *I had heard.**

2. The pluperfect passive is formed from the perfect participle, by adding, Indic. *eram* or *fuĕram*, Subj. *essem* or *fuissem*. As, —

INDIC. Amātus, monitus, lectus, auditus *eram* or *fuĕram*, *I had been loved, reminded, read, heard.*

SUBJ. Amātus, monitus, lectus, auditus *essem* or *fuissem*, *that I might have been loved, reminded, read, heard.*

3. The pluperfect of deponent verbs is formed like that of the passive voice. As, —

INDIC. Hortātus, veritus, secūtus, blanditus *eram* or *fuĕram*, *I had exhorted, feared, followed, flattered.*

SUBJ. Hortātus, veritus, secūtus, blanditus *essem* or *fuissem*, *that I might have exhorted, feared, followed, flattered.*

INFLECTION OF THE PLUPERFECT ACTIVE.

C. The inflection of the pluperfect active is exhibited by the following paradigms: —

INDICATIVE.	SUBJUNCTIVE.
Amāvĕram, <i>I had loved.</i>	Amāvissem, <i>that I might have loved.</i>
SING. amāvĕrām	SING. amāvissem
amāvĕrās	amāvisseſ
amāvĕrāt,	amāvisset,
PLUR. amāvĕrāmŭs	PLUR. amāvissemŭs
amāvĕrātis	amāvissetis
amāvĕrant.	amāvissent.

* SUBJ. *that I might have loved, reminded, read, heard.*

So conjugate *monŭeram* — *monŭissem*, *lĕgĕram* — *lĕgissem*, *audivĕram* — *audivissem*. To these add *apportāvĕram*, I had brought; *laborāvĕram*, I had labored; *lavĕram*, I had washed; *dēdĕram*, I had given; *stētĕram*, I had stood; — *habuĕram*, I had had; *studuĕram*, I had studied; *jussĕram*, I had commanded; *secuĕram*, I had cut; *vidĕram*, I had seen; — *attŭlĕrum*, I had brought; *dilexĕram*, I had cherished; *mīsĕram*, I had sent; *arcessivĕram*, I had called; *cupivĕram*, I had desired; *quaesivĕram*, I had sought; *ussĕram*, I had burned; — *aperuĕram*, I had opened; *ivĕram*, I had gone; *scivĕram*, I had known; *sitivĕram*, I had been thirsty; *vĕnĕram*, I had come; — *voluĕram*, I had wished; *noluĕram*, I had been unwilling.

The verb *sum* has regularly *fuĕram* — *fuissem*. And so its compounds, *abfuĕram* — *abfuissem*; *adfuĕram* — *adfuissem*; *interfuĕrum* *interfuissem*; *profuĕram* — *profuissem*, &c.

REMARKS.

1. Verbs of the fourth conjugation (and generally those whose perfect ends in *ivi*) frequently reject the *v* before the final *ĕram* of the pluperfect indicative; as, *audiĕram*, *prodiĕram*, *quaesiĕram*,* &c., and *ivissem* is sometimes contracted into *issem*; as, *audissem*, *prodissem*, *quaesissem*, for *audivissem*, &c. (Compare page 239, Remarks.)

2. *Odĕram*, I hated; *meminĕram*, I remembered; *novĕram*, I knew, was acquainted with; *consuĕvĕram*, I was wont, have the force of the imperfect, as *odi*, *mеминi*, &c. that of the present.

Had I loved?	<i>Egón' amávĕram?</i>
By no means; you had not loved.	<i>Mínime géntium; nŏn amávĕras.</i>
Had we given you a book?	<i>Nŭm nŏs tibi librŭm dēderāmus?</i>
You had not given me one.	<i>Nŏn dederātis.</i>
Had he stood by the fire?	<i>Steterātne apud carbŏnes?</i>
He did. He had stood there.	<i>{ Fāctumst (= factum est). Stētĕrat.</i>
Had you called the physician?	<i>Arcessivĕrāsne mēdicŭm?</i>
Yes, I had called him.	<i>Sāne, eŭm arcessivĕram.</i>
Had they seen our friend?	<i>Nostrŭmne amicŭm vidĕrant?</i>
They had not seen ours, but their own?	<i>Nŏn nŏstrŭm, sed suŭmmet vidĕrant.</i>
When I had found the letter.	<i>Quŭm litteras invenissem.</i>
If we had studied our lesson, would you not have rewarded us?	<i>Sì pĕnso imperāto ōperam dedissemus, nŏnne nŏs praeemiis affecissem?</i>
I should have done so.	<i>Fāctum ēsset.</i>
What did he say when he entered your house?	<i>Quid dixit, quŭm dŏmŭm túam intrāssset (= intravissset)?</i>
He wished me a good morning.	<i>Mē sālŭm ēsse jussit.</i>

* These, however, may be referred to the secondary form in *tī*, as *audīi*, *prodiī*, &c.

THE PLUPERFECT PASSIVE.

D. The Pluperfect Passive is thus inflected:—

INDICATIVE.	SUBJUNCTIVE.
Amātus eram or fuëram, <i>I had been loved.</i>	Amātus essem or fuissem, <i>that I might have been loved.</i>
SING. amātus eram or fuërām amātus erās or fuērās amātus erāt or fuērāt,	SING. amātus essēm or fuissēm amātus essēs or fuissēs amātus essēt or fuissēt,
PLUR. amāti ērāmūs or fuērāmūs amāti ērātīs or fuērātīs amāti ērant or fuērant.*	PLUR. amāti essēmūs or fuissēmūs amāti essētīs or fuissētīs amāti essent or fuissent.

So conjugate *monitus, lectus, auditus eram or fuëram*, I had been reminded, read, heard; SUBJ. *monitus, auditus essem or fuissem*, that I might have been reminded, read, heard. To these add *allātus, dātus, dilectus, habitus, jussus, missus, quaesitus, ustus eram or fuëram*, I had been brought, given, cherished, considered, commanded, sent, sought, burned; and SUBJ. — *essem or fuissem*, that I might have been brought, given, cherished, &c.

Had you been admonished?	Erāsne (fuërāsne) monitus?
I had been admonished.	Factumst. Monitus eram (fuëram).
Had the philosopher been heard?	Auditusne erat sapiens?
He had not been heard.	Auditus non erat.
Had you been sent?	Nūm vōs missi erātīs (fuērātīs)?
We had not been sent.	Nōs nōn missi erāmus (fuērāmus).
Had a ribbon been given you?	Dātāne tibi fuerat taenia?
None had been given me.	Dāta nōn fuerat.
Had the letters been read?	Erāntne epistolae lectae?
They had been read.	Factum est. Erant.
If the book had been read.	Si liber lectus esset (fuisset).
When the letter had been delivered.	Quim litterae traditae essent (fuissent).
Would that we had been sent!	Utinam nōs missi essemus (fuissēmus)!
Because they had not been chosen.	Quōd nōn delēcti essent (fuissent).

PLUPERFECT OF DEPONENT VERBS.

E. The pluperfect of deponent verbs is inflected like that of the passive voice. Thus:—

* When the subject is feminine, then: *amāta eram or fuëram*, Plur. *amātae erāmus or fuērāmus*; SUBJ. Sing. *amāta essem or fuissem*, Plur. *amātae essimūs or fuissēmus*. When it is neuter: *amātum erat or fuerat*, Plur. *amāta erant or fuerant*; SUBJ. Sing. *amātum esset or fuisset*, Plur. *amāta essent or fuissent*.

INDICATIVE.

IIortātus ēram or fuēram, *I had exhorted.*

SING. hortātus ērām or fuērām
hortātus ērās or fuērās
hortātus ērāt or fuērat,

PLUR. hortāti ērāmus or fuērāmus
hortāti ērātis or fuērātis

hortāti ērant or fuērant.*

SUBJUNCTIVE.

IIortātus essem or fuissem, *that I might have exhorted.*

SING. hortātus essem or fuissem
hortātus essēs or fuissēs
hortātus essēt or fuisset,

PLUR. hortāti essemus or fuissemus
hortāti essētis or fuissetis

hortāti essent or fuissent.

So conjugate *verītus, secūtus, blandītus ēram* or *fuēram*, I had feared, followed, flattered; **SUBJ.** *verītus, secūtus, blandītus essem* or *fuissem*, that I might have feared, followed, flattered. To these add *arbitrātus, comitātus, morātus, locūtus, oblitus, profectus, largītus, expertus ēram* or *fuēram*, I had thought, escorted, delayed, spoken, forgotten, departed, squandered, experienced; and **SUBJ.** — *essem* or *fuissem*, that I might have thought, &c.

Had you escorted any one ?

I had escorted no one.

Had they not lavished their money ?

It is, as you say.

Had he flattered you ?

He had certainly not.

Had we left when you arrived ?

It is clearly so.

Would you have remained at home if he had left ?

I should certainly have done so.

After having read the book (= When I had read the book; The book having been read).

After having cut the bread, (when he had cut, &c).

After having eaten (when we had eaten).

After (when) you had cut yourself (after having cut yourself).

After dressing yourselves (when you had dressed yourselves).

Comitatūsne erās aliquem ?

Ego nēminem comitātus eram.

Pecūnias suas nōne largīti erāt ?

Ita est, ut dicis.

Tibine blandītus erat ?

Nōn hērele vēro.

An tē adveniēnte profecti erāmus ?

Ita placet.

Ecquid tē dōmi tenuisses, si profectus esset ille ?

Ita enīmvēro.

Quum librum perlegissem.

Postquam (ut) librum perlegi.

Libro perlēcto.

Quum pānem secuisset.

Postquam (ubi, ut) pānem secuit.

Pāne in frusta dissēcto.

Cum manducavissēmus.

Postquam (ubi, ut, simul ac) manducāvīmus.

Quum tē cūltro vulneravisses.

Postquam (ubi, ut) tē cūltro vulneravīsti.

(Tū) cūltro vulnerātus.

Quum vōbis vēstem induissētis.

Postquam (ubi, ut) vōbis vēstem induīstis.

(Vōs) vēste indūtī.

* And when the subject is feminine: *amāta — amātae*; when neuter: *amātum — amāta*.

After withdrawing from the fire (when he had withdrawn, &c.).	{ Quum a fóco discessisset. Postquam (ubi, út) a fóco discessit.
After (when) thou hadst shaved.	{ Quum tibi bárbam totondisses. Postquam (ubi, ut) bárbam totondísti. Barbā tuā tonsā.
After (when) he had warmed himself.	{ Quum cōrpus calefecisset (refovisset). Postquam (ubi) cōrpus calefēcit (refōvit). Cōrpore ejus calefacto (refoto).
When I had read the newspaper, I breakfasted.	{ Quum ácta pública legissem (áctis públicis lēctis), jentáculum sumpsi.
As soon as I had dressed myself, I went out.	{ Simul ac mibi vēstem indui (= vēste or vēstem indūtus), in públicum prodīvi.
When he had read the letter, he said.	Litteris recitátis (lēctis), dixit.
When he had cut the bread, he cut the meat.	Quum pānem secuisset, cārnem secuit.
What did he do when he had eaten?	Quid ēgit (fēcit) ille, quum manducavisset?
He went to bed.	īvīt cubitum.
Before I set out.	{ Antequam (priúsqvam) profiscar ; or simply profecturus.

F. Obs. *Antequam* and *priusquam*, when they relate to a future action or event, are commonly followed by the present subjunctive.

Before I depart, I wish to see my children once more.	Priúsqvam proficiscar, líberos méos íterum nūc vidēre cūpio.
The storm threatens, before it rises.	Tempestas minátur, ántequam surgat.
The newspaper.	Acta diurna or pública, <i>n. pl.</i>
The accident	Cāsus, <i>us, m.</i>
The death.	Mors, <i>tis, f.</i>
To go to sleep.	Cubitum ire.
To rise, get up.	(E lecto) surgo, ēre, surrexi, sursum.
To die.	{ Morior, iri, mortuus sum. Díem suum (or suprēmum) obire (or simply obire).
To be afflicted or grieved at (anything).	{ Dolēo, ēre, ūi, ítum (ALIQUA RE or QUOD). Aliquid est mibi dolōri.
Are you afflicted at the death of our friend?	Dolēsne amíci nōstri mórte?
I am very much afflicted at it.	{ Dóleo véro vehemēter. Est mibi prorsus permágnus dolóri.

At what is your father afflicted?	Quam ob rem vīr optimus, pater tuus, in dolore est?
He is afflicted because he has lost his dearest friend.	Dolore affectus est, quod hominem sui amicissimum perdidit.
To complain of some one or something.	Quēror, i, questus sum. Conquēri (ALIQUEM, DE ALIQUO, REM, DE RE, QUOD, &c.)
To wonder, to be astonished or surprised at.	Mīror, āri, ātus sum. Demirāri (ALIQUEM, REM, Acc. cum Inf. or QUOD).*
Whom do you complain of?	Quēm (de quō) quērēris?
I complain of my friend.	Ego amicum meum (de amico meo) quēror).
Of what does your brother complain?	Quid (quā de rē) quēritur frāter tuus?
He complains of your not sending the book.	Quēritur super hoc, quod nōn mittas librum.
They complained of their brother.	Frātre[m] suū[m] conquerebāntur.
Let them not complain of having been deserted.	Ne querāntur, sē relictos esse.
He complained of the injustice of his adversaries.	De injūriis adversariōrum quēstus est.
We have no right to complain of everything that afflicts us.	Nōn omnia, quae dolēmus, eodem jūre quēri possumus.
At what are you surprised?	Quid mirāris?
I am surprised that you have arrived.	Mīror tē advenisse (quod advenisti).
I wonder what may have been the cause.	Mīror, quid causae fūerit.
I am surprised that you should have despised this.	Mīror, tē haec sprevisse.
We wondered why you should prefer the Stoics to us.	Admirāti sumus, quid esset, cur nobis Stōicos antefērrēs.
I was surprised that you should have written with your own hand.	Admirātus (mirātus) sūm, quod tuā manū scripsisses.
Do you wonder at what I have done?	Demirarisne factum meum?
I do wonder at it.	Prorsus demīror.
Your fortune (lot) is to be pitied.	Fortūna tua querēnda est.
To be glad.	Gaudeo, ēre, gavisus sum. Laetor, āri, ātus sum. (RE, DE RE, IN RE, Acc. cum Inf. or QUOD).
To be sorry.	Dolēre (RE, Acc. cum Inf. or QUOD). Dōlet, piget, poenūet, misēret (ME ALICUJUS REI, HOMINIS).†

* Compare Lesson LIV. H.

† On the construction of these verbs, see pages 289 and 298.

I am glad of it.	Gaudeo hoc. Hoc est mihi jucundum. Optime est.
I am sorry for it.	{ Moléstum est. Mále dicitur.
I am glad to see you.	{ Doleo, quód ita est.
I never was more rejoiced to see any one.	{ Nunc tē conspicio libens.
I am sorry for your misfortune.	{ Nihil vidi quidquam laétius.
I am sorry for you.	{ Doleo túum casum.
Are you sorry for this injustice?	{ Misēret mē túi.
I am sorry for it.	{ Pigetne tē hujus injúriæ?
Were you grieved at the death of your friend?	{ Piget mē véro.
I was grieved in my inmost soul.	{ Dolebāsne, cum amicum túum mórtuum conspiciēs?
I am glad to hear that your father is well.	{ Dolēbam ex íntimis sēsis.
	{ Patris túi valetúdinem cognóscere gaudeo.
	{ Gaudeo, mē de valetúdine pátris túi certiōrem fiēri.
To hear (learn, understand).	{ Comperio, íre, pēri, pertum.
	{ Cognoscere (ALIQUID).
	{ Certiōrem fiēri (DE ALIQUĀ RE).
To pronounce.	{ Enunciō, āre, āvi, ātum.
	{ Effēro, ferre, extūli, elātum.
Can the boy pronounce these words?	Potéstne puer vérba hæc enunciāre (efferre)?
He cannot do it yet.	Nōdum pōtest.
Did he pronounce the letters correctly?	Rectēne litteras enunciāvit?
No, he pronounced them very badly.	Ímmo pērpēram enunciāvit.
Could the Austrian pronounce my name?	Potústne Austríacus nōmen meum efferre?
He could not.	Nōn pōuit.
There are several words which are pronounced alike in the same cases.	Plúra sunt vérba, quæ simíliter íisdem cásibus efferúntur.
Dear.	Cārus, a, um.
Grateful, acceptable.	Grātus, acceptus, jucundus, a, um.
Sad, sorrowful.	Tristis, is, e; moestus, a, um.
Disagreeable.	Ínjucundus, ingrātus, a, um.
The prince.	Princeps, cipis, m.
The count.	Cōmes, Itis, m.
The baron.	Bāro, ōnis, m.
The Saxon.	Saxo, ōnis, m.
The Prussian.	Borussus (Prussus), i, m.
The Austrian.	Austríacus, i, m.
The Christian.	Christíanus, i, m.
The Jew.	Judacus, i, m.

The negro, Moor.

Homo niger, *gen. nigri, m.*; Aethi-
ops, *öpis, m.*

The Indian.

Indus, *i, m.*

The Aborigines.

Autochthones, *um, pl. m.*

EXERCISE 141.

What did you do when you had finished your letter? — I went to my brother, who took me to the theatre, where I found one of my friends whom I had not seen for many years. — What did you do when you had breakfasted this morning? — When I had read the letter of the Polish count, I went out to see the theatre of the prince, which I had not seen before. — What did your father do after getting up this morning? — He breakfasted and went out. — What did your friend do after he had read the paper. — He went to the baron. — Did he cut the meat after he had cut the bread? — He cut the bread after he had cut the meat. — When do you set out? — I set out to-morrow; but before I leave, I wish to see my friends once more. — What did your children do when they had breakfasted? — They went out with their dear preceptor. — Where did your uncle go after he had dined? — He went nowhere; he stayed at home and wrote his letters. — What are you accustomed to do when you have supped? — I usually go to bed. — At what o'clock did you rise this morning? — I rose at five o'clock. — What did your cousin do, when he (had) heard of the death of his friend? — He was much (*valde*) afflicted, and went to bed without saying a word (*non verbum faciens*). — Did you read before you breakfasted? — I read when I had breakfasted. — Did you go to bed when you had eaten supper? — When I had eaten supper, I wrote my letters, and then went to bed. — Are you afflicted at the death of your relation? — I am much afflicted at it. — When did your friend die? — He died last month. — Of what do you complain? — I complain of your boy. — Why do you complain of him? — Because he has killed the pretty dog, which I had received from one of my friends. — Of what has your uncle complained? — He has complained of what you have done. — Has he complained of the letter which I wrote to him? — He has complained of it.

Lesson LXXV. — PENSUM SEPTUAGESIMUM QUINTUM.

OF THE REFLEXIVE PRONOUNS.

A. When, in one and the same sentence, a subject of the third person becomes itself the object of the verb, or otherwise a member of the predicate, its person (whether singular or plural) is expressed by the personal reflexives *sui, sibi, se*, and its property by the possessive reflexive *suus, a, um*.

<i>Ipse se quisque diligit, quod per se sibi quisque * carus est.</i>	Every one cherishes himself, because every one is naturally dear to himself.
<i>Themistocles domicilium Magnesiae sibi constituit.</i>	Themistocles fixed his abode at Magnesia.
<i>Justitia propter sese colenda est.</i>	Justice should be cultivated on its own account.
<i>Lento gradu ad vindictam sua divina procedit ira.</i>	Divine indignation advances slowly (with slow step) to its own defence.
<i>Etiam ferae sibi injecto terrore mortis horrescunt.</i>	Wild beasts even shrink with horror when subjected to the fear of death.
<i>Suum quisque ingenium noscat.</i>	Every one should make himself acquainted with his own abilities.
<i>Verres solus cum sua cohorte relinquitur.</i>	Verres alone is left with his cohort.
<i>Bellum est, sua vitia nosse.†</i>	It is proper to know one's own faults.
<i>Bestiis homines uti ad utilitatem suam possunt sine injuria.</i>	Men may use animals for their own convenience, without any injustice.

REMARK. — The reflexives can thus be put only when the subject remains the same. If another sentence with a new subject, or a new subject representing one, is added, then the demonstrative *is* takes the place of *sui*, &c., and the genitives *ejus*, *eorum*, that of *suus*. E. g. *Tiberius Gracchus ejusque frater occisi sunt*,† *Tiberius Gracchus and his brother were killed.* *Hannibal quamdiu in Italia fuit, nemo ei in acie restitit, nemo adversus eum in campo castra posuit*, As long as Hannibal was in Italy, no one opposed him on the battle-ground, no one pitched a tent against him in the field. *Athenienses urbem suam aede Minervae ornavērunt, eorumque magnificentiam mirata est posteritas*, The Athenians adorned their city with the temple of Minerva, and posterity has admired their magnificence.

B. The reflexives *sui*, *sibi*, *se*, and *suus*, *a*, *um*, belong to an oblique case of the same sentence, when they determine the subject-nominative itself, or when from a difference of person or number, or from the sense of the predicate, they cannot be referred to the nominative.

<i>Hannibalem sui cives e civitate ejecerunt.</i>	Hannibal was banished by his own countrymen.
<i>Caesarem sua natura mitiorem facit.</i>	His natural disposition makes Cæsar more humane.

* When *quisque* is thus connected with the reflexive, the latter commonly precedes; as, *se quisque, sibi quisque, suum cuique*, &c.

† I. e. *aliquem nosse*, "that one should know his own faults."

‡ This may be resolved into *Tiberius Gracchus occisus est, ejusque frater occisus est*. So also, *Antigonus et hujus filius Demetrius*, &c.

<i>Sui cuique</i> mōres fingunt fortūnam.	Every man's lot in life is shaped by his own character.
<i>Rēcte</i> dici pōtest sciēntiam <i>sūam</i> <i>cujusque</i> <i>artis</i> <i>esse</i> .	Every art may correctly be said to have a science of its own.
<i>Conserva</i> <i>tuis</i> <i>suos</i> .	Preserve the lives and happiness of those dear to your friends.
<i>Apibus</i> fructum restituo <i>suum</i> .	I return (restore) their produce to the bees.
<i>Volaterrānos</i> in <i>sua</i> possēssione retinēbam.	I kept the Volaterrani in the possession of their own.
<i>Ratio</i> et <i>oratio</i> conciliat inter <i>sē</i> <i>hōmines</i> .	Reason and language conciliate men among themselves.
<i>Justitia</i> <i>suum</i> <i>cuique</i> tribuit.	Justice gives (to) every one his own.
<i>Cōsules</i> <i>hostem</i> in <i>sua</i> sēde in <i>Algidō</i> invēniunt.	The consuls found the enemy in his own residence at Algidum.
<i>Multa</i> sūnt <i>civibus</i> inter <i>sē</i> <i>com-munia</i> .	Citizens have many things in common with each other.
<i>Quid</i> est aliud, <i>aliis</i> <i>sua</i> eripēre, <i>aliis</i> <i>dare</i> <i>aliēna</i> ?	What else is giving to others what is not one's own, but robbing others of their own?

REMARK. — When a new sentence is added, or a word representing one, the demonstrative *is* becomes necessary, as in *A. Rem.* E. g. *Omitto Isocratem discipulosque ejus*,* I omit Isocrates and his disciples. Alexander moriens anulum suum dederat Perdicas; ex quo omnes conjecerant, eum regnum ei commendasse, quoad liberi ejus in suam tutelam pervenissent, The dying Alexander had given his ring to Perdicas, from which every one had conjectured that he had commended the government of his empire to his charge, until his children might become of age.

C. In dependent clauses, in which the language, thoughts, sentiments, or purpose of the leading subject are expressed, the reflexives *sui*, *sibi*, *se*, and *suus* refer to that subject, and not to the one contained in the dependent clause.

Such clauses are introduced by the Acc. cum Inf., by interrogatives, relatives, and conjunctions, especially by *ut*, *ne*, *quo*, *qui*, *si*, &c. E. g. *Nemo est orator, qui se Demosthenis similem esse nōlit.* No one is an orator who is unwilling to be like Demosthenes.

Homērum Colophōnii civem esse dicunt suum, Smyrnacī vērō suum esse confirmant. The inhabitants of Colophon say, that Homer is their citizen, but those of Smyrna prove him to be theirs.

Mēus mē orāvit fīlius, ut tuam sorōrem pōscerem uxōrem sibi. My son has charged me to demand your sister in marriage for him.
Pætus omnes libros, quōs frāter suus reliquisset, mīhi donāvit. Pætus has made me a present of all the books which his brother had left him.

* This may be resolved into *Omitto Isocratem, discipulosque ejus omitto.*

Quid est amāre, nisi velle bonis
aliquem affici quam maximis,
etiāsi ad se nihil ex his red-
deat?

What is love, but a desire that another might enjoy the highest possible good, even though no advantage to one's self should result from it?

D. If in this construction the person of the speaker comes in collision with another subject nominative, the sense of the predicate must determine to which of the two the reflexive refers. *E. g.*

Agrippa Atticum orābat, ut se
sibi suisque* reservāret.

Agrippa besought Atticus to save himself for himself and his friends.

Scythae petēbant ab Alexandro,
ut regis sui filiam matrimonio
sibi† jungeret.

The Scythians besought Alexander to unite himself in marriage to the daughter of their king.

Quod sibi Cæsar denuntiāret, se
Aeduorum injurias non ne-
glectūrum; neminem secum
sine sua‡ pernīcie contendisse.

With respect to Cæsar's message to him, that he (i. e. Cæsar) would not overlook the injuries of the Aedui, (Ariovistus replied,) that no one had ever contended with him, except for his own destruction.

REMARKS.

1. The reflexive is always put when a given person is to be contrasted with another, or its property with that of another (i. e. *himself*, *his own*, as opposed to *alius*, *alienus*). It is thus often put, even where we might expect the weaker demonstrative *is*, *ejus*, —

a.) When the oblique case, to which it relates, can easily be inferred from what has gone before. *E. g.* *Ei sunt nati filii gemini duo, ita formā simili pueri, uti mater sua (for eorum) non internosse posset, sc. eos*, He had two twin boys, so like each other, that *their own* mother could not distinguish them. *Placetne a Carthaginiensibus captivos nostros, redditus suis (sc. iis), recuperari?* Is it your pleasure to recover our captives from the Carthaginians, after returning (to them) *their own*?

b.) When the construction admits of it, and the connection requires a more emphatic indication of the subject. *E. g.* *Cimon incidit in eandem invidiam, quam pater suus (= ejus)*, Cimon incurred the same odium which his father had incurred. *Non a te emit rex, sed prius quam tu suum sibi vendēres, ipse possēdit*, The king has not purchased of you, but has himself possessed it, before you could sell his own to him.

* In this sentence *se*, *sibi*, and *suis* all refer to the new subject *Atticus*.

† Here *sui* belongs to *Scythae*, and *sibi* to *Alexandro*.

‡ *Sibi* and *secum* refer to the speaker Ariovistus (expressed in a preceding sentence), *se* to Cæsar, and *sua* to *neminem*.

2. *Is* and *ejus*, on the other hand, are employed where no such opposition of persons or property is intended, but where the subject is merely pointed out (i. e. the English *him, his*). They are thus put, —

a.) With reference to an oblique case of the *same sentence*, sometimes merely to prevent ambiguity. E. g. *Pisōnem nostrum merito ejus amo plurimum*, I love Piso dearly, as he deserves. *Achæi Macedōnum regem suspicātum habebant pro ejus crudelitāte*, The Achæans suspected the king of the Macedonians on account of his cruelty. *Oratio principis per quæstōrem ejus audita est*, The speech of the prince was heard by his quæstor.

b.) In *dependent clauses*, when a noun different from the subject is referred to; frequently also instead of the more emphatic *se*. E. g. *Julæi jussi a Cæsare, effigiem ejus in templo locare, arma potius sumere*, When the Jews were commanded by Cæsar to place his image in their temple, they preferred to resort to arms. *A Curione mihi nuntiātum est, eum ad me venire*,* A message was sent me by Curio, that he was coming to me.

3. Instead of *is* and *ejus* the intensive *ipse* and *ipsius* are often used, especially when it becomes necessary to distinguish subjects different from those represented by *is* or *sui*. E. g. *Ædui contendunt, ut ipsis summa imperii transdātur*, The Ædui beg that the chief command might be transferred to themselves. *Parvi de eo, quod ipsis supererat, aliis gratificari volunt*, Children wish to gratify others with what they themselves do not want. *Cæsar milites suos incusavit: cur de sua virtute, aut de ipsius diligentia desperarent*, Cæsar blamed his soldiers (by asking them), why they despaired of *their own* valor or *his* personal assiduity.

<i>Far, distant.</i>	{ <i>Longus, longinquus, a, um</i> (adj.). { <i>Longe, procul</i> (adv.).
A long way or journey.	Longa via; longum iter.
From afar.	Procul, e longinquo, eminens (adv.).
How far?	Quam longe? Quousque?
To be far or distant from any place.	Longe or procul ab aliquo loco abesse.
To be far apart.	Multum distare.
To be equally far apart.	Paribus intervallis distare.
To be equally far.	Tantundem viae esse.
To be farther.	Longius esse or abesse.
How far is it from here to the city?	Quam longe est hinc in urbem?
It is very far.	Perlonge est.
It is not far.	Nō est longe (longūle).
It is ten miles.	Longe est milia passuum decem.
Is it far from here to Berlin?	Estne longe hinc Berolinum?
It is not far.	Haūd longe est.
How many miles is it?	Quot milia passuum sunt?

* Instead of *Curio mihi nuntiavit, se ad me venire*.

It is twenty miles.
How many miles is it from Boston to New York?

It is about two hundred and fifty miles.

It is nearly a hundred miles from Berlin to Vienna.

How far did the boy go?

He went three steps.

He went about far and wide.

He said, that he had been two hundred miles from the city.

Did he advance too far?

Not as far as you.

How far has your brother advanced in his studies?

He has not advanced very far.

The distance.

The mile.

The step, pace.

To prefer, like better.

Do you like to write better than to speak?

I like to speak better than to write.

Does he like to play better than to study?

He likes to do both.

Do you like bread better than cheese?

I like both, neither equally well.

Do you like tea as well as coffee?

I like coffee better.

He likes beer better than wine.

I prefer beef to veal.

Viginti circiter milia passuum sunt.
Quot milia passuum a Bostoniâ abest Novum Eboracum?

Abest (distat) milia passuum circiter ducenta et quinquaginta.

Vindobonâ a Berolino circiter milia passuum centum abest.

Quam longe ivit puer?

Ivit longe tres passus.

Perambulavit longe latèque.

Dixit, se ab urbe abfuisse milia passuum ducenta.

Estne progressus nimis longe (or longius)?

Non tam longe, quam tu.

Quousque frater tuus in doctrinâ processit?

Haud perlonge processit.

Distantia, ae, f.; intervallum, i, n.

Mille passuum (pl. milia passuum), miliarium, i, n.

Passus, us, m.

Malo, malle, malui (cum Inf.).

Anteponere, anteferre, praeferre (REM REI).

Aliquid libentius (potius) facere, quam.

Mavisne scribere quam loqui?

Scribisne libentius quam loqueris?

Malo (potius) loqui quam scribere.

Ego libentius loquor quam scribo.

Luditne libentius quam operam dat studiis?

Mavultne ludere (potius) quam operam dare studiis?

Utrumque libenti animo facere solet.

Mavisne edere panem quam caseum?

Ego utrumque, neutrum pariter amo.

Bibisne theam aequè libenter quam coffeam?

Malo coffeam.

Cervisiam libentius quam vinum bibit.

Ego bubulam vitulinae antefero, antepono, &c.

Ego bubulam vitulinâ potiorem habeo.

I prefer reading to writing.	Præopto légere pótius quam scribere.
The calf.	Vitulus, i, m. ; vitula, ae, f.
Quick, fast.	Celeriter, cito, festinanter (adv.).
Slow, slowly.	Tarde, lente (adv.).
Do you learn as fast as I?	Discisne tam celériter, quám ego?
I learn faster than you.	Ego citius (facilius) disco, quam tú.
He eats faster, slower than I.	Manducat citius, lentius, quam ego.
I do not understand you, because you speak too fast.	Vérba túa nōn intélligo, propterea, quód nimis celériter (celérius) loquēris.
He arrived sooner than was expected.	Advēnit celérius opiniōne.
Can you answer slowly?	Potésne respondēre lente?
I can.	Póssum.
Does he sail as slowly as I?	Navigátne tam tarde quam ego?
He sails slower.	Tárdius návigat.
I trust that you will be strong soon.	Confido, cito te firmum fore.
Advance slowly!	{ Procède lente ! { Festina lente !
Cheap.	{ ADJ. Vilis, parvi pretiū ; non magno parabilis. { ADV. Parvo pretio, aere paucō ; parvo sumptu.
Dear.	{ ADJ. Cārus, a, um ; magni pretiū. { ADV. Cāre, magno (pretio).
Does the merchant sell as dear as I?	Venditne mercator tam cāre, quam ego?
He does not sell as dear.	Minus cāre vendit.
He sells dearer than you.	Cārius vendit quám tú.
Did you buy the horse cheap?	Emistne equum vili (parvo pretio)?
I have bought it quite cheap.	Ego cum aere paucō emi.
He has bought the book at the lowest possible price.	Librum quám mínimo pretio emit.
I have bought my hat cheaper than you yours.	Pileum meum ego minōris emi, quám túum tú.
This man sells everything so dear, that no one can buy anything of him.	Hic vir omnia tam cāre vendēre solet, ut nemo ab eo quidquam emere possit.*
I do not know what you wish to say.	Haud scio (nescio), quid tibi velis.
You speak so fast, that I cannot understand you.	Tam celériter loqueris, ut intelligere non possim.
I assure you that he wishes to speak with you.	Affirmo tibi, eum tecum colloquēdi cupidum esse.

* Ut preceded by tam, talis, tantus, &c., requires the subjunctive. (Cf. Lesson LXXXVIII. A. I.)

Be so good as to speak a little slower.	Sis tam benígnus, ut aliquánto lén-tius loquáris.
Will you be kind enough to give me the book ?	Visne ésse tam benígnus, ut mhi librum dês ?

EXERCISE 142.

How far is it from Paris to London ? — It is nearly a hundred miles from Paris to London. — Is it far from here to Hamburg ? — It is far. — Is it far from here to Vienna ? — It is almost a hundred and forty miles from here to Vienna. — Is it farther from Berlin to Dresden than from Leipzig to Berlin ? — It is farther from Berlin to Dresden than from Leipzig to Berlin. — How far is it from Paris to Berlin ? — It is almost a hundred and thirty miles from here to Berlin. — Do you intend to go to Berlin soon ? — I do intend to go thither soon. — Why do you wish to go this time ? — In order to buy good books and a good horse there ; and to see my good friends. — Is it long since you were there ? — It is nearly two years since I was there. — Do you not go to Vienna this year ? — I do not go thither, for it is too far from here to Vienna. — Is it long since you saw your Hamburg friend ? — I saw him but a fortnight ago. — Do your scholars like to learn by heart ? — They do not like to learn by heart ; they like reading and writing better than learning by heart. — Do you like beer better than cider ? — I like cider better than beer. — Does your brother like to play ? — He likes to study better than to play. — Do you like meat better than bread ? — I like the latter better than the former. — Do you like to drink better than to eat ? — I like to eat better than to drink ; but my uncle likes to drink better than to eat. — Does your brother-in-law like meat better than fish ? — He likes fish better than meat. — Do you like to write better than to speak ? — I like to do both. — Do you like fowl better than fish ? — Do you like good honey better than sugar ? — I like neither.

EXERCISE 143.

Does your father like coffee better than tea ? — He likes neither. — What do you drink in the morning ? — I drink a glass of water with a little sugar ; my father drinks good coffee, my younger brother good tea, and my brother-in-law a glass of good wine. — Can you understand me ? — No, sir, for you speak too fast. — Will you be kind enough not to speak so fast ? — I will not speak so fast if you will listen to me. — Can you understand what my brother tells you ? — He speaks so fast that I cannot understand him. — Can your pupils understand you ? — They understand me when I speak slowly ; for in order to be understood one must speak slowly. — Why do you not buy anything of that merchant ? — I had a mind to buy several dozen of handkerchiefs, some cravats, and a white hat of him ; but he sells so dear, that I cannot buy anything of him. — Will you take me to another ? — I will take you to the son of the one whom you bought of last year. — Does he sell as dear as this (one) ? — He sells cheaper. — Do you like going to the theatre better than going to the concert ?

— I do like going to the concert as well as going to the theatre ; but I do not like going to the public walk, for there are too many people there. — Do your children like learning Italian better than Spanish ? — They do not like to learn either ; they only like to learn German. — Do they like to speak better than to write ? — They like to do neither. — Do you like mutton ? — I like beef better than mutton. — Do your children like cake better than bread ? — They like both. — Has he read all the books which he bought ? — He bought so many of them, that he cannot read them all. — Do you wish to write some letters ? — I have written so many of them, that I cannot write any more.

Lesson LXXVI.—PENSUM SEPTUAGESIMUM SEXTUM.

REFLEXIVE VERBS.

A. Reflexive verbs are those of which the action terminates in the agent himself.

Verbs of a reflexive sense in Latin are,—

1. Transitive and neuter verbs in connection with the accusative or dative of the reflexive pronouns *me, te, se, nos, vos, se, mihi, tibi, sibi, nobis, vobis, sibi*. E. g. *Se amare*, to love one's self ; *sibi nocere*, to hurt one's self ; *sese fugae mandare*, to betake one's self to flight, &c.

2. A number of passive and deponent verbs, which exhibit more or less of a reflexive sense. E. g. *crucior*, I am tormented, I torment myself ; *proficiscor*, I get myself under way ; *laetor*, I rejoice ; *vehor*, I ride, &c.

3. The impersonal verbs *me taedet, piget, pulet, poenitet, miscret*, It moves me to disgust, chagrin, shame, regret, pity, &c.

B. The following passive and deponent verbs may be regarded as reflexive :—

Crucior, I torment myself (I am tormented).

Delector, I am delighted.

Fallor, I deceive myself (I am deceived).

Fëror, I am impelled.

Grävor, I hesitate.

Inclinator, I am inclined.

Lavor, I wash myself, I bathe.

Laetor, I rejoice.

Movëor, } *I am moved, excited.*

Commovëor, }

Mütör, I change, am changed.

Pascor, I support myself by, I feed upon.

Proficiscor, I get myself under way.

Vehor, I am conveyed, I ride.

Vescor, I live upon, eat.

To disguise one's self.	{ <i>Alienam formam capere.</i> <i>Larvam sibi aptare.</i> <i>Mentiri.</i>
To represent to one's self (to imagine, suppose).	{ <i>Propōnere sibi (aliquid).</i> <i>Cogitatione sibi fingere.</i> <i>Animo concipere aliquid.</i>
To rejoice.	{ <i>Laetor, āri, ātus sum.</i> <i>Gaudeo, ēre, gavisus sum.</i> <i>(RE, DE RE, IN RE, QUOD).</i>
To be ashamed.	<i>Pudet (ēre, puduit) me, te, eum.</i> <i>(ALICUJUS REI).</i>
To flatter any one.	<i>Blandiri alicui; adulāri aliquem.</i>
To flatter one's self.	{ <i>Sibi ipsi blandiri.</i> <i>Spem habere or in spe esse (cum ACC. et INF.).</i>
To fear, to feel afraid of.	{ <i>Timeo, ēre, ūi, —.</i> <i>Metuo, ěre, ūi, —.</i> <i>Vereor, ēri, veritus sum.</i> <i>(ALIQUEM, REM, NE, UT, &c.)</i>
To look back or behind one's self.	<i>Respicio, ěre, spexi, spectrum (AD ALIQUEM, REM).</i>
Dost thou see thyself?	<i>Vidēsne tē?</i>
I do not see myself.	<i>Ēgo mē nōn vīdeo.</i>
Have you cut yourselves?	<i>Vulneravistisne vōs cūlthro?</i>
We have cut ourselves.	<i>Vēro, nōs vulnerāvimus.</i>
Do we flatter ourselves?	<i>Nūmquid nōbis fpsi blandimur?</i>
We do not.	<i>Nōn blandimur.</i>
Does he not disguise himself?	<i>Nōne sibi lārvam āptat?</i>
He does do it.	<i>Fāctum est.</i>
Of whom are you afraid?	<i>Quēm mētuis (tīmes)?</i>
I am not afraid of any one.	<i>Nēmīnem mētuo.</i>
I am not afraid of him.	<i>Ēgo ēum nōn tīmeo.</i>
We must fear (reverence) the deity.	<i>Dēum nōs vereāmur opōrtet.</i>
I am afraid of hurting myself.	<i>Tīmeo, ne mīhi nōceam.</i>
He is afraid of cutting his finger.	<i>Mētuit, ne sibi dīgitum vūlneret.</i>
We were afraid that you would not come.	<i>Metuīmus, ne nōn (or ut) * venīres.</i>
You were afraid that I would not write.	<i>Timēbas, ut scrībērem.</i>
We are not afraid.	<i>Sine timōre sūmus.</i>

* After verbs of fearing, "that" or "lest" is expressed by *ne*, and "that not" by *ne non* or *ut*. The verb must be in the subjunctive. (See Lesson LXXXVIII. A. III.)

<i>To pass away the time (in anything).</i>	{ <i>Tempus (otium) tradūcere, consu-</i>
<i>To enjoy something, to amuse one's self with anything.</i>	<i>mēre, or tēcere (ALIQUA RE). Tempus or hōras fallere (fēfelli, falsum) aliquā re.</i>
<i>The pastime, diversion.</i>	<i>Lūdus, i, m.; oblectatio, ōnis, f.; oblectamentum, i, n.</i>
<i>In what do you amuse yourself?</i>	{ <i>Quā rē tēmpus fallis?</i>
<i>I amuse myself in reading, in conversation.</i>	<i>Quā rē taedium tēmpōris minūis?</i>
<i>He diverts him with playing, with writing.</i>	<i>Hōras fallo legendo, sermōnibus.</i>
<i>They amused themselves in banqueting and feasting.</i>	<i>Tēmpus (otium) fallit ludēdo, scribēdo.</i>
<i>Each, each one; every, every one.</i>	<i>Ōtium convīviis commissationibusque inter sē terēbant.</i>
<i>Each one of you.</i>	<i>Quisque, unusquisque; omnes, nemo non.</i>
<i>Each of you two.</i>	<i>Quisque or unusquisque vestrum.</i>
<i>Every one spends his time as he pleases.</i>	<i>Quisque or uterque vestrum.</i>
<i>Every one amuses himself in the best way he can.</i>	<i>Tēmpus sūum quisque tērit, ut sibi plāceat.</i>
<i>Everybody speaks of it.</i>	<i>Ōtium sūum quisque fallit quam optime pōtest.</i>
<i>Every one knows.</i>	{ <i>Ōmnes de rē loquūntur.</i>
<i>Everybody thinks.</i>	<i>In ōre ōmnium est.</i>
	<i>Nēmo est, qui nēsciat.</i>
	<i>Nēmo est; quin (= qui nōn) existimet.</i>
<i>Every man is liable to err.</i>	{ <i>Nēmo nōn errat.</i>
<i>I have nothing to amuse myself with.</i>	<i>Humānum est errāre.</i>
<i>It is for amusement, for pastime.</i>	<i>Non habeo, quō fallam tēmpus.</i>
<i>The taste.</i>	{ <i>Est ad tēmpus fallēndum.</i>
	<i>Est animi causā.</i>
<i>A man of taste, of none.</i>	<i>Gustus (gustātus), ūs, m.; sensus, ūs, m.; iudicium, i, n.</i>
<i>To have taste.</i>	<i>Homo elegans, inelegans.</i>
<i>To have no taste.</i>	<i>Esse intelligentem; esse praeditum sapōre.</i>
<i>To mistake, to be mistaken.</i>	<i>Esse inelegantem, nōn sapēre.</i>
<i>To soil, stain.</i>	{ <i>Erro, āre, āvi, ātum.</i>
	<i>Fallo, i, falsus sum.</i>
	<i>Inquino, āre, āvi, ātum.</i>
	<i>Maculo, āre, āvi, ātum.</i>
	<i>Fallo, ēre, fēfelli, falsum.</i>
	<i>Decipio, ēre, cēpi, ceptum.</i>
<i>To deceive, cheat.</i>	<i>Fraudāre or defraudāre aliquem aliquā re or rem.</i>
<i>To cheat, defraud any one of anything.</i>	

<i>To believe.</i>	{ <i>Crēdo, ēre, ādīdi, dītum.</i> <i>Arbitror, āri, atus sum.</i> <i>Pūto, āre, āvi, ātum.</i>
To believe anything or any one.	{ <i>Alicui rei or alicui crēdēro.</i> <i>Alicui or alicui rei fidem habēre or tribuēre.</i>
To believe in dreams.	<i>Somniis credēre or fidem tribuēre.</i>
To believe in ghosts.	<i>Credēre de umbria.</i>
To believe one's eyes rather than one's ears.	<i>Ocūlis magis quam auribus credēre.</i>
To believe in God.	<i>Deum esse credēre ; Deum putāre.</i>
The God.	<i>Dēus, i, m. ; nūmen, Inis, n.</i>
To utter a falsehood, to lie.	{ <i>Mentior, iri, itus sum.</i> <i>Mendacium dicēre.</i>
The liar, the story-teller.	<i>Mendax, ācis, m. & f.</i>
Do you believe that man ?	<i>Credīsne (tribuīsne fidem) illi hōmini ?</i>
I do not believe him.	<i>Nōn crēdo. Fidem non tribuo.</i>
Do you believe what I am telling you ?	<i>Putāsne vērum, quod tibi dīco ?</i>
I do believe it.	<i>Pūto.</i>
Am I mistaken ?	<i>Egōne fallor ?</i>
You are not mistaken.	<i>Nōn fallēris.</i>
Did he cheat you out of anything ?	<i>Fraudavīte tē aliquā rē ?</i>
He has cheated me out of my pay.	<i>Vēro, mē honorārio fraudāvit.</i>
Do you believe that he has soiled your book ?	<i>Credīsne eūm librum tuū inquināvisse ?</i>
I do not believe it.	<i>Minimi crēdo.</i>
Is he a man of taste ?	<i>Praeditūsne est sapōre ?</i>
He is not (a man of taste).	<i>Nōn sāpīt. Hōmo elegans nōn ēst.</i>
Every man has his taste.	{ <i>Sūum cuique iudiciū est.</i> <i>De gūstibus nōn disputāndum est.</i>
My taste is (= I like) to study and to ride on horseback.	<i>Ēgo opēram lītteris dāre atque equitāre delēctor.</i>
<i>To rejoice at anything.</i>	<i>Gaudēre, laetāri aliquā re, de or in aliquā re.</i>
I rejoice at your happiness.	<i>Gaudeo tuā felicitāte.</i>
At what does your uncle rejoice ?	<i>Quā rē patrūus tuus laetātur ?</i>
He is delighted and rejoiced at my recovery.	<i>Gāudet vehementēque laetātur valetūdīne meā confirmātā.</i>
I am greatly rejoiced at your diligence and industry.	<i>Māgnae laetitiae mīhi est diligētia tuā et indūstria.</i>
<i>To go to bed.</i>	<i>Cubītum ire ; dāre se somno ; conferre se in lectum.</i>
<i>To get up, rise.</i>	<i>(Ē lecto) surgo, ēre, surrexi, surrectum.</i>
The bed.	<i>Lectus, lectūlus, i, m.</i>
Sunrise.	<i>Ortus sōlis, sol oriens, prima lux.</i>

Sunset.	Occasus solis, sol occidens.
Early (in the morning).	Bene mane, matutine, matüre.
Late (at night).	Sero, tarde; multā nocte.
At midnight.	Mediā nocte.
At a quarter past eleven.	Circa quadrāntem hōræ post undécimam.
Do you rise early?	{ Surgisne bene mane? Solēsne bene mane e lecto surgere?
I rise at sunrise.	{ Ego sole oriente surgere soleo. E lecto surgo cum ortu solis.
At what time do you go to bed?	Quā hōrā tē dās sōmno (tē in lectum cōfers)?
I usually go to bed at midnight.	Ego mediā nocte cūbitum ire soleo.
He goes to bed at sunset.	Lectūlum sē cōnfert cum occasu solis.
At what time did you go to bed last night?	Quō tempore sōmno tē dedisti hēri vespēri?
I went to bed at ten.	In lectum me contūli hōrā dēcimā.
Did he rise earlier than you.	Surrexitne matūrius quam tū?
No, he rose later.	Immo vērō tardius surrexit.
The hair (of the head).	Pilus, i, m.; or pl. <i>pili</i> ; <i>crines</i> , pl.
To cut one's hair.	{ Pilos recidere (cidi, cisum). Pilos tondēre (totondi, tonsum).
To pull out any one's hair.	Alicui pilos evellēre (velli, vulsum).
He is pulling out his hair.	Pilos sibi evellit.
He has cut his hair.	Pilos sibi recidit (totōndit).
I have had my hair cut.	{ Ego mīhi pilos recidēdos curāvi. Pili mīhi tōnsi sunt.
Nothing but.	{ Nihil praeter (cum Acc.). Non nisi.
He drinks nothing but water.	Nihil praeter aquam bibet (bibere solet).
He has nothing but enemies.	{ Neminem nisi sibi inimicum habet. Praeter inimicos habet neminem.
I saw no one but him.	Praeter illum vidi neminem.
To run away, flee.	{ Aufugio, ēre, fugi. Profugere (ALIQUO).
Are you afraid to remain?	Timēsne manēre?
I am not afraid.	Nōn timeo.
Is he afraid to write to you?	Timétne (metuētne) lītteras dāre ad tē?
He is not afraid.	Nōn timet.

EXERCISE 144.

Have you written long or short letters? — I have written (both) long and short ones. — Have you many apples? — I have so many of them that I do not know which to eat. — Do you wish to give anything to these children? — They have studied so badly, that I do not

wish to give them anything. — What dost thou rejoice at? — I rejoice at the good fortune that has happened to you. — What do your children rejoice at? — They rejoice at seeing you. — Do you rejoice at the happiness of my father? — I do rejoice at it. — Do you flatter my brother? — I do not flatter him. — Does this master flatter his pupils? — He does not flatter them. — Is he pleased with them? — He is much pleased (*contentus*) with them when they learn well; but he is not pleased with them when they do not learn well. — Do you flatter me? — I do not flatter you, for I love you. — Do you see yourself in that looking-glass? — I do see myself in it. — Why do you not remain near the fire? — Because I am afraid of burning myself. — Does this man make his fire? — Do you fear those ugly men? — I do not fear them, for they hurt nobody. — Why do those children run away? — They run away, because they are afraid of you. — Do you run away from your enemies? — I do not run away from them, for I do not fear them. — Can you write a Latin letter without an error? — I can write one. — Does any one correct your letters? — No one corrects them. — How many letters have you already written? — I have already written a dozen. — Have you hurt yourself? — I have not hurt myself. — Who has hurt himself? — My brother has hurt himself; for he has cut his finger. — Is he still ill? — He is better. — I rejoice to hear that he is no longer ill; for I love him, and I pitied him from my heart. — Why does your cousin pull out his hair? — Because he cannot pay what he owes. — Have you cut your hair? — I have not cut it myself, but I have had it cut.

EXERCISE 145.

In what do your children amuse themselves? — They amuse themselves in studying, writing, and playing. — In what do you amuse yourself? — I amuse myself in the best way I can, for I read good books, and I write to my friends. — Every man has his taste; what is yours? — I like to study, to read a good book, to go to the concert, and the public walk, and to ride on horseback. — Has that physician done any harm to your child? — He has cut his finger, but he has not done him any harm. — Why do you listen to that man? — I listen to him, but I do not believe him; for I know that he is a storyteller. — Why does your cousin not brush his hat? — He does not brush it, because he is afraid of soiling his fingers. — What does my neighbor tell you? — He tells me that you wish to buy his horse; but I know that he is mistaken, for you have no money to buy it. — What do they say at the market? — They say that the enemy is beaten. — Do you believe it? — I do believe it, because every one says so. — Do you go to bed early? — I go to bed late; for I cannot sleep, if I go to bed early. — At what o'clock did you go to bed yesterday? — Yesterday I went to bed at a quarter past eleven. — At what o'clock do your children go to bed? — They go to bed at sunset. — Do they rise early? — They rise at sunrise. — At what o'clock did you rise to-day? — To-day I rose late; for I went to bed late last evening. — Does your son rise late? — He must rise early, for he never goes to bed late. — What does he do when he gets up? — He studies and then breakfasts.

Lesson LXXVII.—PENSUM SEPTUAGESIMUM SEPTIMUM.

OF THE GENDER OF SUBSTANTIVES.

A. Gender originally depends upon the signification of words, and is in so far called *natural gender* or *sex*.

1. In substantives denoting *living beings*, i. e. men or animals, the natural gender is either *masculine* or *feminine*, according to the sex. *Inanimate* objects do not properly admit of any distinction of sex, and are hence said to be of the *neuter gender*.

2. The Latin language, however, attributes life to *many inanimate objects*, and extends the distinction of sex to them, i. e. represents them likewise as *masculine* or *feminine*. E. g. *hic mons, haec arbor*.

3. When the gender of a substantive is not already determined by its signification, it is indicated by its form (or termination). This is called the *grammatical gender*, and is either *masculine*, *feminine*, or *neuter*. E. g. *hic liber, haec mensa, hoc umbraculum*.

NATURAL GENDER.

B. The natural gender of substantives denoting living beings (i. e. men or animals) coincides with the sex of the individual designated. Hence, names and appellations of male beings are masculine, and those of females feminine. E. g. *Caesar, Cleopatra, vir, mulier, pater, mater*.

REMARKS.

1. Patrials and gentiles of the plural number are considered masculine; as, *Romāni, Carthaginienses*, &c. So also *lemūres*, ghosts, and *mānes*, departed spirits.

2. The names of women are feminine, even where the termination is neuter. E. g. *mea Glycerium, tua Phanium*.

3. The only exception to this law are certain secondary appellations of men, which retain their original grammatical gender as determined by their form. Such are: FEM. *copiae*, military forces; *deliciae*, favorite, darling; *opērae*, operatives; *vigiliae, excubiae*, watch, sentinels. NEUT. *auxilia*, auxiliary troops; *servitia*, servants; *mancipium*, a slave; *acroāma*, a jester.*

C. The natural gender of living beings of the same species is indicated in three different ways:—

I. There is a separate word for each gender. E. g. *vir* —

* But *optio*, a lieutenant, is masculine, though derived from *optio*, f., choice.

mulier, pater — mater, frater — soror, patruus — amita, maritus — uxor, taurus — vacca. Instances of this kind are comparatively few.

II. The noun is of the same root, but has a separate termination for each gender. E. g. *filius — filia, amicus — amica, magister — magistra, servus — serva, praeceptor — praeceptrix, lūpus — lūpa.*

REMARK. — Substantives thus admitting of two terminations are called *mobilia*, and are most commonly of the first and second declensions (MASC. *er* or *us*, FEM. *a*). *Mobilia* of the third declension form their feminines in *a, trix, ina, issa*, and *is*; as, *caupo — caupōna*, inn-keeper, hostess; *lēno — lēna*, pander, procuress; *lēo — lēaena*, lion, lioness; *tibicen — tibicina*, flute-player (male and female); *cantor — cantrix*, singer; *rex — regina*, king, queen; *gallus — gallina*, cock, hen; *Threx — Threissa* (or *Thressa*), a Thracian (man and woman); *nēpos — neptis*, grandson, granddaughter.

III. One and the same noun is indifferently applied to both sexes, without any change of termination, and the gender is determined by the context (i. e. by the adjective in agreement with it, &c.); as, *hic* or *haec cīvis*, this citizen (male or female); *hic* or *haec hēres*, this heir (man or woman). Nouns of this class are said to be of the *common gender* (or *communia*).* Such are

1. The following names of persons : —

Antistes, priest (or -ess).	Incōla, inhabitant.
Artifex, artist.	Index, informer.
Auctor, author.	Judex, judge.
Augur, augur.	Martyr, witness.
Civis, citizen.	Miles, soldier.
Comes, companion.	Municeps, burgess.
Conjux, spouse.	Parens, parent.
Custos, keeper.	Praesul, chief priest.
Dux, leader.	Sacerdos, priest (or -ess).
Exul, exile.	Satelles, attendant.
Haeres, heir.	Testis, witness.
Hospes, guest.	Vates, prophet (or -ess).
Hostis, enemy.	Vindex, avenger.

Among these are included adjectives of one termination used substantively; as, *adolescens, affinis, juvenis, patruelis, princeps*, &c.

2. Many names of animals; as,

Anser, goslin or goose.	Cānis, dog or bitch.
Bōs, ox or cow.	Elephantus, elephant.

* Names of *inanimate* objects, which are sometimes of one gender and sometimes of another, are said to be of the *doubtful* gender; as, *finis*, m. & f.

Grūs, crane.
 Lēpus, hare.
 Limax, snail.
 Mūs, mouse.
 Ovis, sheep or ram.

Perdix, partridge.
 Serpens, snake.
 Sūs, swine.
 Thynnus, tunny-fish.
 Vespertilio, bat.

REMARKS.

1. Some nouns of the common gender are *mobilia* at the same time. E. g. *antistes* — *antistūa*, *cliens* — *clienta*, *hospes* — *hospita*.

2. From the nouns of the common gender we must distinguish, —

a) Masculine appellations of entire classes of persons in the plural, including also the other sex. E. g. *hi libēri*, children; *fili*, sons and daughters; *frātres*, brothers and sisters; *rēges*, the royal family; *parentes*, parents.

b) *Epicoena*, or those which, though including both sexes, are always of the same grammatical gender (i. e. always either masculine or feminine). Such are: MASC. *corvus*, the raven; *milvus*, the kite; *passer*, the swallow; *turdus*, the thrush. FEM. *alauda*, the lark; *aquila*, the eagle; *felis*, the cat; *rana*, the frog; *vulpes*, the fox,* &c.

3. The *communia* and *mobilia* occur most frequently as masculine nouns; as, *hic amicus*, *equus*, *canis*, *civis*, &c. Exceptions are *sus*, *grus*, *serpens*, *limax* and *perdix*, which are more commonly feminine.

4. Among the general names of animals, *animans*, in the sense of "rational animal," or "man," is masculine, and when applied to other animals, feminine or neuter. *Quadrupes* is generally feminine, sometimes neuter or masculine. *Ales* and *volucris*, "bird," is commonly feminine (always so in the plural); sometimes, however, masculine.

GENDER OF NAMES OF INANIMATE OBJECTS.

D. Besides the substantives which designate living beings, there are many others whose grammatical gender is likewise determined by their signification (cf. A. 2). Such are: —

I. MASCULINES. — The names of the winds and months, and generally also those of rivers and mountains, are masculine.† E. g.

Aquilo, Auster, Bōrēas, Etēsīae, Nōtus. The north wind, south wind, north-east wind, the Etesian winds, south wind.

Januārius, Aprilis, Julius, Novēber. January, April, July, November.

Euphrātes, Ister, Tamēsis, Tigris. The Euphrates, the Danube, the Thames, the Tigris.

Āthos, Ēryx, Hēlicon, Pangaeus. Mount Athos, Eryx, Helicon, Pangæus.

* When it becomes important to distinguish sex, it is customary to add *mas* or *masculus* and *femina*; as, *felis mas*, *vulpes mascula*, *porcus femina*.

† Because the generic terms *ventus*, *mensis*, *fluvius* (*ammis*), and *mons* are of that gender.

EXCEPTIONS.

1. Of the names of rivers, *Albula*, *Allia*, *Duria*, *Matrōna*, *Sagra*, *Sura*, *Styx*, and *Lethe* are feminine; *Eläver*, *Jader*, *Muthul*, and others of barbarous origin, neuter.

2. Of the names of mountains, *Aetna*, *Alpis*, *Calpe*, *Carambis*, *Cyllene*, *Ida*, *Oeta*, *Rhodōpe*, are feminine; and *Pelion* and *Soracte*, neuter.

II. FEMININES.—The names of countries, islands, cities, trees and plants are generally feminine.* E. g.

<i>Aegyptus</i> , Gallia, Persis, Trōas.	Egypt, Gaul, Persia, Troas.
<i>Dēlos</i> , Rhodus, Salāmis, Sicilia.	The island of Delos, Rhodes, Salamis, Sicily.
<i>Carthāgo</i> , Corinthus, Pŷlos, Rōma, Troezen.	The city of Carthage, Corinth, Pylus, Rome, Troezen.
<i>Abies</i> , pīrus, quercus, papŷrus, rōsa.	The fir-tree, pear-tree, the oak, the papyrus, the rose.

EXCEPTIONS.

1. Of the names of countries and islands, *Pontus*, *Hellespontus*, *Bospōrus*, *Isthmus*, and *Sason* (island) are masculine. Those in *um*, and plurals in *a*, are neuter; as, *Latium*, *Samnium*, *Bactra*, &c. So the islands *Dianium* and *Delta*.

2. Of the names of cities, those in *us*, *untis*, plurals in *i*, and some of those in *us*, *i*, in *o* and *on*, are masculine; as, *Selinus*, *Delphi*, *Canōpus*, *Croto*, *Marathon*, &c. Those in *um*, *on*, *e*, *ur*, and plurals in *a*, are neuter; as, *Tarentum*, *Illion*, *Praeneste*, *Tibur*, *Arbēla*, &c. So are also a number of indeclinable barbarous names; as, *Gadir*, *Hispal*, *Nepet*, &c.

3. Of the names of trees and plants, *oleaster*, *pinaster*, *styrax*; *acanthus*, *asparagus*, *asphodēlus*, *calamus*, *carduus*, *hellebōrus*, *intūbus*, *juncus*, *ramnus*, and *scirpus* are masculine; *amarācus*, *cytissus*, *lapathus*, *raphanus*, *rubus*, *spinus*, *larix*, *vepres*, and *sentis*, common. All of the second declension ending in *um*, and those of the third in *er*, are neuter; as, *balsānum*, *ligustrum*; *acer*, *papāver*, *piper*, *siser*, *tuber*, *robur*, &c.

III. NEUTERS.—The gender of all substantives denoting inanimate objects, and not included in Case I. or II. of this rule, is not determined by their *signification*, but by their *termination*. (Cf. Lesson LXXVIII. A.) Among these, however, there are several classes of words which are invariably NEUTER. Such are,—

1. All indeclinable nouns, whether singular or plural. E. g. *fas*, *nefas*, *nihil*, *cornu*, *gummi*, *Tempe*, *pondo*.† (Cf. page 61.)

2. All words and expressions used as substantives, without properly

* Because the generic terms *terra*, *insula*, *urbs*, *arbor*, are so.

† With the exception of indeclinable names of persons; as, *Adam*, *Ruth*, &c.

being such, and linked to an adjective or pronoun of the neuter gender. E. g. *A longum*; *ultimum vale*; *cras hesternum*; *illud nosce te ipsum*; *scire tuum*; *pater* est dissyllabum (*A* long; the last farewell; yesterday, which once was called "to-morrow"; the injunction, "Know thyself"; thy knowledge; the word "father" is a dissyllable).

<i>To take a walk.</i>	{ <i>Spāttor, āri, ātus sum.</i> <i>Ambulāre, deambulāre.</i>
<i>To go out to take a walk.</i>	<i>Ire or abire deambulātum.</i>
<i>To take any one a walking.</i>	<i>Aliquem deambulātum ducere.</i>
<i>To take a drive out of the city.</i>	<i>Vehiculū extra urbem vectāri.</i>
<i>To take a ride on horseback through the city, into the country.</i>	<i>Equo per urbem, rūs vectāri.</i>
<i>To take a pleasure excursion into the country.</i>	<i>Excurrere rūs animi causā.</i>
<i>Do you wish to take a walk with me?</i>	<i>Visne mēcum deambulātum ire?</i>
<i>I am not willing to go with you.</i>	<i>Nōlo tēcum abire.</i>
<i>I would rather take a drive out of the city with you.</i>	<i>Ēgo tēcum vehiculū extra urbem vectāri mālīm.</i>
<i>Where was your master accustomed to walk?</i>	<i>Quō lōco magister tuus spatiāri solēbat?</i>
<i>He was accustomed to walk in the garden every morning before breakfast.</i>	<i>Quotīdie māne ante jentāculum in hōrtulo deambulāre solēbat.</i>
<i>Do you often walk?</i>	<i>Ambulāsne saepe?</i>
<i>I take a walk every morning.</i>	<i>Ēgo vērō quotīdie māne ambulātum ābeo.</i>
<i>Do you take your children a walking?</i>	<i>Ducīsne liberos tuos ambulātum?</i>
<i>I take them a walking every evening.</i>	<i>Dūco eos ambulātum quotīdie vēsperi.</i>
<i>He takes a walk every day.</i>	<i>Nūllo nōn diē spatiātur.</i>
<i>Is he taking a drive or a ride?</i>	<i>Ūtrum carpēto vectātur an equo?</i>
<i>He is taking a drive.</i>	<i>Carpēto.</i>
<i>Where do you intend to go to-morrow morning?</i>	<i>Quo ire crās māne cōgitas?</i>
<i>I intend to take an excursion into the country.</i>	<i>Excurrere rūs cōgito.</i>
<i>Do you wish to see your brother work?</i>	<i>Cupīsne vidēre frātre m tuum operārī?</i>
<i>I do.</i>	<i>Cūpio.</i>
<i>When do you take a walk?</i>	<i>Quō tēpore ābis ambulātum?</i>
<i>I take a walk whenever I have nothing to do at home.</i>	<i>Ambulātum ēgo ire solēo, quandocūque dōmī nīhil faciēdum invēnio.</i>
<i>To teach.</i>	<i>Dōceo, ēre, ūi, doctum (ALIQUEM ALIQUID).</i>

To instruct (any one in anything).	{ Erūdio, ire, ivi, itum. Institūo, ēre, ūi, ūtum. (ALIQUEM ALIQUA RE).*
To give one lessons (in an art).	Trādo, ēre, didi, ditum (ALICUI ALIQUAM ARTEM).
To take lessons, to receive instruction (from any one).	Docēri, erudiri, insūtui (AB ALIQUO).
What does your master teach you?	Quid tē magister docet?
He teaches me to read and to write.	Docet mē légere et scríbere.
Did he teach you the Latin language?	Docuítne tē línguam Latinam?
He did teach me.	Dócuit.
Do you give lessons in dancing?	Tradísne tū ártem saltándi?
No, on the contrary, I give lessons in writing.	Ímmo pótius scríbéndi ártem trádo.
Who is instructing your little brother?	Quís fratérculum túum instítuit?
His master, the Englishman, is instructing him in the liberal arts.	Éjus magister, Ánglus, éum ártibus liberálibus instítuit atque érudít.
He is taught grammar, the art of dancing.	Docétur grammáticam, ártem saltándi.
Are you taking lessons in elocution?	Instítuerísne árte dicéndi?
I am not taking any.	Non instítuor.
The instruction.	Institutio, ōnis, f.; disciplina, ae, f.
The art, science.	Ars, gen. artis, f.
To dance.	Saltāre, saltatiōnem agēre.
To reckon, cipher.	Ratiocināri; numéros tractāre.
Ciphering (act of).	Ratiocinatio, ōnis, f.
Arithmetic.	Ars ratiocinandi, arithmetíca, ae, f.
The Latin master.	Linguae Latinae doctor seu magister.
The dancing-master.	Magister saltandi.
The clergyman.	Clerícus, ecclesiasticus, i, m.
The scholar, savant.	(Vir) eruditus, doctus.
To remember, recollect.	{ Mēmini, meminisse. Rēcorder, āri, alius sum. Reminiscor, i, —.
To remember, recollect (any one).	Meminisse alicūjus or aliquem.†
To remember or recollect anything.	Meminisse, recordāri or reminisci alicūjus rei or rem.‡

* On the government of these verbs, see Lesson LX. A.

† On the construction of these verbs, compare Lesson LXVII. B.

‡ *Meminisse* is "to have still in one's memory," *reminisci*, "to recollect upon reflection what had already been supplanted in the memory," *recordāri*, "to remember or think of with interest and sympathy."

To remember (recollect) anything very well.	{ Commemínisse alicujus rei. Bène, praecláre meminisse alicujus rei.
Something occurs to me, comes to my mind.	Vénit mihi in mentem alicujus rei <i>or</i> res.
Do you still remember that man?	Memínistíne illum hóminem (illius hóminis) ?
I still remember him very well.	Mémini éum bène.
Does he recollect his promise?	Rocordatúrne sua promissa (suorum promissórum) ?
He does not recollect them.	Éa (eórum) nón recordátur (remíniscitur).
I remember my reading, seeing, hearing.	Mémini mē légere, vidére, audire.
I remember having suffered the same.	Recórdor mē eádem perpéssum.
I wish to know, whether you remember anything concerning yourself?	Velim scire, écquid de tē recordére ?
Remember me.	{ Memíneris méi. Fácito, ut me memíneris.
Do you recollect that?	Remíniscerísne hóc ?
I do not remember it.	Haud remíniscor.
I remember you.	Mémini tē <i>or</i> túi.
I remember them very well.	Praecláre éos mémini.
He recollects us.	Nóstri remíniscitur.
I have remembered him.	Recordátus súm (mémini) éjus.
One must love and praise one's friend.	Amicus súus cuique amándus atque laudándus est.
Whom must we despise and punish?	Quém nós dispiciámus atque puniámus opórtet ?

EXERCISE 146.

Do you call me? — I do call you. — What is your pleasure? — You must rise, for it is already late. — What do you want me for? — I have lost all my money at play, and I come to beg you to lend me some. — What o'clock is it? — It is already a quarter past six, and you have slept long enough. — Is it long since you rose? — It is an hour and a half since I rose. — Do you often go a walking? — I go a walking when I have nothing to do at home. — Do you wish to take a walk? — I cannot take a walk, for I have too much to do. — Has your brother taken a ride on horseback? — He has taken an airing in a carriage. — Do your children often go a walking? — They go a walking every morning after breakfast. — Do you take a walk after dinner? — After dinner I drink tea, and then I take a walk. — Do you often take your children a walking? — I take them a walking every morning and every evening. — Can you go along with me? — I cannot go along with you, for I must take my little brother out a walking. — Where do you walk? — We walk in our uncle's garden

and fields. — Do you like walking? — I like walking better than eating and drinking. — Does your father like to take a ride on horseback? — He likes to take a ride in a carriage better than on horseback. — Must one love children who are not good? — One ought, on the contrary, to punish and despise them. — Who has taught you to read? — I have learnt it of (*ab* or *apud*) a French master. — Has he also taught you to write? — He has taught me to read and to write. — Who has taught your brother arithmetic? — A German master has taught it him. — Do you wish to take a walk with us? — I cannot go a walking, for I am waiting for my German master. — Does your brother wish to take a walk? — He cannot, for he is taking lessons in dancing.

EXERCISE 147.

Have you an English master? — We have one. — Does he also give you lessons in Italian? — He does not know Italian; but we have an Italian and Spanish master. — What has become of your old writing-master? — He has taken orders (has become a clergyman). — What has become of the learned man whom I saw at your house last winter? — He has set up for a merchant. — And what has become of his son? — He has turned a soldier. — Do you still recollect my old dancing-master? — I do still recollect him; what has become of him? — He is here, and you can see him if you like (*si placet, si commodum est*). Hast thou a German master? — I have a very good (one), for it is my father, who gives me lessons in German and in English. — Does your father also know Polish? — He does not know it yet, but he intends to learn it this summer. — Do you remember your promise? — I do remember it. — What did you promise me? — I promised to give you lessons in German; and I will do it. — Will you begin this morning? — I will begin this evening, if you please (*si tibi libet* or *collibet*). — Do you recollect the man whose son taught us dancing? — I no longer recollect him. — Do you still recollect my brothers? — I do recollect them very well; for when I was studying at Berlin, I saw them every day. — Does your uncle still recollect me? — I assure you that he still recollects you. — Do you speak German better than my cousin? — I do not speak it as well as he, for he speaks it better than many Germans. — Which of your pupils speaks it the best? — The one that was walking with me yesterday speaks it the best of them all. — Is your uncle's house as high as ours? — Yours is higher than my uncle's, but my cousin's is the highest house that I have ever seen. — Has your friend as many books as I? — You have more of them than he; but my brother has more of them than both of you together. — Which of us has the most money? — You have the most, for I have but thirty crowns, my friend has but ten, and you have five hundred.

Lesson LXXVIII. — PENSUM DUODEOCTOGESIMUM.

GENDER OF SUBSTANTIVES AS DETERMINED BY THEIR TERMINATION AND DECLENSION.

A. FIRST DECLENSION. — Substantives of the first declension ending in *ā* or *ē* are feminine, and those in *ās* and *ēs* masculine.

E. g. *Aula*, a hall; *stella*, a star; *aloë*, aloes; *epitōme*, an abridgment; *tiāras*, a turban; *dynastes*, a ruler.

EXCEPTIONS are *dama*, m. & f., a doe, deer; *talpa*, f. & m., a mole; *Hadria*, m., the Adriatic Sea; and *planetæ*, m. pl., the planets. *Pandectæ*, plural, is feminine, but the singular, *pandectes*, is masculine. *Manna*, in the sense of "grain" or "crumb," is regularly feminine, but the *manna* of the Israelites indeclinable neuter.

B. SECOND DECLENSION. — Of the nouns of the second declension, those ending in *ūs* (*ōs*, *ōs*, *ūs*) and *ēr* are masculine, and those in *ūm* and *ōn* * neuter.

E. g. *animus*, the mind; *scorpius*, a scorpion; *Athōs*, a mountain; *periplūs*, circumnavigation; *ager*, a field; — *antrum*, a cave; *colōn*, the colon.

EXCEPTIONS.

1. Feminine are *alvus*, *carbāsus*, *colus*, *domus*, *humus*, and *vannus*. So also the Greek *arctus*, *apostrophus*, *dialectus*, *diametrus*, *diphthongus*, *exōdus*, *methōdus* (and other compounds of ἡ ὁδός), *lecgthus*, *multus*, and *paragraphus*.

2. Common, but more frequently feminine, are *atōmus*, an atom; *barbītus*, a lute; *figus*, the fig; *grossus*, an unripe fig; *lōtus*, the lotus-flute; *phārus*, a lighthouse. Sometimes also *fasēlus*, a sort of boat, and *pampīnus*, a vine-shoot. *Haec mālus* signifies the apple-tree, and *hic mālus*, the mast. *Hic epōdus* is a shorter verse; *haec epōdus*, an epode.

3. Neuters are *pelāgus*, the sea; *virus*, juice, poison; and *vulgus*, the vulgar.†

C. THIRD DECLENSION. — The third declension exhibits the greatest variety of terminations, and includes nouns of every gender.

I. Nouns of the third declension ending in *ŏ*, *ŏr*, *ōs*, *ēr*, or *n* are MASCULINE.

* Those in *ōs*, *ōs*, *ūs*, and *ōn* are Greek nouns.

† But *vulgus* is sometimes also masculine.

E. g. *sermo*, speech; *honor*, honor; *flos*, a flower; *carcer*, a prison; *pecten*, a comb; *canon*, a rule, canon.

EXCEPTIONS.

1. Feminines in *o* are,—a) *caro*, *echo*; *Argo*, and those in *do* and *go*, except *ordo*, *cardo*, *ligo*, *harpāgo*, and *margo*; b) abstract and collective terms in *io*; as, *actio*, *lectio*, *portio*, *legio*, &c. *Pondo*, a pound, is an indeclinable neuter.

2. Of those in *or*, *arbor* is feminine. *Cor*, *marmor*, and *aequor* are neuter. *Ador* is commonly indeclinable.

3. Of those in *os*, *cōs* and *dos* are feminine; *ōs*, *ōris* and *ōs*, *ossis* are neuter. So are also the Greek nouns *cetos*, *chaos*, *epos*, and *melos*.

4. Of those in *er*, *cadaver*, *īter*, *spīnther*, *tūber*, *uber*, *ver*, and the plural *verbēra* are neuter. *Linter* is more frequently feminine than masculine.

5. Of those in *n*, *aēlōn*, *halcījōn*, *sindōn*, and *icōn* are feminine. *Gluten*, *inguen*, *unguen*, *sanguen*, *carmen*, and others in *men*, are neuter.

II. Nouns of the third declension ending in *ās*, *ēs*, *īs*, *aus*, *ŷs*, *x*, and *s* preceded by a consonant, are FEMININE.

E. g. *pietas*, piety; *rupes*, *is*, a rock; *quies*, *ētis*, rest; *iris*, the rainbow; *laus*, praise; *chelys*, a cithern; *pax*, peace; *hiems*, winter; *pars*, part.

EXCEPTIONS.

1. Of those in *as*, the name of the Roman pound, *as* (gen. *assis*) is masculine.* So are also Greek nouns in *as*, *antis*; as, *elephas*, &c. Neuter are *vas* (gen. *vasis*), *fas*, *nefas*, and Greek nouns in *as*, *ātis*; as, *erysipēlas*, &c.

2. Nouns in *es*, *ītis*, and Greek nouns in *ēs*, *ētis*, are masculine; as, *limes*, *limitis*, a cross-road; † *lēbes*, *lebētis*, a caldron. So are also *acināces*, *cōles*, *gausāpes*, *paries*, *pes*, and *praes* (surety). *Palumbes* is f. or m., and *ales*, m. or f. Neuters are *aes* and Greek nouns, as *cynosarges*.

3. Masculines in *is* are *amnis*, *assis*, *axis*, *caulis*, *collis*, *crinis*, *ensis*, *fustis*, *ignis*, *mensis*, *orbis*, *panis*, *piscis*, *sanguis*, *unguis*, *vomis*, and others. Common are *aquālis*, *clunis*, *corbis*, and (*pollen*) *pollinis*. More commonly masculine are *anguis*, *callis*, *canalis*, *canis*, *cinis*, *finis*, *funis*, *lapis*, *pedis*, *pulvis*, *scrobis* (*scrobs*), *tigris*, and *torquīs*; more rarely *clunis*, *scobis* (*scobs*), and *volūcris*.

4. Masculines in *x* are Greek nouns in *ax*, and many in *ex*; as, *thorax*, *judex*, *pontifex*, *rex*, &c. So also *calix*, *fornix*, *phoenix*, *saurix*, *varix*; *diox*, *esox*, *volvox*, *calyx*, *coccyx*, and *oryx*. Common are *imbrex*, *obex*, and *bombyx*. More frequently masculine are *grex*, *irpex*, *latex*, and *tradux*. More frequently feminine, *lodix*, *hystrix*, *perdix*, *natrix*, *sandyx*, and *calx* (the heel, and lime).

* Masculine are also all the parts of this weight; as, *sextans*, *quadrans*, *triens*, *quincunx*, *semis*, &c.

† But *merges*, *itis*, "a sheaf," is feminine.

5. Of those ending in *s* preceded by a consonant, *dens*, *fons*, *mons*, *pons*, *chalybs*, and *hydrops* are masculine. So are the Greek names of animals; as, *gryps*, *epops*, &c. Common are *adepts*, *seps*, *lens*, *frons*, *forceps*, *scobs*, *stirps*, and *serpens*. Neuters are the philosophical terms *ens*, *accidens*, *antecedens*, *consequens*, *animans*.

III. Nouns of the third declension ending in *ă*, *ě*, *i*, *y*, or in *c*, *l*, *t*, *ăr*, *űr*, *űs*, are NEUTER.

E. g. *diadēma*, a crown; *sedile*, a seat; *hydromēli*, mead; *misy*, mushroom; *lac*, milk; *mel*, honey; *caput*, the head; *par*, a pair; *julgur*, lightning; *corpus*, a body.

EXCEPTIONS. — Masculine are *săl*, *mugil*, *săl*; *furfur*, *turtur*, *vultur*; *lēpus*, *mūs*, *tripūs*, and other compounds of *ποῦς*. Feminine are those in *us*, gen. *űdis* or *űtis*; as, *palus*, *űdis*; *salus*, *űtis*; to which add *tellus*, *űris*; and *pecus*, *űtis*. The feminine of the common nouns *grus* and *sus* is the gender of the species.

D. FOURTH DECLENSION. — Nouns of the fourth declension ending in *űs* are masculine, those in *ű* neuter.

E. g. *fructus*, fruit; *cantus*, a song; *cornu*, a horn; *gēlu*, ice.

EXCEPTIONS. — Feminine are *acus*, *manus*, *porticus*, *tribus*, and the plurals *Idus* and *Quinquātrus*. Common are *penus* and *specus*. The obsolete *genus* (for *genu*), *secus* (for *sexus*, m.), and *specus* occur as neuters only in the Nominative and Accusative.

E. FIFTH DECLENSION. — Substantives of the fifth declension are feminine.

E. g. *res*, a thing; *acies*, an edge; *spes*, hope; *fides*, faith.

EXCEPT *meridies*, which is masculine. On the gender of *dies*, m. & f., compare Lesson VIII. B.

To be cold, to feel cold.	{ <i>Frigeo</i> , <i>ěre</i> , <i>frizi</i> , —.
	{ <i>Algeo</i> , <i>ěre</i> , <i>alsi</i> , —.
	{ <i>Frigus</i> <i>paior</i> .

My feet, hands, are cold.	{ <i>Frigeo</i> <i>pėdibus</i> , <i>mánibus</i> .
	{ <i>Pėdes</i> , <i>mánus</i> <i>mibi</i> <i>frigent</i> .

To be warm, to feel warm, hot.	{ <i>Căleo</i> , <i>ěre</i> , <i>űi</i> , —.
	{ <i>Aestum</i> <i>sentio</i> , <i>aestuāre</i> (to be hot).

The cold.	<i>Frigus</i> , <i>őris</i> , <i>n</i> .
The heat.	<i>Aestus</i> , <i>űs</i> , <i>m</i> .

F. Obs. *Calēre*, “to be warm,” is opposed to *frigēre*, “to be cold”; and *aestuāre*, “to feel warm, hot,” to *algēre*, “to feel cold.”

Are you cold?	<i>Frigēsne</i> (<i>algēsne</i>)?
I am very cold.	<i>Véro</i> , <i>válde</i> <i>álgeo</i> .
I am not at all cold.	<i>Nihil</i> <i>frigōris</i> <i>pátior</i> .
Was your father cold?	<i>Alsítne</i> <i>páter</i> <i>túus</i> ?

He was not cold.	Nōn ālsit.
Is he warm?	Calétne (aestuātne)?
He is warm. (He feels warm, hot.)	Cālet. (Aestuāt.)
Are they warm or cold?	Ūtrum aestuant án frigent?
They are neither warm nor cold.	Néque aestuant néque frigent
Who is (feels) cold?	Quis ālget?
My brother is (feels) cold.	Frāter méus ālget.
My hands are cold.	Mānus mshi frigent.
His ears are cold.	Aúres éi frigent.
My fingers are warm.	{ Dígiti mshi cálent.
Your boy felt warm.	{ Cáleo dígitis.
Who was cold (felt cold)?	Púer tíus aestuābat.
The shoemaker was cold.	Quis fríxit (ālsit)?
They instruct their youth in	Sutor fríxit (ālsit).
hunting, running, in suffering	Erúdiunt iuventútem venándo, cur-
hunger, thirst, cold, and heat.	réndo, esuriéndo, sitiéndo, algén-
	do, aestuándo.
<i>To make use of, to use.</i>	{ Ūtor, ūti, ūsus sum (RE).*
Do you use my book?	{ Usídari (RE), usurpāre (REM).
I am using it.	Uterísne méo líbro?
Has your father used it?	Ūtor.
He has not used it.	Usúsne ést éo páter tíus?
May I use your horse for riding	Nōn úsus ést.
into the city?	Licétne mshi équum tíum usurpāre
You may use it.	ad equitándum in úrbem?
Did he use your books for read-	Lícet.
ing?	Usurpávitne tíos líbros ad legén-
He did not use them.	dum?
He has frequently used my ink,	Non usurpávit.
pen, and paper for writing.	Atraménto, pénnā atque chírtā
	méis ad scribéndum usitabātur.
<i>To approach, draw near.</i>	{ Prope accēdo, ēre, cessi, cessum
	(REM, AD REM).
	{ Appropinquāre (REI, AD REM).
<i>To withdraw, or go away</i>	{ Discēdo, ēre, cessi, cessum (RE, DE
<i> from.</i>	RE, EX LOCO).
	{ Abire (AB ALIQUO, A RE, EX
	LOCO).
Do you come to the fire?	Accedisne ad fócum (ad carbónes)?
I do come to it.	Accēdo.
He has approached the fire.	Appropinquāvit fóco (ad fócum).
They have withdrawn from the	De fóco discessérunt.
fire.	
Why does that man go away	Quámobrem vír ille a fóco discēdit
from the fire?	(ābit)?
He goes away from it because he	De fóco discēdit proptérea, quod
is not cold.	nōn ālget.

* On the government of *utor*, see Lesson LXXII. A.

What do you recollect ?

I recollect nothing.

Quid recordâris ?

Nihil recordor.

For what ? Whereto ? For
what purpose ?

{ Quo ? Quorsum ? (Ad) quid ?
Ad quamnam rem ? Cuiam
rei ?

What am I to do with so much
money ?

Quô mihi tantam pecuniâ ?

For what purpose do I engage in
this discussion ?

Quôrsum igitur hæc disputo ?

What do you want (need) money
for ?

Quid (cuiam rei) tibi opus est
pecuniâ ?

I want it for buying a carriage.

Opus est mihi ad emendam rhêdam.

What do you wish wine for ?

Ad quid vis vinum ?

(I want some) to drink, to sell.

Ad bibendum, ad vendendum.

What does this horse serve you
for ?

Ad quid (cui usui) est tibi hîc
êquus ?

I make use of it for riding.

Adhibeo eum ad equitandum.

What use is it to philosophize
about the matter ?

Quid opus est in hoc philosophari ?

Many things are not applied to
the use for which they were
intended.

Multa non ad eum usum adhibentur,
cui destinata sunt.

A quill does not subserve the
purpose of a knife.

Cui usui cûlter, ei non est penna.

To employ, use (for a certain
purpose).

Adhibeo, êre, ũi, Itum (ALIIQV
AD REM).

To ride out.

{ Avêhi or evêhi equo.
Equo vectari extra urbem.

To drive out.

{ Carpentò (vehiculò) vectari or ge-
stari. Excurrere.

EXERCISE 148.

Which is the nearest way (*via proxima* or *brevissima*) to go to your uncle's castle ? — This way is shorter than the one we took yesterday ; but my father knows one which is the nearest of all. — Do you use my carriage ? — I do use it. — Has your father used my horse ? — He has used it. — What does this horse serve you for ? — It serves me to ride out upon. — Do you use the books which I lent you ? — I do use them. — May I (*licetne mihi*) use your knife ? — Thou mayest use it, but thou must not cut thyself. — May my brothers use your books ? — They may use them, but they must not tear them. — May we use your stone table ? — You may use it, but you must not spoil it. — For what purpose do your brothers want money ? — They want some to live upon. — What does this knife serve us for ? — It serves us to cut our bread, our meat, and our cheese with. — Is it cold to-day ? — It is very cold. — Will you draw near the fire ? — I cannot draw near it, for I am afraid of burning myself. — Why does your friend go away from the fire ? — He goes away from it because he is afraid of burning himself. — Art thou coming near the fire ? — I am

coming near it, because I am very cold. — Are thy hands cold? — My hands are not cold, but my feet are. — Do you go away from the fire? — I do go away from it. — Why do you go away from it? — Because I am not cold. — Are you cold or warm? — I am neither cold nor warm. — Why do your children approach the fire? — They approach it, because they are cold. — Is anybody cold? — Somebody is cold. — Who is cold? — The little boy, whose father has lent you a horse, is cold. — Why does he not warm himself? — Because his father has no money to buy wood. — Will you tell him to come to me to warm himself? — I will tell him so. — Do you remember anything? — I remember nothing. — What does your uncle recollect? — He recollects your promise. — What have I promised him? — You have promised him to go to Germany with him next winter. — I intend to do so if it is not too cold. — Are your hands often cold? — My hands are scarcely ever (*nunquam fere*) cold, but my feet are often so. — Why do you withdraw from the fire? — I have been sitting near the fire this hour and a half, so that I am no longer cold. — Does your friend not like to sit near the fire? — He likes, on the contrary, much to sit near the fire, but only when he is cold. — May one approach your uncle? — One may approach him, for he excludes nobody (*januā neminem prohibet*).

Lesson LXXIX. — PENSUM UNDEOCTOGESIMUM.

DECLENSION OF GREEK NOUNS.

A. Many substantives of the Latin language are derived from the Greek. They consist partly of general terms (or common nouns), and partly of proper names of persons and places. These Greek nouns generally retain more or less of their original inflection, but are nevertheless referred to the first, second, and third declensions of Latin nouns.

B. FIRST DECLENSION. — Greek nouns of the first declension end in *ē* feminine, and in *ās, ēs* masculine. In the plural they are inflected like Latin nouns, but in the singular they deviate according to the following paradigms: —

Crambe, cabbage, *f.*; *Borēas*, the north-wind, *m.*; *dynastes*, a ruler, *m.*

NOM.	crambē	Borēās	dynastēs
GEN.	crambēs	Borēae	dynastae
DAT.	crambae	Borēae	dynastae
ACC.	crambēn	Borēān or -ān	dynastēn
VOC.	crambē	Borēā	dynastē
ABL.	crambē.	Borēā.	dynastē.

Like *crambē*, decline *aloē*, aloes; *epitōmē*, an abridgment; and the proper names *Circē*, *Danaë*, *Phoenicē*; — like *Boreas*: *tiāras*, a turban, and the proper names *Aenēas*, *Andreas*, *Midas*, *Perdiccas*; — like *dynastes*: *comētes*, the comet; *pyrites*, a species of stone; *satrāpes*, a satrap; and the proper names *Anchises*, *Thersites*, &c.

REMARKS.

1. The majority of these words are proper names. Many of them have a Greek and Latin termination at the same time. E. g. *musica* or *musicē*, *Europa* or *Europe*, *Marsyas* or *Marsya*, *Sophistes* or *Sophista*.*

2. The genitive *ēs* (from the nom. *ē*) belongs especially to proper names; as, *Arachnēs*, *Penelopēs*. So also *musicēs*, *rhetoricēs*. But with common nouns the genitive in *ae* is more frequent.

3. The accusative of those in *as* is sometimes *ān* instead of the more common *am*: as, *Aeneān*, *Pythagōrān*. So that of nouns in *e* and *es* is occasionally *am* instead of *en*; as, *Andromācham*, *Anchisam*, &c.

4. The vocative of proper names and patronymics in *es* is sometimes (though rarely) *ā* instead of *ē*; as, *Anchisā*. Sometimes also the Latin termination *ā*; as, *Atridā*, *Polydectā*.

5. The ablative of words in *e* and *es* is sometimes *ā* instead of *ē*. E. g. *Semelā*, *Anchisā*.

6. Geographical names sometimes form their genitive plural in *ōn* (instead of *ārum*); as, *Adulūōn*. — Patronymics often have *um* instead of *ārum*; as, *Ausonidum*, *Dardanidum*.

7. Many nouns in *es*, especially those which were originally patronymics, pass over into the third declension; as, *Alcibiades*, *Euripides*, *Miltiades* (gen. *is*), &c.

C. SECOND DECLENSION. — Greek nouns of the second declension end in *ōs* or *ōs* masculine, and in *ōn* neuter. They are thus declined: —

Scorpios, m., a scorpion; *Athōs*, m., Mount Athos; *symposion*, n., a banquet.

			SINGULAR.	PLURAL.
NOM.	scorpios	Athōs	symposion	symposia
GEN.	scorpi	Athō	symposi	symposiōn
DAT.	scorpio	Athō	symposio	symposiis
ACC.	scorpiōn	Athōn or -ō	symposion	symposia
VOC.	scorpi	Athōs	symposion	symposia
ABL.	scorpio.	Athō.	symposio,	symposiis.

So decline *barbūlos*, a lute; *phasēlos*, the phasel (bean); and the proper names *Andros*, *Parōs*, *Tityōs*; *Ceōs*, *Teūs*; *Ilion*, *Pellon*, &c.

* The older Roman authors, Cicero included, prefer the Latin form of the most current of these words. E. g. *grammatica*, *dialectica*, *rhetorica*; *Hecuba*, *Sophista*, *Philocteta*. Yet Cicero has also *Archias*, *Epanimondas*, *Pythagoras*, *Perses*, and *Scythas*. The Greek forms *Europe*, *Helene*, *Penelope*, rather belong to poetry.

REMARKS.

1. Many of the Greek nouns become Latinized, and assume the regular terminations *us* and *um*. E. g. *camīnus*, *cycnus*; *theatrum*, *antrum*; *Aeschylus*, *Coītrus*, *Homērus*, &c. The Greek *ros* is often changed into *er*; as, *Alexander*, *Menander*, *Teucer*, instead of *Alexandros*, &c.

2. Among the poets the accusative is often *on*, even in words which have assumed the Latin *us*; as, *Menelaon*, *Noton*, instead of *Menelaum*, &c.

3. The genitive plural of these nouns is generally the Greek *ōn*, which sometimes occurs even in those otherwise inflected like Latin words. E. g. *Epodōn*, *Georgicōn*, *Satyrīcōn*, &c. The genitive singular sometimes ends in *u*, and the nominative plural in *oe*; as, *Mēnandrū* (= *Menandri*); *Canephōroe* (= *Canephōrī*).

4. Greek nouns in *ōs* generally retain this *ōs*, but sometimes change it into *ūs*; as, *Athōs*, *Androgeūs*, or *Androgeūs*, *Tyndarēus* (gen. *i* and the remaining cases regular). Sometimes they pass over into the third declension; as, *Athōs*, *Androgeūs*, gen. *ōnis*.

5. Nouns, which in the original have *oos*, contracted *ōus*, have in Latin sometimes *ōus* and sometimes *ūs*; as, *Alcinōus*, *Panthūs*, *periplūs*. Hence the vocative *Panthū* of Virgil.

6. Nouns in *eus* are often inflected according to the second declension (as if they ended in the dissyllable *ēus*); as, *Orpheus*, *i*, *o*, *um*, *eu*, *o*. But words of this class also belong to the third declension. (Cf. *D*.)

D. THIRD DECLENSION. — 1. Greek nouns of the third declension are all those ending in *ma*, *i*, *ān*, *īn*, *ōn*, *ēr*, *y*, *yn*, *yr*, *ys*, *eus*, *yx*, *inx*, *ynx*, and plurals in *ē*.

E. g. *poēma*, a poem; *hydromēli*, mead; *Paēan*, Apollo; *delphin*, a dolphin; *agōn*, a contest; *cratēr*, a basin; *misj*, vitriol; *Phorcyn*; *martyr*, a witness; *chlāmys*, a cloak; *Orpheus*; *calyx*, a cup; *syrinx*, a reed; *lynx*, a lynx; *cetē*, pl., a sea-monster.

2. Greek nouns are also many of those ending in the Latin terminations *as*, *es*, *is*, *ōs*, *o*, and *ēn*.

E. g. *lampas*, a torch; *Demosthenes*; *basis*, a pedestal; *Mīnōs*; *rhinocerōs*; *echō*; *attagēn*, a woodcock.

3. The majority of these words follow the declension of those of Latin origin. E. g. *canōn*, *canōnis*; *calyx*, *calycis*; *chlāmys*, *chlāmjdīs*; *poēma*, *poēmātis*; * *gigas*, *gigantis*, &c.

4. Many, however, retain their original terminations in some of the cases, especially among the poets. The following may serve as examples of their declension: —

* The dative and ablative plural of this word is more frequently *poēmatīs* than *poēmatibus*.

Lampas, <i>f.</i> , a torch; lamp.			Heros, <i>m.</i> , a hero.		
	SINGULAR.	PLURAL.		SINGULAR.	PLURAL.
NOM.	lampas	lampādes	NOM.	heros	herōes
GEN.	{ lampādīs }	lampādum	GEN.	herōis	herōum
DAT.	lampādi	lampadībus	DAT.	herōi	herōībus
ACC.	{ lampādem }	lampādes	ACC.	{ herōem }	{ herōes }
	{ lampāda }	{ lampādas }	VOC.	heros	herōes
VOC.	lampas	lampādes	ABL.	herōe,	herōībus.
ABL.	lampāde,	lampadībus.			

Chēlys, <i>f.</i> , a cūhern.			Poësis, <i>f.</i> , poetry.	Aër, <i>m.</i> , the air.
	SINGULAR.	PLURAL.		
NOM.	chēlys	chalýes	poësis	aër
GEN.	{ chelýis }	chalýum	{ poësis }	aëris
	{ chelýos }		poësiōs }	
DAT.	chelýi	chalýbus	poësi	aëri
ACC.	{ chelym }	{ chalýes }	{ poësim }	aëra
	{ chelyn }	{ chalýas }	{ poësin }	
VOC.	chely	chalýes	poësi	aër
ABL.	{ chelýe }	chalýbus.	poësi.	aëre.
	{ chely, }			

Achilles, <i>m.</i>	Orphēus, <i>m.</i>	Chremes, <i>m.</i>	Dido, <i>f.</i>
NOM.	Achilles	Orphēus	Chremes
GEN.	{ Achillis }	{ Orphēos }	{ Chremis }
	{ Achillēos }	{ Orphēi or i }	{ Chremētis }
DAT.	Achilli	Orphēi or o	Chremi or ēti
ACC.	{ Achillem or ēn }	Orphēa	{ Chremem or ēn }
	{ Achillēa }	{ Orphēum }	{ Chemētem or ta }
VOC.	Achilles or e	Orpheu	Chremes or ē
ABL.	Achille or i.	Orpheo.*	Chreme or ēte.
			Dido or ōno.

REMARKS.

1. The genitive in *os* belongs chiefly to roots in *d*, *y*, and *i*; as, *Pallādos*, *Tethýos*, *basēos*, *mathesēos*. But it occurs far less frequently than the Greek accusative, and rather in poetry than in prose. With roots in *o* the *os* of the genitive becomes *ūs*; as, *Echūs*, *Clīūs*, *Didūs*, *Sapphūs*, from *echo*, &c. A number of proper names in *es* form their genitive in *is* or *i*; as, *Demosthenis* or *i*, *Neoclis* or *i*, *Periclis* or *i*, from *Demosthenes*, &c. So also *Achilli*, *Ulyxi*.

2. The Greek accusative singular exhibits the terminations *a*, *in*, *yn*, *ēn*, instead of the common Latin *em* or *in*.

a) The accusative in *a* occurs in the words *aër* — *aëra*, *aether* — *aethëra*, and in proper names; as, *Pan* — *Pana*, &c. Some words have either *a* or *em*; as, *Babylona* or *Babylonem*.

b) The terminations *in*, *yn*, and *ēn* are often used by the poets, to

* Proper names in *eus* frequently pass over into the second declension.

avoid a hiatus; as, *basin*, *Halyn*, *Zeuxin*, instead of *basim*, *Halym*, &c. Some nouns in *is*, *idos* have *im* or *idem*, and feminines also *ida*: as, *Paris* — *Parim* or *Parīdem*; *Doris* — *Dorim*, *Dorīdem*, or *Dorīda*.

c) The termination *en* belongs to nouns in *ēs*, as, *Aeschinēn*, *Achillēn*, *Demosthenēn*, most of which also admit the Latin *em*.

3. The vocative singular of nouns in *s* differs from the nominative as follows:—a) Those in *as*, *antis* have *a*: as, *Pallā*, *Atlā*, *Calchā*, from *Pallas*, &c. b) Those in *is* and *ys* have *i* and *y*, as, *Philli*, *Tiphy*, from *Phillis*, *Tiphys*. c) Those in *eus* have *eu*; as, *Orpheu*, from *Orpheus*. d) Those in *es* have *e*; as, *Achille*, *Socrate*, *Pylale*.

4. In the ablative singular roots in *i* generally have *i*; as, *basī*, *Neapoli*, those in *id* have *īde*, and sometimes *i*; as, *Adonīde*, *Parīde*; *Osiri*, from *Adonis*, *īdis*, &c.

5. The nominative plural of neuters in *os* is *ē*; as, *melos* — *melē*; *epos* — *epē*. To which add the indeclinable plural *Tempē*.

6. The genitive plural in *ōn* occurs only in names of nations and titles of books; as, *Chalybōn*, *metamorphoseōn libri*.

7. The termination *si* and *sin*, for the dative and ablative plural, rarely occurs, and only in the poets; as, *Charisin*, *Lemniūsi*, from the nominative *Charītes*, *Lemniūdes*.

8. The accusative plural in *ās* (instead of *ēs*) is often used in poetry, sometimes also in prose; as, *phalangas*, *Macedōnas*, *Allobrōgas*, &c.

To shave, shave off (any one's beard).	<i>Rado, ěre, si, sum.</i> <i>Tondēo, ěre, totondī, tonsūm.</i> (ALICUJUS BARBAM).*
To shave one's self.	<i>Barbam rādēre or tondēre</i> ; <i>barbam pōnēre.</i>
To get shaved (by any one).	<i>Rādi, tondēri</i> (ab aliquo).
To get shaved commonly.	<i>Tonsōri opēram dāre.</i>
To shave every day.	<i>Faciem quotidie rāsītāre.</i>
When is your father in the habit of shaving?	<i>Quō tēmpore bārbam abradēre sōlet pāter tūus?</i>
He shaves every morning, as soon as he gets out of bed.	<i>Bārbam pōnit quōtidie māne, sīmūl ac sūrgit.</i>
Do you get shaved by the barber?	<i>Tonderīsne a tonsōre?</i>
No, I am in the habit of shaving myself.	<i>Nōn vērō; ēgo ipse bārbam tondēre consuēvi.</i>
The razor.	<i>Novacūla, ae, f.</i> ; <i>culter tonsōrius.</i>
The barber's shears.	<i>Forfex, icis, f.</i>
To dress, put on clothes.	<i>Induēre se or aliquem vestībūs.</i>
To undress, put off clothes.	<i>Induēre sibi or alicui vestes.</i> <i>Exuēre sibi or alicui vestes.</i>

* *Radēre* or *abradēre* is "to shave with the *novacūla* or razor," or "to shave," in the modern sense; *tondēre* is "to take off the beard with the *surfex* or shears."

To wake, wake up (any one). { Expergefacio, ĕre, fĕci, factum.
Excito, āre, āvi, ātum.

(ALIQUEM E SOMNO).
{ Expergesio, fiĕri, factus sum.
Expergiscor, i, experrectus sum.
{ Somno solvor, solvi, solĭtus sum.

Have you dressed yourself? Induistine tibi vĕstes (tĕ vĕstibus)?
I have not yet dressed myself. Nōndum indui.

Who has dressed the child? Quis infānti vĕstes induit?

Its mother has dressed it. Māter ejus ei vĕstes induit.

When do you undress? Quō tēpore tibi vĕstes ĕxuis?

I undress before I go to bed. Vĕstes mihi ĕxuo, ante quam mē in lĕctum cōfĕro.

Have you waked up your brother this morning? Expergefecistine frātre m tuū hōdie māne?

I did not wake him up. Ėum nōn expergefĕci.

At what time do you wake up in the morning? Quō tēpore māne expergiscĕris?

I wake up at daybreak. Ėgo primā lūce expergiscor.

Did I wake up earlier than you this morning? Experrectūsne sum ĕgo hōdie māne matūrius quā m tū?

You woke up later than I. Immo vĕro tārlius experrectus ĕs.

Were you waked at eight? Expergefactusne ĕs hōrā octāvā?

I was. Fāctum est.

I wake up at seven every morning. Ėgo quotīdie māne sōmno solvor hōrā sĕptimā.

Do not wake me up so early! Ne mē tām bĕne māne ĕxcites e sōmno!

Stop making a noise, lest you wake me out of sleep! Desiste tumultuāri, ne mē expergefācĕres!

To behave, conduct one's self. Gĕro, ĕre, gessi, gestum (SE BENE, MALE, &c.).

To behave like, to show or prove one's self (a man, &c.). { Praebeat, ĕre, ūi, itum.
Praesto, āre, stiti, stitum.
(SE VERUM, PROBUM, &c.)
Erga, in, adversus. (Prep. c. Acc.)

Towards.
How does he behave (conduct himself)? Quōmodo sĕ gĕrit?

He behaves well, respectably. Quālem sĕ praebe t?

They behave badly, very badly, impudently. Bĕne, honĕste sĕ gĕrit.

Did the boy behave well towards his master? Māle, pĕrperam, contumāciter sĕ gĕrunt.

No, on the contrary, he behaved very badly. Gessitne sĕ puer honĕste ĕrga praeceptōrem?

How did he behave to his fellow-scholars? Immo pōtius pĕrperam sĕ gĕssit.

He did not behave any better. Quōmodo sĕ gerĕbat advĕrsus cōdiscipulos?

He behaved too impudently. Gerĕbat sĕ nōn mĕlius.

Gerĕbat sĕ contumācius.

He conducts himself like a citizen.

He showed himself a man.

He has shown himself a scholar.

To come down, to descend.

To ascend, mount, embark, &c.

To alight, dismount from a horse.

To alight from a carriage.

To disembark.

To descend (sail down) the river.

To come down the hill.

To ascend the hill.

To embark.

To mount a horse.

To mount the rostrum.

The dream.

The beard.

A long, large beard.

A rough, grisly beard.

To have a strong beard.

The garret.

Where is your brother?

He is in the garret.

Will you ask him to come down?

Who has ascended the walls?

The soldiers have ascended (scaled) them with ladders.

Did you ever go on board ship?

I have never gone on board.

Do you not wish to get upon the horse?

It is so.

You must ascend (rise) higher.

He can rise to the highest honors of the state.

Let us go down to our boats.

Did your cousin go down into the well?

He did not do it.

What time was your father in the habit of going down to the market?

He usually went down there at eleven o'clock.

Sê pro cive gërit.

Praëbuit sê vîrum.

Praëstitit sê dóctum.

Descendëre (de or ex aliquo loco).

Ascendëre (locum, in or ad locum).

Descendëre ex equo.

Ex equo desilire (-silûi or silii, sultum).

Descendëre ex curru.

Degrëdi ad pëdes.

Descendëre or egrëdi e nave.

Dëvëhi nave per fluvium.

Descendëre de colle.

Ascendëre collem, in collem.

Ascendëre navem, in navem.

Ascendëre (in) equum.

Escendëre in rostra.

Somnium, i, n.

Barba, ae, f.

Barba longa, promissa, magna.

Barba horrida, hirsuta.

Bëne barbätum esse.

Tabulätum suprëmum; coenaculum, i, n.

Úbi ést fräter túus?

In coenáculo est.

Visne éum rogäre, ut descendat?

Quis muros ascendit?

Míletes éos scális ascendérunt.

Ascendistne únquam in navem?

Núnquam ascéndi.

Nónne in équum ascendëre vis?

Ita ést.

Të ad majöra ascendëre opórtet.

In súmmuni lócum civitátis ascéndere pótest.

Descendámus ad nóstras navículas.

Núm patruëlis túus in púteum descéndit?

Nón fáctum ést.

Quò tempóre ad fórum descendëbat páter túus?

Descendëre solëbat hórā undécimā.

They dismounted.	Ex équis descendérunt.
The queen dismounted from her charger.	Ab équo regina desiluit.
From heaven descended the injunction, "Know thyself."	Ex coëlo descendit nōsce tē ipsum.
<i>To be worth while.</i>	{ <i>Esse op̄eræ pretium.</i>
<i>It is better.</i>	{ <i>Est pretium.</i>
	<i>Mélius or satius est, praestat.</i>
Is it worth while to do this?	Éstne op̄eræ pretiūm hōc fācere?
It is not worth while.	Nōn ést op̄eræ pretiūm.
Is it worth while to write to him?	Estne pretiūm dāre litteras ad eūm?
It is.	Est.
Is it better?	Éstne mélius? Satiúsne ést? Praestatne?
It is better.	Ést mélius, &c.
It is better to do this than that.	Mélius (satiús) ést fācere hōc, quam illud.
It is better to stay here than to go a walking.	Praestat hic manēre, quam ambulātum ire.

EXERCISE 149.

Have you shaved to-day? — I have shaved. — Has your brother shaved? — He has not shaved himself, but has got shaved. — Do you shave often? — I shave every morning, and sometimes also in the evening. — When do you shave in the evening? — When I do not dine at home. — How many times a day does your father shave? — He shaves only once a day, but my brother has such a strong beard, that he is obliged to shave twice a day. — Does your uncle shave often? — He shaves only every other day (*tertio quōque die*) for his beard is not strong. — At what o'clock do you dress in the morning? — I dress as soon as I have breakfasted, and I breakfast every day at eight o'clock, or at a quarter past eight. — Does your neighbor dress before he breakfasts? — He breakfasts before he dresses. — At what o'clock in the evening dost thou undress? — I undress as soon as I return from the theatre. — Dost thou go to the theatre every evening? — I do not go every evening, for it is better to study than to go to the theatre. — At what o'clock dost thou undress when thou dost not go to the theatre? — I then undress as soon as I have supped, and go to bed at ten o'clock. — Have you already dressed the child? — I have not dressed it yet, for it is still asleep. — At what o'clock does it get up? — It gets up as soon as it is waked. — Do you rise as early as I? — I do not know at what o'clock you rise, but I rise as soon as I awake. — Will you tell my servant to wake me to-morrow at four o'clock? — I will tell him. — Why have you risen so early? — My children have made such a noise that they wakened me. — Have you slept well? — I have not slept well, for you made too much noise. — At what o'clock must I wake you? — To-morrow thou mayest wake me at six o'clock. — At what o'clock did the good captain awake? — He awoke at a quarter past five in the morning.

EXERCISE 150.

When did this man go down into the well? — He went down into it this morning. — Has he come up again? — He came up an hour ago. — Where is your brother? — He is in his room. — Will you tell him to come down? — I will tell him so; but he is not dressed yet. — Is your friend still on the mountain? — He has already come down. — Did you go down or up this river? — We went down it. — Has your brother dined already? — He dined as soon as he had alighted from his horse. — Is your uncle already asleep? — I believe that he is asleep, for he went to bed as soon as he had alighted. — Did my cousin speak to you before he started? — He spoke to me before he got into the coach. — Have you seen my brother? — I saw him before I went on board the ship. — How did my child behave? — He did behave very well. — How did my brother behave towards you? He behaved very well towards me, for he behaves well towards everybody. — Is it worth while to write to that man? — It is not worth while to write to him. — Is it worth while to alight in order to buy a cake? — It is not worth while, for it is not long since we ate. — Is it worth while to dismount from my horse in order to give something to that poor man? — Yes, for he seems to want it; but you can give him something without dismounting from your horse. — Is it better to go to the theatre than to study? — It is better to do the latter than the former. — Is it better to go to bed than to go a walking? — It is better to do the latter than the former. — Is it better to get into a coach than to go on board the ship? — It is not worth while to get into a coach or to go on board the ship when one has no wish to travel.

Lesson LXXX.—PENSUM OCTOGESIMUM.

DERIVATION OF ADJECTIVES.

A. Adjectives are either primitive or derivative; as, *bonus, malus; puerilis, amabilis*. Derivatives are formed from verbs (*verbals*), from nouns (*denominatives*), from other adjectives, and sometimes from adverbs (*adverbials*) and prepositions (*prepositional*s). All these are subdivided into various classes, and characterized by peculiar terminations.

B. Adjectives derived from verbs end in *bundus, cundus, idus, ūus, ilis, bilis, ax, and ūlus*.

1. Those in *bundus* are formed chiefly from verbs of the first conjugation, and generally agree in sense with the present participle. Sometimes, however, they convey the accessory notion of fulness or abundance. E. g. *errabundus, populabundus*, wandering, pillaging

(from *errare*, *populari*). So also *hesitabundus*, *lacrīnabundus*, *mirabundus*, full of hesitation, of tears, of wonder. A few verbs in *cundus* have a similar sense; as, *rubicundus*, ruddy; *iracundus*, given to anger; *verecundus*, bashful, respectful.

2. Those in *idus* are generally from intransitive verbs, and simply express the quality implied in the verb. E. g. *calidus*, warm; *algidus*, cold; *rubidus*, red, reddish; *rapidus*, rapid (from *calēre*, *algēre*, *rubēre*, *rapēre*). A few in *ūus* have a similar signification; as, *assidūus*, *congrūus*, *nocūus* (from *assidēre*, *congruēre*, *nocēre*). But those in *ūus* from transitive verbs have a passive sense; as, *conspiciūus*, visible; *individiūus*, indivisible.

3. Those in *ilis* and *bilis* have a passive sense, and denote possibility or capacity. E. g. *facilis*, easy (to be done); *fragilis*, fragile; *amabilis*, amiable; *delebilis*, easy to destroy; *placabilis*, easily appeased. Some of them, however, are active; as, *horribilis*, *terribilis*, *fertilis*, &c.

4. Those in *ax* denote an inclination or propensity, frequently a vicious one. E. g. *edax* and *vorax*, voracious; *fragax*, thievish; *audax*, audacious; *rapax*, rapacious (from *edēre*, *vorāre*, &c.). The few in *ūlus* are analogous; as, *bibūlus*, given to drinking; *credūlus*, credulous; *querūlus*, querulous.

C. The substantives from which derivative adjectives are formed are either *common nouns* or *proper names* of men and places.

I. Adjectives derived from common nouns end in *ēus*, *īcus*, *ilis*, *acēus* or *icīus*, *ālis*, *atilis*, *ius*, *īnus* (*īnus*), *ārius*, *ōsus* (*nōsus*), *lentus*, *ivus*, *ernus*, *urnus*, *ilīmus*, *ster*, *ātus*, *ītus*, and *ūtus*.

1. The termination *ēus* designates the material of which anything consists or is made, and sometimes also resemblance. E. g. *aurēus*, *ferreus*, *plumbēus*, made of gold, iron, lead; *ignēus*, *vitrēus*, igneous, glassy. Some of this class end either in *neus* or *nus*; as, *eburnēus* or *eburnus*, of ivory; *querneus* or *quernus*, of oak.

2. Those in *īcus* and *ilis* signify "belonging or relating to," the former in a general, the latter in a moral sense. E. g. *aulicus*, *bellicus*, *rusticus*, relating to the court, to war, to the country; *puerilis*, *senilis*, *virilis*, belonging (peculiar) to the age of boyhood, old age, manhood. Sometimes both from the same noun; as, *civīcus* and *civilis*, *hostīcus* or *hostilis*.

3. The terminations *acēus* and *icīus* sometimes denote the material, and sometimes descent. E. g. *chartacēus*, *membranacēus*, *cementicius*, made of paper, membrane, cement; *patricius*, *tribunicus*, patrician, tribunitial.

4. Those in *ālis*, *āris*, and *atilis* are formed not only from nouns in *a*, but also from those of other terminations. E. g. *ancoralis*, relating to an anchor; *convivālis*, convivial; *regālis*, royal, regal; *virginālis*,

virginal.* The termination *āris* is generally put when the letter *l* precedes; as, *consulāris*, *puellāris*, *vulgāris*, *Apollināris*; — *atilis* conveys the sense of fitness; as, *aquātilis*, *volātilis*.

5. The termination *ius* belongs principally to substantives in *or*; as, *amatorius*, *censorius*, *imperatorius*, pertaining to love (or lovers), to the censor, to a commander. Sometimes also to other substantives; as, *regius*, *patrius*, royal, fatherly.

6. Adjectives in *inus* are chiefly derived from names of animals, especially to denote the flesh of the same. E. g. *anatinus*, *anserinus*, *asininus*, *caninus*, *equinus*, *ferinus*, *taurinus*, of a duck, goose, ass, dog, horse, wild beast, bull.† Sometimes also from names of other beings; as, *masculinus*, *femininus*, *divinus*, *libertinus*. Those in *inus* are derived either from names of plants or minerals, or from words denoting time; as, *cedrinus*, *faginus*, *adumantinus*, of cedar, beech, adamant; *crastinus*, *annotinus*, *hornotinus*, of to-morrow, of last year, of this year.

7. Those in *arius* properly denote a trade or profession, sometimes also a more general relation. E. g. *carbonarius*, *coriarius*, *ostiarus*, *statuarius*, a collier, tanner, porter, statuary; ‡ *aerarius*, *argentarius*, relating to copper, to silver (or money).

8. The terminations *osus* and *lentus* express fulness or abundance. E. g. *aerumnosus*, *artificiosus*, *tenebriosus*, full of misfortune, of skill, of darkness; *corpulentus*, *fraudulentus*, *pulverulentus*, &c. Nouns of the fourth declension commonly have *uosus*; as, *actuōsus*, full of action; *portuosus*, *saltuosus*, abounding in ports, in woods.

9. The terminations *ivus*, *ernus*, *urnus*, *ūlinus*, and *ster* denote quality, manner, descent, time, place, &c. E. g. *furtivus*, *aesticus*, *nativus*, secret, of the summer, native; *externus*, *maternus*, *paternus*, external, maternal, paternal; *diurnus*, *nocturnus*, *hibernus*, *vernus*, of the day, night, winter, spring; — *legitimus*, *maritimus*, legitimate, maritime; — *campester*, of the plain; *pedester*, pedestrian.

10. An extensive class of adjectives, ending in *atus* (sometimes *itus* or *ūlus*), have the form and sense of the perfect participle, but are derived from nouns. E. g. *barbatus*, *dentatus*, *galeatus*, *falcatus*, furnished with a beard, with teeth, with a helmet, with scythes; *auritus*, provided with ears; *pellius*, covered with skins; *cornutus*, horned; *nasutus*, having a large (or acute) nose.

II. The adjectives derived from proper names may be divided into those formed from, — *a*) names of individuals; *b*) names of cities; *c*) names of nations; *d*) names of countries.

1. Adjectives derived from names of men end in *iānus*, *ānus*, *ēus*, and *inus*; as, *Caesariānus*, *Catonianus*, *Ciceronianus*; *Cinnānus*, *Sullanus*; *Caesarēus*, *Herculēus*; *Jugurthinus*, *Plautinus*, &c. The last

* So also from proper names; as, *Augustālis*, *Flaviālis*, *Trajanālis*, &c.

† When these adjectives denote the flesh of animals, the feminine is used with *caro* understood; as, *anserina*, *anatina*, *ferina*, *taurina*, &c.

‡ In this sense they stand substantively; but as adjectives proper they signify "relating to charcoal, leather, a door or doors, statuary."

of these terminations belongs more especially to derivative family names; as, *Paulinus*, *Rufinus*, *Agrippina*, *Plancina*, &c.

To these add the adjectives in *ēus*, *ius*, *icus*, and *iācus*, derived from Greek names of men. E. g. *Achillēus*, *Sophoclēus*; *Antiochiūs*, *Aristotelius*; *Homericus*, *Isocratīcus*; *Archīācus*. Sometimes there are two of them (one in *ēus*, the other in *icus*) from the same noun; as, *Philippēus* and *Philippicus*, *Pythagorēus* and *Pythagoricus*.

2. Adjectives derived from names of cities end in *ensis*, *inus*, *as*, and *ānus*. E. g. *Cannae* — *Canensis*, *Antiochia* — *Antiochensis*; *Florentia* — *Florentinus*, *Latium* — *Latinus*; *Arpinum* — *Arpinas*, *Privernum* — *Privernas*; *Roma* — *Romānus*, *Sparta* — *Spartānus*. To these add those in *ius* and *aesus* derived from Greek names of cities; as, *Corinthus* — *Corinthius*, *Ephesus* — *Ephesius*; *Larissa* — *Larisaeus*, *Smyrna* — *Smyrnaeus*.

3. Primitive names of nations give rise to adjectives in *icus* and *ius*. E. g. *Afer* — *Africus*, *Gallus* — *Gallicus*, *Scytha* — *Scythicus*; *Syrius*, *Thrax* — *Thracius*, &c. Some of them are patrilial substantives and adjectives at the same time; as, *Graecus*, *Etruscus*, *Sardus*.

4. The names of countries are generally themselves derivatives; as, *Gallia*, *Italia*, *Thracia* (from *Gallus*, *Italus*, *Thrax*). Some of these, however, give rise to adjectives in *ensis* and *ānus*; as, *Graeciensis*, *Hispaniensis*; *Africānus*, *Germanicānus*, &c. To these add two in *iācus*: *Aegyptiācus*, *Syriācus*.

D. Derivatives from other adjectives end in *ūlus*, *ōlus*, *cūlus*, *ellus*, and *ānēus*.

1. All of these except those in *ānēus* are diminutives. E. g. *parvūlus*, *primūlus*; *paupercūlus*, *levicūlus*; *novellus*, *pulchellus*; some have even a double diminutive; as, *paucus* — *paulus* and *paulūlus* (*pauzillus* and *pauzillūlus*), *bonus* — *bellus*, *bellūlus*.

2. Those in *ānēus* are formed from adjectives in *us*, and denote similarity of quality. E. g. *rejectanēus*, to be rejected; *collectaneus*, collected; *subitaneus*, sudden. And after the analogy of these, *consentaneus*, *praecidaneus*, *succidaneus*.

To hire, rent.	{ <i>Conducō</i> , <i>ēre</i> , <i>duzi</i> , <i>ductum</i> . <i>Mercēde</i> <i>conducēre</i> (ALIQUID AB ALIQUO).
To hire a house, a room.	<i>Domicilium</i> , <i>conclāve</i> (<i>mercēde</i>) <i>conducēre</i> .
To live in a hired house.	<i>In</i> <i>conducō</i> <i>habitāre</i> .
The rent.	<i>Pretium</i> <i>conducti</i> , <i>pretium</i> <i>habitationis</i> .
To let, rent.	<i>Locāre</i> , <i>elocāre</i> (ALICUI ALIQUID).
To part with any one or any thing.	<i>Demittēre</i> , <i>missum</i> <i>facēre</i> , <i>vendēre</i> <i>aliquem</i> or <i>aliquid</i> .
To get rid of any one.	<i>Absolvēre</i> , <i>dimittēre</i> <i>aliquem</i> .

To get rid of anything.

Extrūdĕre (trūsi, trūsum) aliquid ;
vendĕre.

To get rid of debts.

Debĭta dissolvĕre.

Have you already hired a room ?

Conduxistine jam conclāve ?

Yes, I have hired one.

Vĕro, condūxi ūnum.

Does he live in a hired house ?

Nūm in conduĕto hābitat ?

He does not.

Nōn in conduĕto hābitat.

Have they paid their rent ?

Solverūntne prĕtĭum habitatiōnis ?

They have not yet paid it.

Nōndum solvĕrunt.

Have you a room to let ?

Habēsne cubiculum ad locāndum ?

I have none.

Nōn hābeo.

Do you intend to part with your horses ?

Cogitāsne submovĕre (vĕndere)
ēquos ?

I have already parted with them.

Ēgo ēos jam pridem submōvi (vĕn-
didi).

He has parted with his carriage.

Pilĕntum sĭum dimisit (vĕndidit).

We have parted with our servant.

Sĕrvum nōstrum mĭssum fĕcimus.

Did you get rid of your damaged sugar ?

Extrusistine sĕccharum tĭum de-
pĕrditum ?

I did get rid of it.

Extrūsi.

Did he get rid of his old horse ?

Vendiditne ēquum sĭum vĕtulum ?

He did not get rid of it.

Nōn vĕndidit.

To hope, expect.

Sperāre, spem habĕre, in spe esse.

I hope.

Spĕro, spĕs mĕ tĕnet.

As I hope.

Ut spĕro, spĕro.

To wait, tarry.

Expectāre ; spem pōnĕre (in ali-
quo or in aliquā re).

Do you expect (hope) to find him there ?

Sperāsne, tĕ ēum sibi invenire (in-
ventūrum ĕsse) ?

I do expect it.

Spĕro. Spĕs mĕ tĕnet.

I hope that my father will come.

Spĕro, patrĕm ĕsse ventūrum.

Spĕro, fōre, ut patrĕs veniat.

Our brother will come, I hope.

Frāter, ut spĕro, vĕniet.

Frāter, spĕro, vĕniet.

I hope that our friendship will last for ever.

Spĕro, aetĕrnā inter nōs amicĭti-
am fōre.

I hope that I may meet you.

Spĕro, fōre, ut ĕgo tibi ōbviam
vĕniam.

Spĕro, mĕ tibi ōbviam venire (ven-
tūrum ĕsse).

Do you put your trust in God ?

Ponīsne spĕm in Dĕo ?

I do.

Pōno.

I hope no longer.

Spĕro nōn āmplius.

You have no reason to hope.

Nōn ĕst, quōd spĕras.

To change.

Mulo, āre, āvi, ātum.

To exchange, change.

Commūtāre, permūtāre.

To change, exchange one thing for another.	{ Mutāre or permutāre aliquid (cum) aliquā re.
To exchange (mutually).	{ Commutāre aliquid cum aliquā re.
To change masters.	Res inter se mutāre or permutāre.
To exchange names.	Dominos permutāre.
To change one's clothes, one's hat, &c.	Nomina inter se permutāre.
	Mutāre vestem, pileum, &c.
To change one's horse.	{ Mutāre equum.
	{ Altēri equo injici.
To change (draught-) horses.	Jumenta mutāre.
To change money.	Pecuniam (nummum) permutāre.
To exchange letters, to correspond with any one.	{ Litteras dāre et accipere.
	{ Litterarum commercio ūti.
	{ Per litteras cum aliquo colloqui or agere.
To put on one's hat.	{ Pileum impōnere capiti.
To put on linen.	{ Caput tegere (texi, tectum) pileo.
	{ Induere sibi lintea (se linteis).
To put on a cravat.	{ Induere collum focāli.
	{ Circumligare collum focāli.
The linen.	Lintea, n. pl.
The cravat, neckcloth.	Focāle, is, n.; pannus colāris.
Will you change your clothes?	Visne mutāre vēstem?
I do not wish to change them.	Nōlo mutāre.
Has he changed his linen, hat, cravat?	Mutavitne sua lintea, pileum, focāle?
He has changed it.	Mutavit.
Must I change my shirt?	Oportetne me mutāre indūsium?
It is proper that you should do so.	Opōrtet tū hoc facias.
Have they exchanged anything?	Commutaveruntne aliquid?
They have exchanged wine for oil, and oil for wine.	Commutaverunt vinum pro oleo et oleum pro vino.
They have exchanged a correct state of the republic for a false one.	Commutaverunt statum reipublicae ex vero in falsum.
They are bartering away honor and religion for money.	Fidem et religionem pecuniā commutant.
Do you wish to change hats with me?	Visne pileos mecum permutāre?
I am not unwilling.	Nōn nōlo.
They have exchanged gloves.	Digitabula inter se permutaverunt.
Can you change me an aureus?	Potesne mihi permutāre aureum?
I cannot.	Nōn possum.
I have exchanged a florin for sixty kreutzers.	Ego florēnum sexaginta kreützeris permutavi.
The color has changed from black to white.	E nigro color ejus mutatus est in album.

Everything undergoes change.	<i>Omnia mutantur.</i>
Has he changed his horse ?	{ <i>Mutavitne équum ?</i>
He has not changed it.	{ <i>Injectusne est alteri équo ?</i>
Do you exchange letters (correspond) with your friend ?	<i>Nôn mutâvit.</i>
I do correspond with him.	<i>Agisne (colloquerisne) per litteras cum amico tuo ?</i>
I correspond with all my friends.	<i>Véro, ágo (colloquor).</i>
	<i>Égo litterarum commercio cum amicis meis omnibus útor.</i>
<i>To mix, mingle.</i>	{ <i>Misceo, ěre, miscui, mistum or mixtum.</i>
	{ <i>Insero, ěre, ũi, rtum.</i>
To mix or mingle among men.	<i>Se immiscere or inserere hominibus (dat.).</i>
To mix, meddle with anything.	<i>Se admiscere or interponere alicui rei.</i>
Not to meddle with, to refrain from anything.	<i>Abesse or se abstinere ab aliqua re.</i>
Does he meddle with your affairs ?	<i>Admiscetne se negotiis tuis ?</i>
He never meddles with other people's affairs.	<i>Nunquam ille se negotiis alienis admiscet (interpōnit).</i>
Have you mixed much among men ?	<i>Immiscuistine te multum hominibus ?</i>
I have mixed much and often among them.	<i>Ita est, me multum ac saepe immiscui.</i>
He mixes with the soldiers.	<i>Miscet se militibus.</i>
<i>To recognize ; to acknowledge.</i>	{ <i>Recognosco, ěre, novi, nŕtum.</i>
	{ <i>Agnoscere (ALIQUEM, REM).</i>
Do you recognize this man ?	<i>Recognoscisne hunc hominem ?</i>
It is so long since I saw him, that I do not recollect him.	<i>Tám dŕu est, ex quô eum nŕn vidi, ut (eum) nŕn recognoscám.</i>
We ought to recognize God from his works.	<i>Nŕs Dŕuin ex opĕribus suis agnoscere opŕtet.</i>
I acknowledge my error.	<i>Errŕrem meum agnŕsco.</i>

EXERCISE 151.

Have you already hired a room ? — I have already hired one. — Where have you hired it ? — I have hired it in William Street, number one hundred and fifty-one. — At whose house have you hired it ? — At the house of the man whose son has sold you a horse. — For whom has your father hired a room ? — He has hired one for his son who has just arrived from Germany. — Did you at last get rid of that man ? — I did get rid of him. — Why has your father parted with his horses ? — Because he did not want them any more. — Have you discharged your servant ? — I have discharged him, because he served me no more well. — Why have you parted with your carriage ? — Because I do not travel any more. — Has your merchant succeeded

at last in getting rid of his damaged sugar ? — He has succeeded in getting rid of it. — Has he sold it on credit ? — He was able to sell it for cash, so that he did not sell it on credit. — Do you hope to arrive early in Paris ? — I hope to arrive there at a quarter past eight, for my father is waiting for me this evening. — For what have you exchanged your carriage which you no longer made use of ? — I have exchanged it for a fine Arabian horse. — Do you wish to exchange your book for mine ? — I cannot, for I want it to study German with. Why do you take your hat off ? — I take it off, because I see my old writing-master coming. — Do you put on another hat to go to the market ? — I do not put on another to go to the market, but to go to the great concert.

EXERCISE 152.

Why does your father put on other clothes ? — He is going to the king, so that he must put on others. — Have you put on another hat to go to the English captain ? — I have put on another, but I have not put on another coat or other boots. — How many times a day dost thou put on other clothes ? — I put on others to dine and to go to the theatre. — Do you often put on a clean shirt (change your shirt) ? — I put on a clean one every morning. — When does your father put on a clean shirt ? — He puts it on when he goes to the ball. — Does he put on a clean cravat (change his cravat) as often as you ? — He puts one on oftener than I, for he does so six times a day. — Did you often take fresh horses when you went to Vienna ? — I took fresh ones every three hours. — Will you change me this gold coin ? — I am going to change it for you ; what money (*Quid nummorum*) do you wish for it ? — I wish to have crowns, florins, and kreutzers. — Do you correspond with my friend ? — I do correspond with him. — How long have you been corresponding with my brother ? — I have been corresponding with him these six years almost. — Why do you mix among those people ? — I mix among them in order to know what they say of me. — Have you recognized your father ? — I had not seen him for such a long time, that I did not recognize him. — Do you still speak Latin ? — It is so long since I spoke it, that I have nearly (*fere*) forgotten it all (*omnino*).

Lesson LXXXI. — **PENSUM UNUM ET OCTOGESIMUM.**

OF THE FUTURE TENSE.

A. The future tense represents an action or event that will take place hereafter. This action may be considered either as incomplete or going on at some time

to come (First or Simple Future), or as completed (Future Perfect). E. g.

Scribam, I shall write (shall be engaged in writing).
Amābitur, He will be loved (will be the object of love).
Scripsēro, I shall have written.
Amātus erit, He will have been loved.

B. FORMATION OF THE FIRST FUTURE.

1. The first future active is formed from the present indicative by changing, 1. *o*, 2. *eo*, 3. *o* (*io*), 4. *io*, into, 1. *ābo*, 2. *ēbo*, 3. *am* (*īam*), 4. *īam*. As,

1. *āmo* — *āmābo*, *I shall or will love.*
2. *mōnēo* — *mōnēbo*, *I shall or will remind.*
3. *lēgo* — *lēgam*, *I shall or will read.*
- (3.) *cāpio* — *cāpiam*, *I shall or will take.*
4. *audio* — *audiam*, *I shall or will hear.*

2. The first future passive is formed from the active, by changing the final *m* into *r*. As,

1. *amābo* — *amābor*, *I shall or will be loved.*
2. *mōnēbo* — *monēbor*, *I shall or will be reminded.*
3. *lēgam* — *lēgar*, *I shall or will be read.*
- (3.) *cāpiam* — *cāpiar*, *I shall or will be taken.*
4. *audiam* — *audiar*, *I shall or will be heard.*

3. The future of deponent verbs follows the analogy of the passive. As,

1. *hortor* — *hortābor*, *I shall or will exhort.*
2. *verēor* — *verēbor*, *I shall or will fear.*
3. *loquor* — *loquar*, *I shall or will speak.*
4. *blandior* — *blandiar*, *I shall or will flatter.*

REMARK. — The subjunctive mood wants both the future tenses. On the manner of indicating future contingent action, see *F*.

INFLECTION OF THE FIRST FUTURE.

C. The following paradigms exhibit the inflection of the first future, active and passive.

ACTIVE.		PASSIVE.	
FIRST CONJUGATION.			
<i>Amābo, I shall or will love.</i>		<i>Amābor, I shall or will be loved.</i>	
SING.	āmābō	SING.	āmābōr
	āmābīs		āmābērīs or -rē
	āmābīt,		āmābītūr.

ACTIVE.
PLUR. *āmābīmūs*
āmābītīs
āmābunt.

PASSIVE.
PLUR. *āmābīmūr*
āmābīmīni
āmābuntur.

SECOND CONJUGATION.

Mōnēbo, I shall or will remind. Mōnēbōr, I shall or will be reminded.

SING. *mōnēbō*
mōnēbīs
mōnēbīt,

PLUR. *mōnēbīmūs*
mōnēbītīs
mōnēbunt.

SING. *mōnēbōr*
mōnēbēris or -rē
mōnēbītūr,

PLUR. *mōnēbīmūr*
mōnēbīmīni
mōnēbuntūr.

THIRD CONJUGATION.

Lēgām, I shall or will read. Lēgār, I shall or will be read.

SING. *lēgām*
lēgēs
lēgēt,

PLUR. *lēgēmūs*
lēgētīs
lēgent.

SING. *lēgār*
lēgēris or -rē
lēgētūr,

PLUR. *lēgēmūr*
lēgēmīni
lēgentūr.

FOURTH CONJUGATION.

Audīām, I shall or will hear. Audīār, I shall or will be heard.

SING. *audīām*
audīēs
audīēt,

PLUR. *audīēmūs*
audīētīs
audient.

SING. *audīār*
audīēris or -rē
audīētūr,

PLUR. *audīēmūr*
audīēmīni
audientur.

So conjugate *apportābo*, I shall bring; *curābo*, I shall order; *dābo*, I shall give; *laudābo*, I shall praise; *lavābo*, I shall wash; *regnābo*, I shall rule; *secābo*, I shall cut; *stābo*, I shall stand; *vocābo*, I shall call; — *audēbo*, I shall dare; *docēbo*, I shall teach; *gaudēbo*, I shall rejoice; *habēbo*, I shall have; *jubēbo*, I shall command; *studēbo*, I shall study; *tenēbo*, I shall hold; — *āgam*, I shall act (do); *faciām*, I shall make (do); *mittam*, I shall send; *pōnam*, I shall place (put); *scribam*, I shall write; *sumam*, I shall take; — *aperiām*, I shall open; *finiām*, I shall finish; *puniām*, I shall punish; *reperiām*, I shall find; *sentīām*, I shall feel; *veniām*, I shall come; *inveniām*, I shall find, &c.

To the above add the impersonal futures: *constābit*, *fulgurābit*, *gelābit*, *grandinābit*, *juvābit*, *praestābit*, *restābit*; — *apparēbit*, *attinēbit*, *debēbit*, *dolēbit*, *nocēbit*, *pertinēbit*, *placēbit*, *solēbit*; — *accidet*, *incipiet*, *lucescet*, *ninget*, *pluet*, *refēret*; — *conveniet*, *expediet*, &c. (Cf. Lesson LV.)

FUTURE OF DEPONENT VERBS.

D. The future of deponent verbs is inflected like that of the passive voice. Thus:—

Hortābor, I shall or will exhort. Lōquar, I shall or will speak.

SING.	hortābōr	SING.	lōquār
.	hortābēris or -rē		lōquēris or -rē
	hortābītūr,		lōquētūr,
PLUR.	hortābimūr	PLUR.	lōquēmūr
	hortābimīnī		lōquēmīnī
	hortābuntūr.		lōquentūr.

Verēbor, I shall or will fear. Blandiār, I shall or will flatter.

SING.	verēbōr	SING.	blandiār
	verēbēris or -re		blandiēris or -rē
	verēbītūr,		blandiētūr,
PLUR.	verēbimūr	PLUR.	blandiēmūr
	verēbimīnī		blandiēmīnī
	verēbuntūr.		blandientūr.

So *arbitrābor, I shall think; comitābor, I shall escort; morābor, I shall delay; — merēbor, I shall earn; miserēbor, I shall pity; tūcōr, I shall defend; — lūbar, I shall glide (fall); obliuiscar, I shall forget; proficiscar, I shall depart; sequar, I shall follow; — experiar, I shall experience; largiār, I shall lavish, &c.*

FUTURE OF IRREGULAR VERBS.

E. The future of *sum* is irregular; *volo, fero, edo, and fio* follow the analogy of the third conjugation, *eo* and *queo* that of the fourth. *E. g.*

1. *Ēro, I shall or will be.*

SING. *ēro, ēris, ērit*; PLUR. *ērimus, ēritis, ērunt.*

So *adēro, I shall be present; potēro, (from possum), I shall be able, and all the remaining compounds of sum.*

2. *Vōlam, I shall wish or be willing.*

SING. *vōlām, vōlēs, vōlēt*; PLUR. *vōlēmūs, vōlētis, vōlent.*

So *mālām, I shall prefer, and nōlām, I shall be unwilling.*

3. *Fēram, I shall bear (carry), ēdam, I shall eat, and fiam, I shall become, are regularly inflected like lēgam. So also their compounds; as, affēram, comēdam, calefiam, &c.*

4. *Ibo, I shall or will go.*

SING. *ibo, ibis, ibit*; PLUR. *ibimus, ibitis, ibunt.*

So all its compounds; as, *adibo, inibo, practeribo, subibo, transibo, &c.* And in the passive impersonally *ibitur, inhibitur, &c.*

5. The future of *queo* and *nequeo* is defective, *quibo, quibunt, and nequibunt* being the only persons in use.

Shall you love?	Amabisne? Num amabis?
I shall not love.	Nōn amābo.
Will he have money?	Habebitisne pecūniam?
He will not have any.	Nōn habēbit.
Shall you command him to leave?	Jubebisne eum abire?
I shall command him.	Jubebo.
Shall you send me the book?	Mittēsne mīhi lībrum?
I shall send it.	Mittam.
Shall ye write letters?	Scribetisne epistolas?
We shall write some.	Vēro, scribēmus nonnullas.
Will they come or go away?	Ūtrum illi venient an abibunt?
They will come.	Vēnient.
Will he be contented?	Erītne contētus?
He will.	Ērit.
They will not be contented.	Nōn erunt contēti.
Will it rain or snow to-day?	Pluētne hōdie an nīnget?
Shall you exhort him to speak?	Hortaberisne eum, ut vērba faciat?
I shall exhort him.	Hortabor.
Will he defend us?	Nūm nōs tuēbītur?
He will not defend us.	Nōs nōn tuēbitur.
Will they forget their duty?	Obliviscētūrne officia sua?
He will not forget them.	Nōn obliviscēntur.
Shall ye squander any money?	Nūmquid pecūniæ largiēmini?
We shall not squander any at all.	Nūllam omnīno largiēmur.
Will we be loved?	Amabimūrne? Nōsne amābimur?
You will not be loved.	Nōn amabimini.
Will our books be read?	Legentūrne librī nōstri?
They will certainly be read.	Legentur sine ullā dubitatione.

FUTURE SUBJUNCTIVE.

F. Latin verbs have no special form for the future subjunctive. When, in dependent clauses, it becomes necessary to express future contingent action, the Romans proceed as follows:—

I. If the main clause contains a verb of the future tense, the present or imperfect subjunctive supplies the place of the first future subjunctive in the dependent clause. *E. g.*

Affirmo tibi, si hoc beneficium mihi tribuas, me magnopere gavisūrum.	If you will do me this favor, I assure you that I shall be greatly delighted.
Affirmābam tibi, si illud beneficium mihi tribueres, magnopere me gavisūrum.	I assured you that I should be greatly delighted, if you would do me that favor.
Affirmo tibi, si hoc beneficium mihi tribuatur, me magnopere gavisūrum.	I assure you, that, if this favor is done me, I shall be greatly delighted.

Ēum, nī páreat pátri, habitūrum infortúnium esse dixit.

He said that he (i. e. the son) would be unfortunate, unless he obeyed his father.

Ex his quidam dixisse dicuntur, fore, ut brevi a Gallis Rōma caperetur.

One of these is reported to have said, that Rome would in a short time be taken by the Gauls.

Tū si quid forte ad mē scripsēris, perficiam, ne tē frustra scripsisse arbitrēre.

If you perchance shall write me, I will see that you shall not think that you have written to no purpose.

II. When no verb of the future tense precedes, and the construction still requires a future subjunctive, the participle in *rus*, with *sim* or *essem*, is employed. E. g.

Nōn dubito, quin reditūrus sit.

I do not doubt but that he will return.

Nōn dubitābam, quin reditūrus esset.

I did not doubt but that he would return.

His de rebus, quid actūrus sis, rescribas mihi vēlim.

I wish you to write to me, what you intend to do about these matters.

Nōn debes dubitare, quin sis futūrus, qui esse debes.

You should not doubt but that you will be what you ought to be.

Nōn dubito, quin futūrum sit, ut laudetur.

I do not doubt but he will be praised.

Multi non dubitabant, quin futūrum esset, ut Caesar a Pompējo vinceretur.

Many were convinced (did not doubt) that Cæsar would be conquered by Pompey.

Nescio, num futūrum sit, ut crās hōc ipso tempore jam redierit.

I do not know whether he will have returned to-morrow at this time.

The dust; the mud; the smoke.

Pulvis, ēris, m.; lūtum, i, n.; fūmus, i, m.

Dusty.

Pulverulentus, a, um.

Muddy.

Lutōsus, lutulentus, a, um.

Smoky.

Fumōsus, a, um.

Is it dusty?

Ortūsne est pulvis?

It is dusty.

Ortus est.

It is very dusty.

Vis pulvērīs magna est.

Is it muddy out of doors?

Ēquid est foris lūtum?

Sūntne viae lutōsae?

Sūnt vērō almodum lutōsae.

It is very muddy.

Vis lūti permagna est.

Ortūsne est fūmus?

Does it smoke?

Fumātne dōmus?

Orta est vis fūmī magna.

It is quite smoky (it smokes much).

Ēst nimis fūmī.

It is too smoky (it smokes too much).

To go in or into (any place).	<i>Intre, introîre, ingrêdi (ingressus sum) (IN, AD LOCUM, LOCUM).</i>
To enter.	<i>Intrâre, introîre (LOCUM).</i>
To sit.	<i>Sêdeo, êre, sêdi, sessum (IN RE, AD REM).</i>
To sit down, to take a seat.	<i>Assido, êre, sêdi, sessum.</i>
To sit down by the side of any one.	<i>Consido, êre, sêdi, sessum.</i>
To be seated by the side of any one.	<i>Residêre, subsidêre.</i>
To sit still, keep one's seat.	<i>(IN SELLA, HUMI, &c.)</i>
To be over, left.	<i>Assidêre aliquem.</i>
To have left.	<i>Assidêre alicui.</i>
It remains (<i>sc.</i> that I should do this).	<i>Residêre, quiêtum sedêre, non surgere (surrexi, surrectum).</i>
To fill.	<i>Restâre, relinqui, reliquum esse.</i>
	<i>Reliquum habêre.</i>
	<i>Rêstat, rêliquum est, ut hoc fâciam.</i>
	<i>(Impleo, êre, êvi, êtum.</i>
	<i>Complêre, explêre, replêre.</i>
	<i>(ALIQUID ALIQUA RE.)</i>
Shall you go in?	<i>Idêne întro?</i>
I shall not go in.	<i>Nôn îbo.</i>
I shall sit down upon this chair.	<i>Êgo hâc in sellâ assîdam.</i>
Will you sit down by my side?	<i>Vîsne mê assîdêre?</i>
Let me sit down upon the ground.	<i>Consîdâmus húmo.</i>
Will you please to sit down in the chair?	<i>Placêtne tîbi assîdêre in sellâ?</i>
No, I have no time to sit down.	<i>Nôn, ôtio âd assîdendum cáreo.</i>
Where is your scholar sitting?	<i>Ûbi sêdet discîpulus túus?</i>
He is sitting over his books in school.	<i>Assîdet libris in scholâ.</i>
We sat down in the library.	<i>In bibliothecâ consêdîmus.</i>
Will you sit down by the fire?	<i>Vîsne assîdere apud carbónes?</i>
No, I am not cold.	<i>Nôlo; nam nôn álgeo.</i>
Will your boy come into the house?	<i>Veniêtne púer túus întro?</i>
He will (shall) come in immediately.	<i>Sáne, véniet întro e vestîgio.</i>
Shall you go into the city with me?	<i>Inibîsne mêcum in úrbem?</i>
I shall not go.	<i>Nón îfbo.</i>
How much money have you left?	<i>Quanta tîbi pecunia rêliqua est?</i>
I have three florins left.	<i>Reliqui sunt mîhi très florêni.</i>
I have but one florin left.	<i>Ûnum tântum florênum rêliquum hábeo.</i>

If I pay him, I have but little left. Si illi debitum solvam, reliquum non habébo nisi párum.

G. Obs. The conjunction *si*, "if," and *nisi*, "if not," or "unless," is followed either by the indicative or subjunctive, according to the sense to be conveyed. (Cf. Lessons LXXXIV. and LXXXVI.)

If he comes, I shall speak to him. Si véniet (vénit or véniat), cum éo colloquar.

If the weather is fine to-morrow, I shall take a walk. Si tempestas crástina est (= érit) bóna, ibo ambulátum.

I shall pay you, if I receive my money. Solvam tibi débita, si pecúnias meas accipiam.

If he addresses (speaks to) me, I shall answer him. Si mé alloquétur, respondébo.

If you will promise me to keep it secret, I shall tell it to you. Si mihi pollicébëris rém tacère, té-cum comunicábo.

I have spent all my money, so that I have none left. Pecúniam méam ónnem expéndi, ut nùlla relinquiátur.

Do you fill your goblet with wine? Implèsne póculum túum víno?

I do fill it with pure wine. Impleo id méro.

Did he fill his purse with money? Explevitne marsúpium síuum pecú-niā?

He was not able to fill it. Explère nōn pótuit.

Shall you fill the bottle with wine? Écquid lagénam implébis víno?

No, I shall fill it with pure wa-ter. Immo pótius éam áquā purā im-plébo.

EXERCISE 153.

Will your father go out to-day? — He will go out if it is fine weather. — Will your sister go out? — She will go out, if it is not windy. — Will you love my brother? — I shall love him with all my heart, if he is as good as you. — Will your parents go into the country to-morrow? — They will not go, for it is too dusty. — Shall we take a walk to-day? — We will not take a walk, for it is too muddy out of doors. — Do you see the castle of my relation behind yonder mountain? — I do see it. — Shall we go in? — We will go in, if you like. — Will you go into that room? — I shall not go into it, for it is smoky. — I wish you a good morning, madam. — Will you not come in? — Will you not sit down? — I will sit down upon that large chair. — Will you tell me what has become of your brother? — I will tell you. — Here is the chair upon which he sat often. — When did he die? — He died two years ago. — I am very much (*vehementer*) afflicted at it. — Hast thou spent all thy money? — I have not spent all. — How much hast thou left of it? — I have not much left of it; I have but one florin left. — How much money have thy sisters left? — They have but three crowns left. — Have you money enough

left to pay your tailor? — I have enough of it left to pay him; but if I pay him, I shall have but little left. — How much money will your brothers have left? — They will have a hundred crowns left. — Will you speak to my uncle if you see him? If I see him, I shall speak to him. — Will you take a walk to-morrow? — If it is fine weather, I shall take a walk; but if it is bad weather, I shall stay at home. — Will you pay your shoemaker? — I shall pay him, if I receive my money to-morrow. — Why do you wish to go? — If your father comes, I shall not go; but if he does not come, I must go. — Why do you not sit down? — If you will stay with me, I will sit down; but if you go, I shall go along with you. — Will you love my children? — If they are good and assiduous, I shall love them; but if they are idle and naughty, I shall despise and punish them. — Am I right in speaking thus? — You are not wrong.

Lesson LXXXII. — PENSUM ALTERUM ET OCTOGESIMUM.

OF THE FUTURE PERFECT.

A. I. The future perfect of the active voice is formed from the perfect indicative by changing *i* into *ěro*. E. g.

1. *amāvi* — *amāvěro*, *I shall have loved.*
2. *monŭi* — *monuěro*, *I shall have reminded.*
3. *lēgi* — *lēgěro*, *I shall have read.*
4. *audivi* — *audivěro*, *I shall have heard.*

II. The future perfect passive is compounded of the perfect participle and *ěro*, “I shall be.” E. g.

1. *amātus ěro* or *fuěro*, *I shall have been loved.*
2. *monitus ěro* or *fuěro*, *I shall have been reminded.*
3. *lectus ěro* or *fuěro*, *I shall have been read.*
4. *auditus ěro* or *fuěro*, *I shall have been heard.*

INFLECTION OF THE FUTURE PERFECT.

B. The inflection of the future perfect, active and passive, is exhibited by the following paradigms: —

ACTIVE.

PASSIVE.

FIRST CONJUGATION.

Amāvěro, *I shall have loved.* *Amātus ěro*, *I shall have been loved.*

SING. *amāvěřŭ*
amāvěřis
amāvěřit,

SING. *amātus ěro* or *fuěro*
amātus ěris or *fuěřis*
amātus ěrit or *fuěrit,*

ACTIVE.

PLUR. amāverīmus
amāverītis *
amāverint.

PASSIVE.

PLUR. amāti erīmus or fuerīmus
amāti erītis or fuerītis
amāti erunt or fuērint.

SECOND CONJUGATION.

Monuēro, *I shall have reminded.* Monitus ēro, *I shall have been reminded.*

SING. monuērō
monuēris
monuērit,

PLUR. monuērīmus
monuērītis
monuērint.

SING. monitus ēro or fuēro
monitus eris or fueris
monitus erit or fuerit,

PLUR. moniti erīmus or fuerīmus
moniti erītis or fuerītis
moniti erunt or fuērint.

THIRD CONJUGATION.

Lēgēro, *I shall have read.* Lectus ēro, *I shall have been read.*

SING. lēgērō
lēgēris
lēgērit,

PLUR. lēgērīmus
lēgērītis
lēgērint.

SING. lectus ēro or fuēro
lectus eris or fueris
lectus erit or fuerit,

PLUR. lecti erīmus or fuerīmus
lecti erītis or fuerītis
lecti erunt or fuērint.

FOURTH CONJUGATION.

Audivēro, *I shall have heard.* Auditus ēro, *I shall have been heard.*

SING. audivērō
audivēris
audivērit,

PLUR. audivērīmus
audivērītis
audivērint.

SING. auditus ēro or fuēro
auditus eris or fueris
auditus erit or fuerit,

PLUR. auditi erīmus or fuerīmus
auditi erītis or fuerītis
auditi erunt or fuērint.

So conjugate *apportāvēro*, I shall have brought; *curāvēro*, I shall have ordered; *laudāvēro*, I shall have praised; *vocāvēro*, I shall have called; *dēdēro*, I shall have given; *secuēro*, I shall have cut; *stēlēro*, I shall have stood; — *docuēro*, I shall have taught; *habuēro*, I shall have had; *jussēro*, I shall have commanded; *tenuēro*, I shall have held; *egēro*, I shall have acted; *fēcēro*, I shall have done (made); *misēro*, I shall have sent; *posuēro*, I shall have put; *scripsēro*, I shall have written; *sumpsēro*, I shall have taken; — *finivēro*, I shall have finished; *punitvēro*, I shall have punished; *sitivēro*, I shall have thirsted; *aperuēro*, I shall have opened; *reperēro*, I shall have found; *venēro*, I shall have come, &c.

* The *i* of the *imus* and *itis* of this tense (as of the perfect subjunctive) is either long or short, perhaps more frequently long. The *is* of the second person singular is sometimes long.

To these add the irregular verbs *fuëro*, I shall have been; *potuëro*, I shall have been able; *votuëro* (*noluëro*, *maluëro*), I shall have been willing (unwilling, more willing); *tulëro*, I shall have carried; *ivëro* (*abivëro*, *prodicëro*, &c.), I shall have gone (gone away, gone out).

REMARK. — The future perfect active is liable to syncopation, like the perfect (cf. page 239). E. g. *amäro*, *delëro*, *consuëro*, instead of *amävëro*, *delävëro*, *consuävëro*. That of the fourth conjugation is frequently derived from the secondary perfect in *ti*; as, *audiëro*, *finiëro*, *puniëro*, *prodiëro*, &c.

Will you have loved?

I shall have loved.

If you and I shall have loved.

Will you have reminded?

We will not have reminded.

Will they have read the book?

He will have read it.

Shall we have heard?

You will not have heard.

Shall I have been loved?

You will not have been loved.

Shall we have been punished?

You will not have been punished.

Will the letters have been written?

They will not have been written.

Amaverisne?

Vëro, amävëro.

Si égo et tû amaverimus.

Nûm vôs monueritis?

Nôs nôn monuerimus.

Legerintne librum?

Légerint.

Audiverimisne?

Nôn audiveritis.

Egon' éro amätus?

Nôn éris amätus.

Erimusne puniti?

Punsti nôn éritis.

Scriptaëne erunt epistolae?

Nôn erunt scriptae.

FUTURE PERFECT OF DEPONENT VERBS.

C. The future perfect of deponent verbs is the same as that of the passive voice. E. g.

Hortätus ëro, I shall have ex- *Blanditus ëro*, I shall have flat-
horted. *tered.*

SING. hortätus ëro or fuëro

hortätus ëris or fueris

hortätus ërit or fuërit,

PLUR. hortäti erimus or fuerimus

hortäti eritis or fueritis

hortäti erunt or fuërint.

SING. blanditus ëro or fuëro

blanditus ëris or fueris

blanditus ërit or fuërit,

PLUR. blanditi erimus or fue-
rimus

blanditi eritis or fueritis

blanditi erunt or fuërint.

So, 2. *veritus ëro*, I shall have feared; 3. *locutus ëro*, I shall have spoken. To these add, according to the respective conjugations: *arbiträtus ëro*, I shall have thought; *comitätus ëro*, I shall have escorted; *morätus ëro*, I shall have delayed; — *meritus ëro*, I shall have earned; *miseritus ëro*, I shall have pitied; *tuitus ëro*, I shall have defended; *lapsus ëro*, I shall have glided; *oblitus ëro*, I shall have forgotten; *profectus ëro*, I shall have departed; *secutus ëro*, I shall have followed; — *expertus ëro*, I shall have experienced; *largitus ëro*, I shall have lavished.

Will he have exhorted?	<i>Er̄tne hortátus?</i>
He will not have exhorted.	<i>Nōn er̄it hortátus.</i>
Will you have departed?	<i>Erisne prof̄ectus?</i>
Yes, I shall have departed.	<i>Véro, prof̄ectus ero.</i>
Shall we have flattered?	<i>Nūm nōs blandīti er̄imus?</i>
You will not have flattered.	<i>Blandīti nōn er̄itis.</i>
Will they have forgotten their duties?	<i>Oblitine er̄unt officiōrum suōrum?</i>
They will not have forgotten them.	<i>(Eōrum) nōn obliti er̄unt.</i>

ON THE USE OF THE FUTURE PERFECT.

D. The future perfect declares that an action or event will be completed at or before the time of another future action or event. Hence it can only be used in connection with another future verb, with an imperative, or with a verb involving the notion of futurity. *E. g.*

<i>Si in omnibus innocens fūero, quid m̄hi inimicitiae nocebunt?</i>	If I am (shall have been) innocent in everything, what harm can enmity inflict on me?
<i>De Carthagine ver̄eri nōn ante d̄sinam, quam illam excisam cognōc̄ero.</i>	I shall not cease to be afraid of Carthage, until I shall have heard of its destruction.
<i>Mor̄ati melius er̄imus, quum didicerimus, quae natūra d̄sideret.</i>	We shall be better men, when we shall have learnt what nature requires of us.
<i>Respond̄eo ad ea, quae de t̄e ipso rogāro.</i>	Reply to what I ask (shall have asked) with reference to yourself.
<i>Dā m̄hi hoc, jam t̄ibi m̄ximam partem defensiōnis praecūleris.</i>	Grant me this one point, and you will have cut off the best part of your defence.
<i>Ego de venditiōne villae meae nihil cōgito, nisi quid, quod m̄gis mē delēctet, invēnero.</i>	I do not (shall not) think of the sale of my villa, unless I shall have found something that can afford me greater pleasure.

REMARKS.

1. The distinction expressed by the future perfect is always observed in Latin, and is frequently put where the English idiom substitutes the first future, the present, or the perfect. *E. g. Ut sementem feceris, ita metes*, As you have (shall have) sown, so you will reap. *Si invēnero, tecum comunicābo*, If I find it (shall have found it), I will communicate it to you. And so frequently in conditional clauses, where the result is dependent on the previous fulfilment of a condition; as, *si voluēro, si potuēro, si licuērit, si placuērit, si otium habuēro*, where in English we commonly put the present or first future.

2. The future perfect is often elegantly put for the simple future,

in order to impart an air of rapidity or certainty to the event. E. g. *Ah, si pergis, abiċro*, If you proceed, I am off. *Quid inventum sit, paulo post vidċro*, I shall see presently what has been found. *Respirāro, si te vidċro*, I shall breathe again, if I have seen you. *Pergrātum mihi fecċris, si dedċris operam, ut, &c.*, You will oblige me very much, if you see to it that, &c. *Qui Antonium oppresserit, is hoc bellum teterimum confecċrit*, He who puts down (shall first have put down) Antonius, will put an end to this destructive war.*

SUBJUNCTIVE OF THE FUTURE PERFECT.

E. The subjunctive of the future perfect, like that of the simple future, is wanting. (Cf. Lesson LXXXI. *F.*) Its place is supplied by the *perfect* and *pluperfect* subjunctive. *E. g.*

Affirmo tibi, si hoc beneficium mihi tribuċris, mċ quameŋque pōssim grātiam tibi relatŋrum. I assure you, that, if you shall have done me this favor, I shall render you all the thanks in my power.

Affirmābat mibi, si illud beneficium ipsi tribuissēm, sċ quameŋque pōset grātiam mihi relatŋrum. I assured you, that, if you should have done me that favor, I would render you all the thanks in my power.

Quis hōc nōn pċspicit, praeclāre nobiscum actum iri, si pōpulus Rōmānus istius unius supplicio contentus fuerit? Who does not see, that we shall fare nobly, if the Roman people shall have been contented by the punishment of this one individual.

De Rosciōrum audaciā tūm mċ dictŋrum pollicitus sŋm, quum Erūciū crimina diluissēm. I have promised to discourse on the audacity of the Roscii, as soon as I shall have refuted the charges preferred against Erucius.

I shall have written my letters before you return. *Epistolas mċas, āntequam redibis, scripsero.*

When I shall have paid for my horse, I shall have but ten florins left. *Quum ċqui prċtium persolvero, dċcem tantum florċnos reliquos habċbo.*

What will you do when you shall have dined? *Quid faciēs, quum coenāvċris?*

I shall go out. *In pŋblicum prodibō.*

When I shall have spoken to your brother, I shall know what I have to do. *Quum ad frātreŋ tŋum locŋtus ċro, tum sciam, quid mihi faciċndum sit.*

Before (sooner).

Not until, not before.

Sooner (rather) than.

Priusquam, antequam, antea quam.

Non prius quam, non ante (antea) quam.

Potius quam.

* Thus frequently, when another clause already contains a future perfect, as in several of the examples given. — The future perfect *vidċro* appears in the same sense in expressions like *mox, post, alias, alio loco vidċro*, I shall see (or examine) presently, hereafter, elsewhere, in another place.

I shall not do it, before you tell me (shall have told me).	Id nōn prius faciā, quam jussēris.*
I shall not see him, until I go (shall have gone) thither.	Eum non vidēbo, antequam illuc iero.
Did you see him before he left?	Vidistine eum, antequam discēssit?
I did see him.	Factum (est).
<i>Outside of, out of, without.</i>	<i>Extra</i> (Prep. cum Acc.).
Outside of the town, city.	Extra oppidum (urbem).
The church stands outside the city.	Tēplum extra ūrbis muros situm est.
I shall wait for you before the city gate.	Tē extra ūrbis pōrtam exspectābo.
The city gate.	Porta, ae, f. (sc. urbis, oppīdi).
To go out.	{ Exire, egrēdi (e.g. per portam), fōras ire.
To come out.	{ Exire, egrēdi, proilire.
Seldom, rarely.	{ Rāro, nōn saepe; perrāro (<i>very rarely</i>).
To continue, proceed with.	{ Pergo, ēre, perrexi, perrectum (IN RE, FACERE REM).
	{ Persēqui, continuāre (REM).
Will you continue as you began?	Visne pērgere, ut coepīsti?
I will.	Volo.
He continues (proceeds) with his speech, with his inquiry.	Persēquitur dicēdo, quaerēdo.
You must continue to speak loud.	Clārā vōce loqui pērgas opōrtet.
The appetite.	Cibi appetentia or cupiditas (ātis, f.).
A keen appetite.	Edacitas, ātis, f.
A want of appetite.	Fastidium, i, n.
To have an appetite.	{ Cibus appetere.
To have a good appetite.	{ Alicui cibi cupiditas est.
To have no appetite.	Cibus libenter sumere, libenter Cibus fastidire. [coenāre.
Have you an appetite?	{ Appetisne cibum?
I have one.	{ Esne appetens edūdi?
He had no appetite at all.	{ Appeto. Appetens sum cibi.
The narrative, tale.	Cibus fastidivit.
	Narratio, ōnis, f.; expositio, ōnis, f.; fabella, ae, f.
The shore (coast).	Litus, ōris, n.
The bank, shore.	Ripa, ae, f.
On the bank, shore.	Juxta ripam, ad (apud, juxta) litus.
Is he still sitting under the tree by the sea-shore?	Residetne etiam nunc sub arbore juxta litus?
He is sitting there no longer.	Residet ibi nōn amplius.
The same.	Item, eādem, ūlem.
The very same.	Idem ipse, is ipse, eādem ipsa, &c.

* Compare Lesson LXXXIX. A. vii.

<i>One and the same.</i>	<i>Unus et idem.</i>
The same thing, things.	Idem ; eādem.
Of the same kind.	Ejusdem genēris.
Of the same color.	Ejusdem colōris.
To be the same (to make no difference).	{ Nihil differre.
It is all one (the same).	{ Nihil interesse.
It is all one (makes no difference) to me.	Nihil interest (differt).
It makes no difference, whether you go or stay.	Méa nihil interest, refert. (Cf. page 411, C.)
I am constantly obliged to hear the same thing.	Nihil interest, <i>utrum</i> abeas an morēris.
He is constantly driving at the same thing.	Sémper ista audire eādem coactus sum.
<i>Such.</i>	Uno opere eādem incūdem diem noctēmq̃ue tūndit.
Such a man, woman, child.	<i>Tālis, e ; hujusmōdi, ejusmōdi.</i>
Such men deserve esteem.	Tālis homo, multer, infans, hōmo hujusmōdi, &c.
<i>There is — there are.</i>	Tāles hōmīnes (hōmīnes ejusmōdi) observāntiā digni sunt.
<i>Here is — here are.</i>	{ <i>Ibi (istic, illic) est — ibi sunt ; en, ecce (cum Nom. or Acc.).</i>
	{ <i>Hic est, adest — hic sunt, adsunt ; en, ecce (cum Nom. or Acc.).</i>
Here I am !	Adsum. Ecce mē !
Here he is.	Ecce* adest. En hic est ille.
Here is your letter.	Ecce tuāe litterae.
Here they are.	Eccos adsunt. En hic sunt illi.
Here is my book.	En tibi liber mēus.
Therefore, for that reason, on that account.	{ Eo, eā re, ob eam rem, ob eam causam.
For which reason, on which account.	{ Ideo, idcirco, propterēa.
For the reason, that ; because.	{ Quocirca, quapropter.
Why do you complain ?	{ Eo, quod ; ideo, quod ; propterēa, quod.
This is the reason why I complain.	{ Quid est igitur, cur querāre ?
You see the reason why he left.	Haec est causā, cur (propter quam) queror.
Here is the reason why he has changed his opinion.	Quāmobrem abierit, causam viāles.
Therefore I say so.	En causā, cur sentēntiam mutāvit.
<i>I have cause for laughing, weeping, &c.</i>	{ Fā de causā hōc dico.
	{ Est quod rīdeam, flēam.
	{ Est mīhi causā rīdēdi, flēdi.

* Compare pages 37, Rem. 2, and 344.

The father has no cause for weeping.	Nōn est, quod pater flēat.
My sister's hands are cold.	{ Sōror mēa ālget mánibus. Frigent sorōris mēae mánus.
His feet are cold.	{ Alget pēdibus. Pēdes ejus frigent.
To hunt.	Venāri, in venatiōne esse.
To go a hunting.	Venātum ire.
To send back.	Remitto, ēre, misi, missum.
To read again.	{ Relēgo, ēre, lēgi, lectum. Rursus, itērum legēre.
Again (once more), a second time, anew.	Rursus (rursum), itērum, denūo, de intēgro.
The mistake, error.	Mendum, errātum, peccātum, vitium, i, n.
To make a mistake or mistakes (in anything).	{ Pecco, āre, āvi, ātum. Offendo, ēre, di, sum. (IN ALIQUA RE.)
Full of errors.	Mendōsus, vitiōsus, a, um.
Free from errors.	Vitiis cārens, vitio pūrus, a, um.
To be free from mistakes or errors.	Vitiis carēre; sine vitiis esse.

EXERCISE 154.

When will you go to Italy? — I shall go as soon as I have learnt Italian. — When will your brothers go to Germany? — They will go thither as soon as they know German. — When will they learn it? — They will learn it when they have found a good master. — How much money shall we have left when we have paid for our horse? — When we have paid for it we shall have only a hundred crowns left. — Have you told my brother that I have been obliged to sell the carriage? — I have told him so. — Have you written to the same man to whom my father wrote? — I have not written to the same, but to another. — Have they already answered you? — Not yet, but I hope to receive a letter next week. — Have you ever seen such a person? — I have never seen such a one. — Have you already seen our church? — I have not seen it yet. — Where does it stand? — It stands outside the town. — If you wish to see it, I will go with you in order to show it to you. — Who is there? — It is I. — Who are those men? — They are foreigners who wish to speak to you. — Of what country are they? — They are Americans. — Where have you been since I saw you? — We sojourned long on the sea-shore, until a ship arrived, which brought us to France. — Will you continue your narrative? — Scarcely had we arrived in France when we were taken to the king, who received us very well (*nos benigne excēpit*), and sent us back to our country. — Whom are you looking for? — I am looking for my little brother. — If you wish to find him, you must go into the garden, for he is there. — The garden is large, and I shall not be able to find him, if you do not tell me in which part (*quā in parte*) of the garden he is. — He is sitting under the large tree under which we were sitting yesterday. — Now I shall find him.

EXERCISE 155.

Why do your children not live in France? — They wish to learn English, that is the reason why they live in England. — Why do you sit near the fire? — My hands and feet are cold, that is the reason why I sit near the fire. — What do the people live upon that live on the sea-shore? — They live upon fish alone. — Why will you not go a hunting any more? — I hunted yesterday the whole day, and I killed nothing but an ugly bird, that is the reason why I shall not go a hunting any more. — Why do you not eat? — I shall not eat before I have a good appetite. — Why does your brother eat so much? — He has a good appetite, that is the reason he eats so much. — If you have read the books which I lent you, why do you not return them to me? — I intend reading them once more, that is the reason why I have not yet returned them to you; but I shall return them to you as soon as I have read them a second time. — Why did you not bring me my clothes? — They were not made, therefore I did not bring them; but I bring them to you now; here they are. — You have learnt your lesson; why has your sister not learnt hers? — She has taken a walk with my mother, that is the reason why she has not learnt it; but she will learn it to-morrow. — When will you correct my exercises? — I will correct them when you bring me those of your sister. — Do you think you have made mistakes in them? — I do not know. — If you have made mistakes, you have not studied your lessons well; for the lessons must be learnt well, if you wish to have them free from errors. — It is all the same, if you do not correct them (for) me to-day, I shall not learn them before to-morrow (*ante diem crastinum non discam*). — You must make no mistakes in your exercises, for you have all you want to write them without any errors.

Lesson **LXXXIII.** — PENSUM OCTOGESIMUM TERTIUM.

OF THE CONSECUTIO TEMPORUM.

A. The tenses of the indicative mood may be connected with each other, according to the requirements of the speaker, and are subject to no limitation. E. g. *Ego, qui heri ludēbam, hodie scribo, cras mane autem, quum litteras ad te dēdēro, in urbem proficiscar.* But in dependent clauses, introduced by a conjunction or a pronoun, the tense of the subjunctive is always determined by that of the verb in the leading clause. This order or connection of tenses is called *consecutio temporum*, and is subject to the following laws: —

I. The *Present*, the *Perfect Definite*, and the *Future Tenses* of the leading clause, are followed by the *Present* or *Perfect Subjunctive* in the dependent clause. E. g.

Vídeo (vídi, vidébo, vidéro), <i>quid ágas</i> or <i>quid égeris</i> .	I see (have seen, shall see, shall have seen) what you are doing, or what you have done.
Dic mhi, <i>quid ágat</i> or <i>quid égerit</i> .	Tell me what he is doing, or what he has done.
Rógo (rogávi, rogábo, rogávero), <i>ut scribas</i> .	I beg you (have begged, shall beg, shall have begged you) to write.
Hóc ideo fácio (féci, fáciám, fécéro), <i>ut intélligat</i> .	I do (have done, shall do, shall have done) this, in order that you may understand.
Némo ita caëcus ést (fúit, érit, fúerit), <i>ut nón intélligat</i> or <i>intéllixerit</i> .	No one is (has been, will be, will have been) so blind, as not to comprehend or to have comprehended.
Némo ést (fúit, érit, fúerit), <i>qui nón intélligat</i> or <i>intéllixerit</i> .	There is (has been, will be, will have been) no one, but what comprehends or has comprehended.
Némo ést, <i>qui nón intellectûrus sit</i> .	There is no one, but what will comprehend.

II. The *Imperfect*, the *Perfect Indefinite*, and the *Pluperfect* of the leading clause, are followed by the *Imperfect* or *Pluperfect Subjunctive* in the dependent clause. E. g.

Vidëbam (vídi, vidëram), <i>quid ágeret</i> or <i>egisset</i> .	I was seeing (I saw, had seen), what he did, what he had done.
Rogábam (rogávi, rogávëram), <i>ut scribëres</i> .	I begged (did beg, had begged) you to write.
Hóc ideo faciëbam (féci, fécéram), <i>ut intélligeres</i> .	I was doing (I did, had done) this, that you might understand.
Némo ita caëcus érat (fúit, fúerat), <i>ut nón intélligeret</i> or <i>intéllixeret</i> .	No one was (had been) so blind, as not to comprehend or to have comprehended.
Némo érat (fúit, fúerat), <i>qui nón intélligeret</i> or <i>intéllixeret</i> .	There was (had been) no one, but what comprehended or had comprehended.
Némo érat, <i>qui nón intellectûrus éset</i> .	There was no one, but what would comprehend.

NOTE. — The dependent clauses in which this construction occurs are, — a) those containing an indirect question; b) those introduced by *ut* or *ne*; c) those introduced by a relative pronoun, or by one of the relative conjunctions *quo*, *quin*, *quominus*, &c. The following examples will illustrate this still further: —

Quaëritur, Corínthiis béllum indícâmus, an nón.	The question is, whether we shall declare war against the Corinthians, or not.
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Quaesivi, <i>écquis esset ventûrus.</i>	I inquired, whether any one was about to come.
Difficile dictu est, <i>útrum hóstes magis virtûtem ejus pugnântes timûerint, an mansuetúdinem victi diléxerint.</i>	It is difficult to say, whether his enemies dreaded his valor more in battle, than they cherished his clemency after being conquered.
Tâ hortor, <i>ut oratiónes meas studiósè légas.</i>	I exhort you to read my orations carefully.
Óbsecro vós, <i>ut diligénter attendátis.</i>	I beseech you to attend diligently.
Mihi opus est, <i>ut lávem.</i>	It is necessary for me to wash.
Equidem véllem, <i>ut aliquándo redires.</i>	I could wish, that you might return at last.
In éo erat, <i>ut in mûros eváderet miles.</i>	The soldier was on the point of escaping within the walls.
Mê óbsecras, <i>ne oblivíscar vigilâre.</i>	You conjure me, not to forget to watch.
Timóleon orávit ómnes, <i>ne il fúcêrent.</i>	Timoleon requested them all, not to do that.
Decrêvit senátus, <i>ut cónsul vídêret, ne quid respública detriménti cáperet.</i>	The senate decreed, that the consul should see that the republic sustained no injury.
Ex his delécti Dêlphos deliberâtam míssi sũnt, <i>qui consúlêrent Apóllinem.</i>	A select number of these were sent to Delphi, for the purpose of consulting Apollo.
Stúlti sũmus, <i>qui Drúsum cum Clólio confêre auleámus.</i>	We are fools for venturing to compare Drusus with Clodius.
Tenéri nôn pótuí, <i>quin declarárem.</i>	I could not be prevented from declaring.
Nihil impêdit, <i>quo mínus id, quôl máxime pláceat, fícere possimus.</i>	Nothing prevents us from being able to do what we like best.

REMARKS.

1. The tenses, which may thus enter into connection with each other, are called *similar tenses*. Similar are, — a) the *present*, the *perfect definite*, the *futures*, and the periphrastic tenses in *sim* and *fuêrim*; b) the *imperfect*, the *perfect indefinite*, the *pluperfect*, and the periphrastic tenses in *essem* and *fuissem*. Tenses, of which one belongs to the first, and the other to the second of these classes, are called *dissimilar*; as, the *present* and the *imperfect*, &c.

2. When, in historical narration, the present tense is used instead of the perfect indefinite, it is sometimes followed by the present and sometimes by the imperfect or pluperfect subjunctive. E. g. *Scribit* (= scripsit) *ad quosdam Melitenses, ut ea vasa perquirant*, He writes (wrote) to certain inhabitants of Malta, to inquire after those vases. *Nulli, quid scriptum esset, enunciat* (= enuntiavit), He discloses (disclosed) to no one what had been written. *Ad propinquum suum scribit* (= scripsit), *ut iis, qui a Verre venissent, responderet*, He writes to his relative to reply to those who had come from Verres.

3. The present indicative is followed by the imperfect subjunctive, when it is intended to convey the idea of duration in the past. E. g. *Hujus praecepti tanta vis, tanta sententia est, ut ea non homini cupiam, sed Delphico deo tribueretur*, The force and moral weight of this injunction are so great, that it was attributed not to any man, but to the Delphic deity. *Scitote, oppidum esse in Sicilia nullum, quo in oppulo non isti delecta mulier ad libidinem esset*, Know, then, that there is not a town in Sicily in which this fellow had not an object of his lust.

4. The imperfect or pluperfect indicative may be followed by the perfect subjunctive, when the result of a past action is represented as extending into the present. E. g. *Ardebat autem Hortensius cupiditate dicendi sic, ut in nullo unquam flagrantius studium vidērim*, Hortensius was so fond of speaking, that (up to this time) I have never witnessed a more ardent passion in any one.

5. The perfect definite requires the imperfect subjunctive, whenever it is intended to represent the action as in operation, and not merely as a result. E. g. *Quoniam, quae subsidia novitatis haberes, et habere posses, exposui, nunc de magnitudinis petitionis dicam*, Having shown what resources you have, or can have, I will now speak of the importance of the demand. *Adduxi enim hominem, in quo satisfacere exteris nationibus possētis*, I have produced a man, through whom you can satisfy the demands of foreign nations.

6. The imperfect and perfect indefinite are sometimes followed by the present subjunctive, to denote that the contents of the dependent clause are not limited to the time of the leading verb, but universally applicable. E. g. *Nesciebat, quid sit philosophia*, He did not know what philosophy is (i. e. was and still is). *Ad priores conditiones nihil additum (est), Africano praedicante, neque Romanis, si vincantur, animos minui, neque, si vincant, secundis rebus inolescere*, No additions were made to the former conditions, Africanus declaring, that the Romans neither lost their courage when conquered, nor ever grew insolent in their success when victorious.

7. When the verb of a subordinate clause depends upon an *infinitive*, its tense is determined as follows:—

a) The present infinitive is followed by the tense required by the verb, on which the infinitive depends. E. g. *Incipite deinde mirari, cur pauci jam vestram suscipiant causam*, Begin then to wonder why so few now defend your cause. *Ipsa metuere incipies, ne innocenti periculum facessēris*, You will yourself begin to be afraid of having accused an innocent man. *Praedixerat his, ut parati essent facere, quod ipsum vidissent*, He had directed them beforehand to be ready to do whatever they might see himself do.

b) The perfect infinitive is commonly followed by the imperfect or pluperfect subjunctive, but when it represents the perfect definite, sometimes also by the present or perfect. E. g. *Satis mihi multa verba fecisse videor, quare esset hoc bellum necessarium*, I think I have said enough to show why this war is necessary. *Nisi docet, ita se possedisse, ut nec vi, nec clam, nec precario possederit*, Unless he shows that

he has taken possession in such a manner, as to have employed neither force nor secrecy nor entreaty.

8. Dissimilar tenses sometimes occur in the same construction, with different shades of signification. E. g. *Summā difficultate rei frumentarii affecto exercitu . . . usque eo, ut complures dies milites frumento caruerint, et extremam famem sustentarent, nulla tamen vox est ab iis audita*, Although the army labored under the greatest difficulty in procuring its necessary supplies, to such an extent, that for several days the soldiers *had no corn and were famishing*, yet not a word of discontent was heard from them.

To find one's self, to be (well or ill). *Se habere, valere; agere.*

How do you do?

{ Quomodo tē habēs?

I am very well.

{ Quomodo vāles?

How was your cousin?

 Ego mē admōdum bēne habēo.

He was not very well.

 Quomodo patrueļis tūus sē habēbat?

Is your father well?

{ Māle sē habēbat.

No, he is in bad health.

{ Pūrum valēbat.

How goes it with him, her?

 Habētne se pāter tūus bēne?

It goes badly with him.

{ Non; mālā conditionē est.

All is well with me.

{ Condītio ejus mālā est.

 Quid āgitur cum eo, cum eā?

 Māle āgitur cum eo.

 Bēne āgitur mēcum.

To stay, sojourn (in any place, with any one).

 Morāri, commorāri, deversāri, habitāre (ALIQUO LOCO, APUD ALIQUEM).

At present, now.

 Nunc, in praesenti.

To censure, criticise, carp at (any one or anything).

{ Carpo, ěre, carpsi, carptum (ALIQUEM).

 Cavillāri aliquem or aliquid; — vellicāre aliquem.

To laugh at, deride, ridicule any one.

{ Illūdo, ěre, lūsi, lūsum (REM, REI, ALIQUEM, IN ALIQUEM).

 Deridēre aliquem; — aliquem ludibrio habere.

Did you stay long in Vienna?

 Morātusne es dñu Vindobonae?

No. I stayed there only three days.

 Immo trēs tantum dies morātus sum.

Where is your brother staying now?

 Ūbi in praesenti deversātur frāter tūus?

He is staying in London at present.

 Deversātur nūc Londīni.

How long did you remain with your uncle in New York?

 Quām dñu apud patrūum tūum Nōvo in Eborāco commorabāris?

I stayed with him for two years.

 Commorābar apud eum per biennium.

Did he censure (carp at) any one?

 Carpebātne aliquem?

He carped at no one.	Nūllum carpēbat.
Why do you not deride this man a little?	Cur nōn istum aliquantisper lūdis (illūdīs)?
I have already laughed at him enough.	Ēum jam lūsi jocōse sātis.
Are we derided by our accusers?	Illudimūrne ab accusatōribus?
We are not.	Nōn illūdīmur.
Was he accustomed to make light of the precepts of his master?	Solebātne illūdēre praecepta magistri?
He was not.	Fācere nōn solēbat.
You derided what I said.	Illūseras id, quod dixeram.
<i>To gain, win.</i>	<div> <i>Lucrum or quaestum facere (EX RE).</i> <i>Lucrāri, lucrifacere (REM).</i> <i>Consēqui, naucisci (nactus sum)</i> ALIQUID. </div>
<i>To earn, get.</i>	<div> <i>Mereo, ēre, ūi, Itum (REM).</i> <i>Mereor, ēri, Itus sum.</i> <i>Parāre, comparāre (ALIQUID).</i> </div>
<i>To earn one's bread, get one's living by.</i>	Victum sibi parāre or quaerītūre (aliquā re faciendā).
<i>How does he get his living?</i>	Quā rē sibi victum parāt?
<i>He supports himself poorly by working.</i>	Victum sibi aēgre quēritat laborādo.
<i>They supported themselves by writing.</i>	Victum sibi scribēdo quaeritavērunt.
<i>Has your brother earned anything?</i>	Meruītne frāter tuus aliquid?
<i>He has earned a large sum of money.</i>	Grāndem pecūniam mēruit.
<i>He has won immortality.</i>	Immortalitātem mēruit (mēritus ēst).
<i>To spill, pour out.</i>	<div> <i>Effundo, ēre, fūdi, fūsum.</i> <i>Profundēre (ALIQUID).</i> </div>
<i>To stand, to be standing.</i>	<div> <i>Sto, stāre, stēti, stātum esse (ALIQUO).</i> </div>
<i>Ready.</i>	Parātus, promptus, a, um (ad rem, in rem, re).
<i>To make ready, to prepare.</i>	Parāre, praeparāre (ALIQUID).
<i>To prepare one's self, get one's self ready.</i>	Se parāre (rei, ad rem).
<i>To keep one's self ready.</i>	Se tenēre parātum (ad rem).
<i>What did he spill?</i>	Quid effūdīt?
<i>He spilt wine upon the table.</i>	Vinum super mēsam effūdīt.
<i>His father was shedding tears.</i>	Pāter ejus lāchrimas profundēbat.
<i>Our servant is spilling water under the table.</i>	Fāmulus nōster āquas sub mēsas profundīt.
<i>The Ganges empties into the Eastern Ocean.</i>	Gānges se in Eōum ocēanum effūdīt.

Is there any wine on the table ?	Éstne vinum super ménsam ?
There is none.	Nòn ést.
Is he preparing to speak ?	Parátne sê ad dicéndum ?
He is preparing.	Párat.
They prepared themselves for battle and for death.	Paravérunt se proélio et mórti.
Is he preparing war against any one ?	Parátne béllum álicui ?
He is preparing to command all Russia.	Párat imperáre ómni Rússiae.
Are you getting ready to set out ?	Parásne proficísci ?
I am preparing to go into the woods.	Égo in silvam íre páro.
Is he ready to depart ?	Estne parátus ad proficiscéndum ?
He is ready.	Parátus ést.
I am ready for every emergency, to undergo every danger.	Égo ad ómnem événtum, ad ómnia perícula subeúnda parátus sum.
<i>To split, cleave.</i>	<i>Findo, ére, fídi, fissum.</i>
	<i>Diffindère (ALIQUID).</i>
	<i>Transfigo, ére, fízi, fixum.</i>
<i>To pierce, transfix.</i>	<i>Transfódio, ére, fōdi, fōssum (ALI-QUEM, REM).</i>
<i>To break any one's heart.</i>	<i>Pectus or ánimum alicujus vuln-räre, percutère.</i>
<i>To hang, suspend.</i>	<i>Suspendo, ére, di, sum (ALIQUID REI or DE RE).</i>
<i>To hang any one.</i>	<i>Affigère aliquem patíbulo.</i>
<i>To hang one's self.</i>	<i>Suspendère aliquem árbōri infelici.</i>
	<i>Se suspendère, induère se in la-queam.</i>
<i>To hang, to be suspended.</i>	<i>Pendeo, ére, pependi, — (AB, EX, IN, DE RE).</i>
<i>The thief.</i>	<i>Fúr, gen. fúris, m.</i>
<i>The robber, highwayman.</i>	<i>Praedo, ónis, m., latro, ónis, m.</i>
<i>The patient.</i>	<i>Aeger, gen. aegri, m., agrótus, i, m.</i>
<i>Tolerably well.</i>	<i>Mediocriter, modíce, sic sätis.</i>
<i>It is rather late.</i>	<i>Séro, sérius ést.</i>
<i>He is rather severe.</i>	<i>Sevérior ést.</i>
<i>She is rather tall.</i>	<i>Grandiúscula ést.</i>
<i>It is rather far.</i>	<i>Longiúsculum ést.</i>
<i>Was my hat hanging on the nail ?</i>	<i>Pendebátne de clávo píleus méus ?</i>
<i>It was hanging on it.</i>	<i>Sáne quídem, pendébat.</i>
<i>Who has hung the basket on the tree.</i>	<i>Quís córbem suspendit árbōri (de árbore) ?</i>
<i>No one.</i>	<i>Némo.</i>
<i>The thief has been hanged.</i>	<i>Fúr ést patíbulo affíxus (árbbōri infelici suspensus ést).</i>

I hang my coat on the nail.	<i>Ego tógam méam clávo (de clavo) suspēdo.</i>
You are breaking this man's heart.	<i>Péctus hujúsce vúlneras.</i>
The basket.	<i>Corbis, is, f. & m.; dim. corbūla, ae, f.</i>

EXERCISE 156.

How is your father? — He is only so so. — How is your patient? — He is a little better to-day than yesterday. — Is it long since you saw your brothers? — I saw them two days ago. — How were they? — They were very well. — How art thou? — I am tolerably well. — How long has your brother been learning German? — He has been learning it only three months. — Does he already speak it? — He already speaks, reads, and writes it better than your cousin, who has been learning it these five years. — Is it long since you heard of my uncle? — It is hardly three months since I heard of him. — Where was he staying then? — He was staying at Berlin, but now he is in London. — Do you like to speak to my uncle? — I do like very much to speak to him, but I do not like him to laugh at me. — Why does he laugh at you? — He laughs at me, because I speak badly. — Why has your brother no friends? — He has none, because he criticises everybody. — What do you get your livelihood by? — I get my livelihood by working. — Does your friend get his livelihood by writing? — He gets it by speaking and writing. — Do these gentlemen get their livelihood by working? — They do not get it by doing anything, for they are too idle to work. — Do you see what he has done? — I do see it. — Did he know that you had arrived? — He did not know it. — Have I advised you to write? — You have not asked me. — Is any one so blind, as not to understand that? — No one is so blind. — Did he exhort us to read his book? — He did exhort us to read it diligently. — Was he on the point of (*in eo, u*) escaping? — He was not. — He could not be prevented from escaping (*evadēre*). — Nothing could prevent him from escaping.

Lesson LXXXIV. — PENSUM OCTOGESIMUM QUARTUM.

OF THE INDICATIVE MOOD.

A. By the Indicative Mood the speaker asserts the action or state expressed by the verb as an absolute existence or a positive fact. Hence this mood is used, —

I. In leading and subordinate clauses, to denote that some-

thing really takes place, has taken place, or will take place hereafter. E. g.

Nihil est amabilius virtute.

Nothing is worthier of esteem than virtue.

Omnia mutantur; nihil interit.

Everything changes; nothing is lost.

Ut völes mē esse, ita ero.

I shall be what you desire me to be.

Eas lēges, quas Cæsar recitāvit, pronuntiāvit, tulit, nōs evertēdas putābimus?

Shall we imagine, that the laws, which Cæsar has read, proclaimed, and enacted, are to be abolished?

Ecce bibit arcus; pluiet, crēdo, hodie.

Behold the rainbow drinks (draws up the water), I think it will rain to-day.

Quām nōn est facilis virtus!

How easy the practice of virtue is!

Ut sæpe summa ingēnia in occulto latent!

How often the most distinguished talents lie buried in obscurity!

II. In direct questions, i. e. in those which require an immediate answer. E. g.

Cujus hic liber est? — Mēus.

Whose book is this? — Mine.

Quis homo es? — Ego sum Pāphilus.

Who are you? — I am Pamphilus.

Unde dejectus est Cinna? — Ex urbe.

From what place was Cinna expelled? — Out of the city.

Quis Aristidem nōn mortuum diligūt? — Nemo.

Who does not love Aristides, though dead? — No one.

REMARK. — In indirect questions, on the other hand, the verb is in the subjunctive. E. g. *Dic mihi, cujus hic liber sit*, Tell me whose book this is. *Nescio, quis homo sis*, I do not know who you are. (Cf. Lesson LXXXVII. D.)

III. In conditional clauses, when the case is asserted as a real, and not as a hypothetical or doubtful one. E. g.

Pōma ex arbōribus, si crūda sūnt, vi avellūntur; si matūra et cōcta, decidunt.

Unripe fruit is plucked from the trees by force; if ripe and mellow, it falls of its own accord.

Si quis oriēte Caniculā nātus est, in mari non moriētur.

If any one is born when the dog-star rises, he will not die at sea.

Ista vēritas, etiāmsi jucūnda nōn est, mihi tamen grāta est.

This truth, although it is not a pleasant one, is nevertheless agreeable to me.

Qui pōssum putāre mē restitutum, si distrahor ab iis, per quōs restitutus sūm?

How can I consider myself restored, if I am distracted by those through whom I was restored?

Nullā aliā in civitatē, nisi in quā pōpuli potestas summa est, illud domicilium habet libertas.

Liberty can have no abode in any state, except where the power of the people is supreme.

*Égo, ni púgna restitútur, fortú-
nam cum ómnibus, infámiam
sólus sentiam.*

Unless the contest is renewed, I
shall feel our misfortune in com-
mon with all, and the disgrace
alone.

REMARK. — When the condition expressed by *si* and *nisi* is not a real, but merely a hypothetical one, the verb is in the subjunctive, on which see Lesson LXXXVI.)

PECULIAR USE OF THE INDICATIVE.

B. The Romans sometimes use the indicative in construc-
tions in which the English idiom requires the subjunctive.

I. With verbs and expressions denoting *ability, permission, duty, necessity*, and the like, the present indicative is commonly put instead of the imperfect subjunctive, and the imperfect, the perfect indefinite, and the pluperfect indicative instead of the pluperfect subjunctive.

Such verbs are *possum, licet, deo, decet, oportet, necesse est; longum, æquum, par, consentanæum, satis, satius, melius, optimum est, erat, fuit, fuërat*, and the like. So also the participle in *dus* with *sum, eram, &c.* In all these cases the present is rendered by the English *might, could, would, or should*, and the past tenses by *might, could, would, or should have*. E. g.

*Póssum pèrsequi mólta oblecta-
ménta rêrum rusticârum, sed
&c.*

*I could enumerate the many pleas-
ures of agriculture, but, &c.*

*O quá́m fáçile érat órbis impé-
rium occupâre!*

*O how easy it would have been to
obtain the command of the en-
tire world!*

*Perturbatióes animórum potè-
ram égo mórbos appellâre;
sed nōn conveniret ad ómnia.*

*I might have called the disorders of
the mind diseases, but the name
would not have been applicable
to all cases.*

Oh, rêgem mē ésse opórtuit.

I ought to have been king.

*Jéci fundaménta reipublicæ, sé-
rius omnino, quá́m décuít.*

*I have laid the foundation of the
republic, later doubtless, than I
should have done.*

*Líberos túos institúere atque cru-
dire debuísti.*

*You ought to have instructed and
educated your children.*

Hóc fáçere debébas.

You should have done this.

*Lóngé utílius fúit, angústias adí-
tus occupâre.*

*It would have been far better to
occupy the defile.*

Haęc vía tibi érat ingrediéndâ.

*You should have entered upon this
road.*

*Nōn Ásiæ nōmen objiciéndum
Murénæ fúit, ex quá́ laús fa-
míliae constitúta ést.*

*Murena ought not to have been
taunted with the name of Asia,
from which the glory of his
family is derived.*

REMARKS.

1. In conditional sentences the historians sometimes likewise employ one of the past tenses of the indicative, instead of the more usual *pluperfect subjunctive*, to denote that something *would have taken place* under certain conditions. E. g. *Jam fames quam pestilentia tristior erat* (= *fuisset*), *ni annonae foret subventum*, The famine would have been a sadder calamity than the pestilence, unless additional supplies had been procured. *Temere fecerat* (= *fecisset*) *Nerva, si adoplasset alium*, Nerva would have acted inconsiderately, if he had adopted another.

2. In like manner, the imperfect indicative sometimes (though less frequently) stands instead of the *imperfect subjunctive*, when the verb of the conditional clause is of the same tense. E. g. *Stultum erat* (= *esset*) *monēre, nisi fieret*, It would be folly to admonish, unless your advice were heeded. *Omnino supervacua erat* (= *esset*) *doctrina, si natura sufficeret*.

II. In general relative expressions, i. e. in those introduced by *quisquis*, *quotquot*, *quicumque*, *quantuscunque*, *quantuluscunque*, *utut*, *utcunque*, and other compounds of *cunque*, the verb is more commonly in the indicative than in the subjunctive. E. g.

Quidquid id est.

Whatever that may be.

Quoquo modo res se habet; or

However that may be.

Utcunque se habet res.

Whoever he may be.

Quicumque is est.

Whatever property or greatness he possessed, he owed it all to his discipline and skill.

Quidquid habuit, quantumcunque fuit, illud totum habuit ex disciplina.

Quem sors diorum cunque dabit, lucro appone.

Mark as clear gain, whatever day your destiny may grant you.

Quidquid ul est, timeo Danaos et dona ferentes.

Whatever that may be, I dread the Greeks, even when they offer presents.

Homines benévolos, qualescunque sunt, gráve est insequi contumelia.

It is hard to pursue benevolent men of any description with insults.

Utcunque sese res habet, tua est culpa.

However that may be, the fault is yours.

REMARK. — The words above enumerated are sometimes also followed by the subjunctive, especially among the later Roman authors. E. g. *Quibuscunque verbis uti velis*, Whatever words you may wish to employ. *In quacunque parte sit titubatum*, In whatever part there may have been a failure.

III. In clauses introduced by *sive* — *sive*, the verb is generally likewise in the indicative. E. g.

Sive tacēbis, sive loquēris, mihi perinde est.

Whether you are silent, or whether you speak, it is all the same to me.

Sive vërum est, sive fälsum, mñhi quidem ita renuntiätum ést. Whether it is true or false, it has been so reported to me.
Véniet témpus mórtis, et quidem celériter, et sive retractäbis, sive properäbis. The time of death will come, and that quickly, whether you resist it or accelerate it.

REMARK.—Instances of the subjunctive also occur. E. g. *Nam sive illa defensione uti voluisses, sive häc, quä utëris, condemnëris necesse est*, For, whether you had intended to use that defence or the one you are using now, you must be condemned.

To doubt, to be uncertain. *Dubitäre, dubitum* or *in dubio esse*.
To doubt, question anything. { *Dubitäre* de aliquä re or aliquid.
I doubt whether. { *Rem* in dubium vocäre.
I doubt, whether . . . or. { *Dubito, in dubio sum, num* (with the subj.).
I do not doubt, that (but that). { *Dubito, utrum . . . an* (with the subj.).
Do you doubt that ? { *Nön dubito, quin* (with the subj.).
I do not doubt it. { *Dubitäsne hoc ?*
It is not to be doubted. { *Vocäsne rem in dubium ?*
What do you doubt ? { *Nön dubito.*
I doubt what that man has told me. { *Rem in dubium nön voco.*
I doubt whether he has arrived. { *Dubitäri nön pötest.*
Who doubts that my father has left ? { *Quid dubitas ?*
I do not doubt but that he will come. { *In dubium voco id, quod ille mñhi narrävit.*
He is sure that he will not come. { *Dubito, num advenerit.*
Who doubts that man is mortal ? { *Quis dubitat, quin päter méus profectus sit ?*
No one can question it. { *Nön dubito, quin ventürus sit.*
It is doubtful whether the judges or the lawyers are to blame. { *Nön dubito, eum ventürum esse.*
I am inclined to, perhaps, probably. { *Nön dubitat, quin nön ventürus sit.*
I am inclined to give him the first place. { *Quis dubitat, hominem mortälem esse ?*
A man of consummate wisdom, and perhaps the most distinguished of them all. { *Nemo rem in dubium vocäre possit.*
It is perhaps enough. { *Dubium ést, utrum júdices an jurisconsulti vituperändi sint.*
To agree or consent to a thing. { *Dubito an, haud scio an, nescio an* (with the subj.).
Consentio, ire, sensi, sensum.
Convénit mñhi (CUM ALIQUO DE ALIQUA RE).

To disagree, differ.	Discrepāre, dissentire.
We agree.	{ Convēnit inter nōs.
Peace has been agreed upon.	{ Nōs convēnimus.
	Pax convēnit.
To admit, confess.	{ Fateor, ēri, fessus sum.
To concede, grant.	{ Confitēri (ALIQUID ALICUI).
	Concedo, ēre, cessi, cessum (ALICUI ALIQUID).
To agree, or to compose a difference.	{ Compōnere. In gratiam redire.
	{ De controversiis transigēre (ēgi, actum).
To become reconciled to one.	Cum aliquo in gratiam redire.
To consent (to do anything).	Consentire, assentiri (FACERE, REM FIERI, UT FIAT).
Did you agree about the price?	{ Convēnitne tibi eum eo de pretio?
We did agree.	{ Convēnitne tibi pretium?
	{ Convēnit mihi cum eo.
What did you agree upon?	{ Convēnit pretium.
We were agreed upon the safety of the republic.	{ Quā de rē consensistis inter vōs?
	De reipublicae salutē consensimus.
Did you agree in praising him?	Vōs in illo laudādo consensistis?
We did not agree.	{ Nōn consensimus.
	{ Immo vērō dissensimus.
The age of Homer is not agreed upon.	Super Homēri aetate nōn consentitur.
Do you consent to my doing that?	Consentisne, ut hoc faciā?
I do consent.	Nōn dissēntio.
Do you confess (admit) that to be a fault?	Faterisne illud esse vitium?
I admit it.	Fateor.
Do you confess your error?	Confiterisne tūm errōrem?
I do confess it.	Confiteor.
How much did you pay for that hat?	Quātam pecūniam isto pro pileo solvistī?
I paid three dollars for it.	Trēs thalēros.
At what price did he buy the horse?	Quāti ēmit ille equum?
He bought it <i>for</i> * five hundred dollars.	(Émit eum) quingētis thalēris.
Did they compose their difference?	Transegerūtnē de controversiis?
They have composed it.	Composuerunt et transegerunt.
They have become reconciled.	In grātiā inter sē redierunt.
He has become reconciled to me.	In grātiā mēcum rediit.

* "For" with the price is not expressed, according to Lesson LXXXI. A.

<i>To wear (clothes, a ring, &c.).</i>	{ <i>Gĕro, ĕre, gessi, gestum.</i> <i>Gestāre</i> (VESTĒM, ANULUM, &c.). <i>Indūtum esse veste, &c.</i>
To wear a coat, a cloak.	<i>Amictum esse togā, pallio.</i>
To wear a sword.	<i>Cinctum esse gladio.</i>
Did he wear black or white clothes?	<i>Ūtrum vēstem gerēbat nīgram an cāndidam?</i>
He wore white ones.	<i>Cāndidam gerēbat.</i>
Had he boots or shoes on?	<i>Caligisne an cālceis indūtus erat?</i>
He had shoes on.	<i>Indūtus erat cālceis.</i>
He habitually wore a gem on his finger.	<i>Gestābat gēmmam digīto.</i>
<i>The custom, habit.</i>	<i>Consuetudo, ĩnis, f.; mōs, gen. mōris, m.</i>
Against my custom.	<i>Contra mēam consuetūdīnem.</i>
It is against my custom.	<i>Nōn est mēae consuetūdīnis.</i>
It is customary.	{ <i>Mōs est. Est mōris (ut . . .).</i> <i>Consuetūdo obtinet (faciendi aliquid).</i>
As is customary.	{ <i>Ut est mōris (consuetūdīnis), ut solet.</i>
According to custom.	<i>Pro (ex) consuetūdīne, ex mōre.</i>
<i>To observe, take notice of, perceive something.</i>	<i>Vidēre, cernēre, animadvertēre, observāre, perspicēre (ALIQUID).</i>
Do you perceive that?	<i>Perspicīsne hōc?</i>
I do perceive it.	<i>Vēro, perspicio.</i>
Did you take notice of that?	<i>Observastine (perspexistine) hōc?</i>
I did not observe it.	<i>Nōn observāvi (perspēxi).</i>
Did you notice what he did?	<i>Animadvertistine, quod ille fēcĕrit?</i>
I did notice it.	<i>Animadverti.</i>
<i>To expect, hope.</i>	<i>Exspectāre, sperāre (ALIQUID, ACC. cum INF.).</i>
Do you expect to receive a letter from your uncle?	{ <i>Exspectāsne litteras a patrūo tuo?</i> <i>Sperāsne fōre, ut litteras a patrūo accĭpias?</i>
I do expect it.	<i>Exspĕcto (spĕro).</i>
Did we expect it?	<i>Nūm nōs exspectāvimus?</i>
We did not expect it.	<i>Nōn exspectāvimus (mīnime sperāvimus).</i>
<i>To procure, get.</i>	<i>Parāre, comparāre (SIBI, ALICUI ALIQUID).</i>
<i>To acquire (procure).</i>	<i>Acqutro, ĕre, sivi, sĭlum (ALIQUID).</i>
Can you get me some money?	<i>Potēsne mīhi parāre pecūniam?</i>
I cannot do it.	<i>Fūcere nōn pōssum.</i>
Has he been able to procure the necessities of life?	<i>Potuitne acquirēre, quod ad vitāe ūsum pertīneat?</i>
He has been able.	<i>Pōtuit.</i>
I cannot get anything to eat.	<i>Ēgo, quod ēdam, comparāre nēqueo.</i>
He has acquired wealth, honor, and influence.	<i>Divĭtias, honōres, auctoritatēque acquisĭvit.</i>

EXERCISE 157.

What have you gained that money by? — I have gained it by working. — What have you done with your wine? — I have spilt it on the table. — Where is yours? — It is on the large table in my little room; but you must not drink any of it, for I must keep it for my father who is ill. — Are you ready to depart with me? — I am so. — Why are you laughing at that man? — I do not intend to laugh at him. — I beg of you not to do it, for you will break his heart if you laugh at him. — Why have they hanged that man? — They have hanged him, because he has killed somebody. — Have they hanged the man who stole a horse (from) your brother? — They have punished him, but they have not hanged him: they only hang highway-men in our country. — Where have you found my coat? — I found it in the blue room; it was hanging on a nail. — Will you hang my hat on the tree? — I will hang it thereon? — Do you doubt what I am telling you? — I do not doubt it. — Do you doubt what that man has told you? — I do doubt it, for he has often told me what was not true. — Why have you not kept your promise? — I know no more what I promised you. — Did you not promise us to take us to the concert (on) Thursday? — I confess that I promised you; but the concert did not take place. — Does your brother confess his fault? — He does confess it. — What does your uncle say to that letter? — He says that it is written very well; but he admits that he has been wrong in sending it to the captain. — Do you confess your fault now? — I confess it to be a fault. — Have you at last bought the horse which you wished to buy? — How could I buy the horse, if I am unable to procure money? — Unless you pay me what you owe me, I shall not be able to go. — Ought I to have gone into the country yesterday? — You ought to have done it. — You ought to have educated and instructed your son. — This letter ought to have been written by you. — O how easy it would have been to learn your lesson! — It would have been far better to remain at home. — Do you know that man? — Whoever he may be, I do not wish to know him. — However that may be, you have not done your duty (*officium tuum non servasti*). — Whether you go or stay, it is all the same to me. — I shall have to write, whether I am sick or well.

Lesson LXXXV. — PENSUM OCTOGESIMUM QUINTUM.

OF THE FORM OF SENTENCES.

A. In respect to their form, sentences are either *absolute* or *conditioned*, *positive*, *negative*, or *interrogative*. (Cf. Lessons LXXXIV. and LXXXVI.)

I. A positive or affirmative proposition asserts the existence of a state in a given subject as present, past, or future by means of a finite verb only. Its force may be augmented by an adverb.

Adverbs of this class are called *adverbia asserendi*. The principal are *nae*, surely; *sâne*, *profecto*, really; *utique*, to be sure; *vêro*, in truth, truly; to which add the (generally) ironical *scilicet*, *videlicet*, *nimirum*, *nempe*, and *quippe*, of course, certainly, forsooth. E. g.

Nae illi vehementer errant, si illam meam pristinam lenitatem perpetuam sperant futuram.
Terra profecto mundi pars est.

They are certainly very much mistaken, if they expect that former lenity of mine to be perpetual.

The earth is doubtless a part of the universe.

Estne ipse an non est? — Is est, certe is est, is est profecto.

Is it he himself or not? — It is he, certainly it is, it is the very man.

Illud scire utique cupio.

I desire to know that at all events.

Ego vero cupio, te ad me venire.

I certainly wish you to come to me.

Ego istius pecudis consilio scilicet aut praesidio tui volebam?

Did I forsooth desire to use the advice or help of a beast like this?

Hic de nostris verbis errat videlicet.

He is manifestly mistaken about our language.

Demosthenes apud alios loqui videlicet didicerat, non multum ipse secum.

Demosthenes had learnt to speak with others, I suppose, not much by personal effort privately.

Non omnia nimirum eidem dii dedere.

The gods have certainly not granted everything to one man.

Quos ego orno? — Nempe eos, qui ipsi sunt ornamenta rei publicae.

Whom do I honor? Those certainly who are themselves the ornaments of the republic.

Sol Democrito magnus videtur, quippe homini erudito, in geometriaque perfecto.

The sun seems large to Democritus, he being a learned man and perfect in geometry.

II. A negative sentence asserts the non-existence of a state in the subject, and is thus directly opposed to an affirmative one.

Negative sentences are formed by means of the adverbs *non*, not; *haud*, not at all; *nimine*, by no means; *ne*, lest, that not. Also by *nemo*, *nullus*, *nil*, *nunquam*, *nondum*, *nec*, *neque*, &c. To these add the negative verbs *nescio*, *nolo*, *nego*, and *volo*. E. g.

Nives in alto mari non cadunt.

Snow does not fall on the main sea.

Pausanias haud ita magna manu Graecia fugatus est.

Pausanias was put to flight by not so very large a Grecian band.

Potestis efficere, ut male moriar: ne moriar, non potestis.

You can make me die a cruel death, but you cannot prevent my dying.

Ita sum afflictus, ut nemo unquam.

I am so distressed as no one ever was before.

Nōn ūquam alias ante tāntus
tērror senātum invāsīt.

Nemo vir māgnus sine aliquo af-
flatu divīno ūquam fuit.

Epicūrus negat, ūllum ēsse tēmp-
pus, quō sapiens nōn beātus
sit.

Flētum duodēcim tabūlae in fu-
nēribus adhibēri vetuērunt.

Never at any time before did such
a terror invade the senate.

There never was a great man with-
out a certain divine enthusiasm.

Epicurus denies that there is any
time at which a wise man is
not happy.

The twelve tables prohibited the
practice of wailing at funerals.

III. When two negations occur in the same sentence, the first or emphatic one generally destroys the second.

Such are *non nemo*, some one ; *non nihil*, something ; *non nunquam*, sometimes ; *non nisi*, not except, i. e. only ; *non ignoro*, I know very well ; *non possum non loqui*, I cannot but speak. So also *nemo non*, every one ; *nihil non*, everything ; *nullus non*, each, every ; *nunquam non*, always ; *nusquam non*, everywhere. E. g.

Hōstis est in ūrbe, in fōro ; *nōn*
nemo etiā in illo sacrārio rei
pūblicae, in ipsā, inquam, cū-
riā *nōn nemo* hōstis est.

The enemy is in the city, in the
forum ; there is an enemy even
in the sanctuary of the republic ;
in the senate-house itself, I say,
there is an enemy.

Mihi liber ēsse nōn vidētur, qui
nōn aliquādo *nihil* agit.

He does not seem to me to be a
free man, who is not sometimes
disengaged from business.

Nōn sūm *nescius*, quāto pericu-
lo vivam in tāntā multitudine
improbōrum.

I am not unaware of the great dan-
ger in which I live, in the midst
of such a multitude of rascals.

Nōn ū *nēmīni*, sed nōn sēmp-
er *ūni* parēre voluērunt.

It was not their wish to obey no
one, but not perpetually the same
individual.

Qui mōrtē in malis pōnit, *nōn*
pōtest eā *nōn* timēre.

He who considers death an evil
cannot avoid fearing it.

Nemo pōtest *nōn* beatissimus esse,
qui in sē ūno sua pōnit omnia.

No one can avoid being the happi-
est man in the world, who makes
everything depend upon himself
alone.

Atheniēnses Alcibiādem *nihil* nōn
efficere posse ducēbant.

The Athenians thought that Alci-
biades could do everything.

Nihil agēre ānimus nōn pōtest.

The mind cannot be inactive.

Alexādro *nullius* pūgnae nōn
secūnda fortūna fuit.

Alexander had fortune in his favor
in every battle fought by him.

Diutius nescire nōn pōssunt.

I can be ignorant no longer.

Nusquam ēsse nōn pōssunt.

They cannot be nowhere (= they
must be somewhere).

INTERROGATIVE SENTENCES.

B. A sentence becomes interrogative, when the speaker asks another person for information, for instruction, or assent to his opinion. A sentence of this kind is complete only in connection with the answer.

I. If the inquiry is made merely for information, the emphatic word is put at the beginning, and the expected answer is "yes" or "no." If assent is required, then the answer to a positive inquiry is "no," and to a negative one "yes." E. g.

<i>Scis Appium censorem hic ostenta facere?</i>	Do you know that Appius, the censor, is doing wonders here?
<i>Nōn patrem ego te nōminem, ubi tu tuam me appelles filiam?</i>	Shall I not call you father, when you call me your daughter?
<i>En inquam cuiquam contumeliosius audistis factam injuriam, quān haec est mihi?</i>	Did ye ever hear of an injustice practised upon any one more insolently, than this is upon me?
<i>Quid? Si te rogāvero aliquid, nōn respondēbis?</i>	What? If I have asked you anything, will you not reply?
<i>Infelix est Fabricius, quod rūs suum fōdit? — Nōn.</i>	Is Fabricius unhappy, because he digs his farm? — No.
<i>Nōn vōbis videor cum aliquo declamatōre disputāre? — Etiam.</i>	Do I not seem to you to be disputing with some declaimer? — Yes.

II. Questions requiring a more definite explanation or assent are introduced by interrogative pronouns, adjectives, and adverbs.

Such are *quis*, *qui*, who? *quid*, *quod*, what? *quantus*, how great? *quot*, how many? *quōtus*, which, what (of a certain number)? *quālis*, what kind of? *quoties*, how many times? *quam*, *ut*, how? *quando*, when? *ubi*, where? *quo*, whither? *quā*, which way? *unde*, whence? To these add *cur*, why? *quāre*, wherefore? *quī*, or *quomālo*, how? *quān*, *quidnī*, why not? &c. E. g.

<i>Quis homo est? — Ego sum Pānphilus.</i>	Who is the man? — I am Pānphilus.
<i>Quī stātus, quod discrimen, quae fuerit in rē publicā tempestas illa, quis nescit?</i>	Who does not know, what a state of things, what a danger, what a stormy time that was in the republic?
<i>Heus, ēquis in vilā est? — Equis hoc reclūdīt?</i>	Holla! Is there any one in the house? Is any one opening the door?
<i>Quālis est istōrum oritio?</i>	What is the character of the language used by these?
<i>Quālis oratōris et quānti hōminis in dicēdo putās esse, histōriam scribēre?</i>	What sort of an orator, and how great a man in the use of language, do you suppose it requires to write a history?
<i>Unde iste amor tam improvīsus ac tam repentinus?</i>	Whence this love of yours so unexpected and so sudden?
<i>Cur Africānum domesticī parietes nōn texērunt?</i>	Why did his domestic walls not protect Africanus?
<i>Dēus falli quī potest?</i>	How can the Deity be deceived?
<i>Quin, quod est ferēdum, fers?</i>	Why do you not bear what has to be borne?
<i>Quīnū pōssim?</i>	Why should I not be able?

III. Questions in Latin are frequently modified by particles; such as *ne*, perhaps? then? *nonne*, not? is it not so? *num*, *numne*, then? *an*, or perhaps? *anne*, *annon*, or not?

To *nonne* and *annon* the expected answer is always "yes"; to *num* and *an*, commonly "no." The enclitic *ne* is always subjoined to the emphatic word. When this word is the verb of the sentence, the answer may be "yes" or "no"; when another word, it is commonly "no." E. g.

Pergisne eam artem illudere, in qua excellis ipse?

Ubi aut qualis sit tua mens? *Potesne* dicere?

Quam rem agis? — *Egone*? Argentum cuo, quod tibi dem.

Satisne est, nobis vos timendos esse?

Ani tu? — *Men* rogas? — *Itane* (sc. est)?

Quid nunc? Qua spe aut quo consilio huc inus? Quid coeptas, Thraso? — *Egone*?

Nonne animadvertis?

Num quidnam, inquam, novi?

Num negare audes?

Numquid duas habetis patrias?

Ecquid * sentitis, in quanto contemptu vivatis?

Quid? Deum ipsum numne vidisti?

An quisquam potest sine perturbatione mentis irasci?

An est ullum majus malum turpitudine?

Anne est intus Pamphilus?

An non dixi esse hoc futurum?

An non est omnis metus servitus?

Do you persist in deriding the very art in which you yourself excel?

Where or what is the nature of your mind? Can you tell?

What are you driving at? — I? I am coining silver, to give to you.

Is it not true, that you are to be feared by us?

Do you really say so? — Do you ask me? — Is it so?

What now? With what expectation or for what purpose do we come hither? What are you after, Thraso? — I?

Do ye not perceive?

Is there anything new, I say?

Do you dare to deny it?

Have you two native countries?

Do you perceive in what contempt you live?

What? Hast thou beheld the Deity himself?

Can any one be angry without agitation of the mind?

Is there any greater evil than dishonor?

Pamphilus is not in the house, is he?

Did I not say that this would be so?

Is not fear of every kind servitude?

IV. Questions, to which a mere "yes" or "no" is expected, may be answered, —

1. By the repetition of the emphatic word of the question, with or without the addition of an intensive word.

2. "Yes," by *sane*, *etiam*, *verum*, *vero*, *ita*, *ita est*, *ita enim vero*.

3. "No," by *non*, *non vero*, *minime*, *minime vero*, *nilil minus*. E. g.

Estne populus Collatinus in sua potestate? — *Est*. Is the people of Collatia master of itself? — It is.

* After *numquid* and *ecquid* the answer is generally "no"; after *ecquid*, sometimes "yes."

Dāsne hóc nóbis ? — <i>Dó sūne.</i>	Do you concede this to us ? — I do.
Tūne négas ? — <i>Négo hércle véro.</i>	Do you deny it ? — I verily deny it.
Virtútes nárro. — Méas ? — <i>Túas.</i>	I report virtues. — Mine ? — Yours.
Abiit Clítipho. — Sólus ? — <i>Sólus.</i>	Clitipho has left. — Alone ? — Alone.
Nōn irāta és ? — <i>Nōn sūm irāta.</i>	Are you not angry ? — I am not angry.
Éstne frāter intus ? — <i>Nōn ést.</i>	Is your brother in ? — He is not.
Nōn existimas, cādere in sapiētem aegritúdinem ? — <i>Prórsum nōn árbitror.</i>	You do not suppose that a philosopher can be affected by misfortune ? — I do not think it possible.
Haecce tua dómus ést ? — <i>Íta, inquam.</i>	Is this your house ? — It is.
Fácies ? — <i>Vérum.</i>	Shall you do it ? — Yes.
Visne sermóni réliquo dēmus óperam sedéntes ? — <i>Sāne quidē.</i>	Is it your wish that we attend to the rest of the discussion sitting ? — Certainly.
Cur nōn intróeo in nóstram dómum ? — <i>Quid dómum véstram ? — Íta enim véro.</i>	Why do I not go into our house ? — What, into your house ? — Ay, to be sure.
Dic mihi, cújum pécus ? an Mœliboí ? — <i>Nōn, vérum Aegônís.</i>	Tell me, whose flock this is ? that of Mælibæus ? — No, but of Ægon.
Nōn ópus ést ? — <i>Nōn hércle véro.</i>	It is not necessary ? — No, by my troth, no.
An tū hóc nōn crédís ? — <i>Míime véro.</i>	Or do you not believe this ? — By no means.
An Gállos existimátis hic versári ánimó demisso átque húmili ? — <i>Nihil véro mínus.</i>	Do you think the Gauls remain here humble and submissive ? — Far from it.

REMARKS.

1. *Recte* and *optime* are either "yes" or "no," according to the nature of the question. *Scilicet*, "doubtless," "to be sure," affirms ironically. E. g. *Satin' salve ? dic mihi.* — *Recte*, Are you very well ? tell me. — I am. *Quid est ? — Nihil, recte perge.* What is it ? — Nothing. *Thucydidem, inquit, imitamur.* — *Optime*, We imitate Thucydides, he says. — Very well. *Ego tibi irascéer ? tibi ego possem irasci ? — Scilicet !* I angry with you ? Could I be angry with you ? — Forsooth !

2. *Imo* or *immo* always corrects the preceding question, and either raises doubt or opposes something else to it (sometimes the very opposite). Hence it is sometimes "yes," "to be sure," and sometimes "no," "O no." E. g. *Credisne ? — Imo certe* (Ay, to be sure). — *Non patria præstat omnibus officiis ? — Immo véro* (certainly). — *Tenaxne est ? — Imo pertinax* (Nay, even pertinacious). — *Silcibne filius ?*

Immo vero (on the contrary) *obsecrabit patrem, ne faciat.* — *Dic, me orare, ut veniat.* — *Ad te?* — *Imo ad Philumenam* (No, but to Philumena).

3. If the answer is given with a noun, adjective, or pronoun, its case must be the one required by the verb of the question. E. g. *Cujus liber est?* — *Caesaris.* — *Mene vis?* — *Te.* *Quanti emisti?* — *Parvo.*

DISJUNCTIVE QUESTIONS.

C. I. An interrogative sentence may be composed of two or more members, in such a manner that one excludes the other. Such questions are called *disjunctive* or *double*, and are of two kinds, viz. : —

1. The second member is simply the negation of the first. E. g. *Is ambition a virtue, or none* (i. e. or is it not a virtue)?

2. The second member contains another question opposed to the first. E. g. *Has he conquered, or you* (i. e. or have you conquered)? If, in the answer to a double question, one of the cases is affirmed, the other is denied, and *vice versa*. E. g. *It is not a virtue.* He has conquered, and *not you*.

II. The particles employed in such disjunctive questions are as follows : —

1. The first member is either introduced by *utrum, num, — ne*, or stands without any particle.

2. The “or” of the second member is generally *an*, but when the first member is without a particle, the enclitic *ne* may take the place of *an*. When the question contains more than two members, the formula is *utrum, &c. . . . an an, &c.*

3. The “or not” of the second member is *annon* (or *an non*), and more rarely *necne*.

The use of these particles gives rise to five different formulas for disjunctive questions. They are as follows : —

<i>utrum,</i>	<i>utrumne</i>	—	<i>an,</i>	<i>anne,</i>	<i>annon.</i>
<i>num,</i>	<i>numquid</i>	—	<i>an,</i>	<i>annon.</i>	
<i>— ne</i>		—	<i>an,</i>	<i>annon.</i>	
—		—	<i>an,</i>	<i>annon.</i>	
—		—	<i>— ne,</i>	<i>necne.</i>	

EXAMPLES.

<i>Num</i> tábulas hábet, <i>annon?</i>	Has he the pictures, or not?
<i>Utrum</i> ánimos sociórum ab <i>rê</i>	Did you alienate the minds of our
<i>públicâ</i> abalienábas, <i>án nón?</i>	allies from the republic, or not?
<i>Ísne</i> est, quém quaéro, <i>annon?</i>	Is it he whom I am looking for, or not?
<i>Súnt</i> hæc túa vérba, <i>nécne?</i>	Are these your words, or not?
<i>Dicam</i> huic, <i>án nón dicam?</i>	Shall I tell him, or shall I not tell?

<i>Utrum igitur hās corporis, an Pythagorae tibi malis vires ingenii dari?</i>	Which would you then rather have, physical strength like this, or the intellectual powers of Pythagoras?
<i>Utrum tandem perspicuisne dubia aperiuntur, an dubiis perspicua tolluntur?</i>	Are doubtful things elucidated by those that are clear, or are the clear corrected by the doubtful?
<i>Nūquid duas habētis patrias, an est illa patria communis?</i>	Have you two countries, or is that your common country?
<i>Aristoteles ipsene errat, an alios vult errare?</i>	Is Aristotle himself mistaken, or does he wish others to be so?
<i>Rēcto itinere duxisti exercitum ad hostes, an per anfractus viarum?</i>	Did you march the army directly against the enemy, or by a circuitous route?
<i>Utrum hoc tū parum commeministi, an ego nōn satis intellexi, an mutasti sententiam?</i>	Do you not recollect this very well, or did I not sufficiently comprehend it, or have you changed your opinion?
<i>Romāne venio, an hic maneo, an Arpinum fugio?</i>	Shall I go to Rome, or remain here, or flee to Arpinum?

REMARKS.

1. *Utrum* indicates at the very outset that a second question is to follow. In *direct* double questions beginning with *num*, the first member is expected to be denied, and the second affirmed. (Cf. Lesson LXXXV. B. III.) In double questions otherwise introduced, either member may be affirmed or denied.

2. The *ne* of the second member is almost entirely confined to *indirect* questions. E. g. *Sine sciam, captiva matre in castris tuis sim*, I wish to know whether I am a captive or your mother in your camp. *Albus aterne fueris, ignorat*, He knows not whether you were white or black. On the use of these particles in indirect disjunctive questions generally, see Lesson LXXXVII. D.

3. When "or" introduces no second question, but only another word of the same question, it is expressed by *aut*. E. g. *Tibi ego aut tu mihi servus es?* — *Voluptas melioremne efficit aut laudabiliorem virum?*

4. If the second member of a double question is introduced by the English "and not," the Romans put simply *non*. E. g. *Ergo histrio hoc videbit in scena, non videbit vir sapiens in vita?* Will the actor see this on the stage, and the philosopher not in life? *Hujus vos animi monumenta retinēbis, corporis in Italiā nullum sepulcrum esse patiēmini?* Will you retain the monuments of his genius, and not suffer a sepulchre for his body in Italy?

The form, figure.

The woman

The wife.

The married woman.

Forma, figura, ae, f. Species, ci, f.

Femina, ae, f. : mulier, ēris, f.

Conjux, ugis, f. : uxor, ōris, f.

Nupta, marita, ae, f.

The lady of the house, mistress.	Materfamilias, <i>f.</i> ; <i>hēra, domīna, ae, f.</i>
The mother.	Māter, <i>tris, f.</i>
The daughter.	Fīlia, <i>nūta, ae, f.</i>
The girl.	Puella, <i>ae, f.</i>
The door.	Ostium, <i>i, n.</i> ; <i>janīa, ae, f.</i>
The bottle.	Lagēna, <i>ae, f.</i>
The phial.	Ampulla, <i>ae, f.</i>
The fork.	Furca, <i>ae, f.</i>
The spoon.	Cochlĕar, <i>is, n.</i>
The plate.	Catillus, <i>i, m.</i> (<i>pl. catilla, n.</i>); <i>discus, i, m.</i> (<i>large plate</i>).
The cup.	Pocillum ansātum (<i>i, n.</i>).
The saucer.	Scutella, <i>ae, f.</i>
The towel.	Mantĕle, <i>is, n.</i> ; <i>mantĕlium, i, n.</i>
The napkin.	Mappa, <i>mappŭla, ae, f.</i>
The soup.	Juscŭlum, <i>i, n.</i>
The butter.	Butyrum, <i>i, n.</i>
The dessert.	Mensa secunda (<i>ae, f.</i>); <i>bellāria, ōrum, n.</i>
To serve the dessert.	Mensam secundam apponĕre.
To eat (sip) soup.	Juscŭlum sorbĕre (<i>-bŭi</i>).
To wipe.	{ Tergĕo, ĕre, tersi, tersum.
To speak through the nose.	{ Extergĕre (ALIQUAM REM).
The nose.	De nāribus lŏqui.
	Nāsus, <i>i, m.</i> ; <i>nāres, ium, f. pl. (nostrils)</i> .
The silk.	Bombyx, <i>ŷcis, m.</i> ; <i>serīca, ōrum, n.</i>
Made of silk.	Serīcus, <i>bombycīnus, a, um.</i>
The silk stuff.	Serīca, <i>bombycīna, ōrum, n.</i>
The silk stocking, cravat, &c.	Tibiāle serīcum, <i>focāle bombycīnum.</i>
My good linen.	Lintea mĕa bŏna (<i>pl.</i>).
His beautiful linen shirts.	Indusia ejus lintea pulchra.
The room (parlor).	Diaeta, <i>ae, f.</i>
The sleeping-room.	Cubicŭlum, <i>i, n.</i>
The closet, chamber.	Conclāve, <i>is, n.</i>
The wardrobe.	Conclāve vestiārium.
The dining-room.	Coenācŭlum, <i>triclinium, i, n.</i>
The front-room.	Cubicŭlum anticum.
The back-room.	Cubicŭlum posticum.
The study.	Musĕum, <i>i, n.</i> ; <i>bibliothĕca, ae, f.</i>
To live in, occupy.	{ Habitāre (in) aliquo lŏco.
	{ Tenĕre lŏcum.
To live in the front (or first part of the house).	Primum lŏcum aedium tenĕre.
The sister.	Sŏror, <i>ŏris, f.</i>
The young lady (virgin).	Virgo, <i>inis, f.</i>
The tongue.	Lingua, <i>ae, f.</i>
The language.	Lingua, <i>ae, f.</i> ; <i>sermo, ōnis, m.</i>

The street.	Via, via publica (ac, f.); platēa, ae, f. (<i>wide street</i>).
The city, town.	Urbs, gen. urbis, f.; oppidum, i, n.; civitas, ātis, f. (<i>inhabitants</i>).
The hand.	Mānus, ūs, f.
The right hand.	Dextra, ae, f.
The left hand.	Sinistra, lacva, ae, f.
The nut.	Nux, gen. nūcis, f.
The father and his son or his daughter.	Pāter et ejus filius vel filiā.
The mother with her son or daughter.	Māter cum ejus filio seu filiā (nātā).
The child and its brother or its sister.	Infans ejusque frāter sive sōror.
To take into one's hand.	In mānum sumēre.
To hold in one's hand.	(In) mānū tenēre.
To write with one's own hand.	Mānū propriā scribēre.
He thinks he will be praised.	Crēdit, sē laudātum frī.
I hope that I shall be loved.	Spēro, mē amātum frī.

EXERCISE 158.

Are you not surprised at what my friend has done? — I am much surprised at it. — At what is your son surprised? — He is surprised at your courage. — Are you sorry for having written to my uncle? — I am, on the contrary, glad of it. — At what art thou afflicted? — I am not afflicted at the happiness of my enemy, but at the death of my friend. — How are your brothers? — They have been very well for these few days. — Are you glad of it? — I am glad to hear that they are well. — Are you a Saxon? — No, I am a Prussian. — Do the Prussians like to learn French? — They do like to learn it. — Do the Prussians speak German as well as the Saxons? — The Saxons and the Prussians speak German well; but the Austrians do not pronounce it very well. — Which day of the week do the Turks celebrate (*agere* or *festum habere*)? — They celebrate Friday; but the Christians celebrate Sunday, the Jews Saturday, and the negroes their birthday (*natalis*, sc. *dies*). — Has your sister my gold ribbon? — She has it not. — Who has my large bottle? — Your sister has it. — Do you sometimes see your mother? — I see her often. — When did you see your sister? — I saw her three months and a half ago. — Who has my fine nuts? — Your good sister has them. — Has she also my silver forks? — She has them not. — Why does your brother complain? — He complains because his right hand aches. — Which bottle has your little sister broken? — She broke the one which my mother bought yesterday. — Have you eaten of my soup or of my mother's? — I have eaten neither of yours nor your mother's, but of that of my good sister. — Have you seen the woman that was with me this morning? — I have not seen her. — Has your mother hurt herself. — She has not hurt herself. — Have you a sore nose? — I have not a sore nose, but a sore hand. — Have you cut your finger? — No, my lady, I have

cut my hand. — Will you give me a pen? — I will give you one. — Will you (have) this (one) or that (one)? — I will (have) neither. — Which (one) do you wish to have? — I wish to have that which your sister has. — Can you write with this pen? — I can write with it. — Shall you remain at home, or ride out or drive out? — I shall remain at home. — Has he washed his hands or his feet? — He had done both. — Has he learnt his lesson or not? — He has learnt it. — He has not learnt it. — You certainly are mistaken, if you suppose that you will be praised, unless you are assiduous.

Lesson LXXXVI. — PENSUM OCTOGESIMUM SEXTUM.

OF THE SUBJUNCTIVE MOOD.

A. By the subjunctive mood the speaker does not absolutely assert the existence of an action or state, but represents it as he conceives it, as dependent upon other circumstances, and as possible only in consequence of them. Hence this mood serves to express that which is contingent, conditional, or hypothetical; or, in general, that which *may, can, might, could, would, or should* be or be done.

The subjunctive is used more extensively in Latin than in English, and is often put where the latter idiom requires or prefers the indicative. It most commonly occurs in *subjoined* or dependent clauses, as its name implies, but frequently also as the leading verb of an independent clause.

THE SUBJUNCTIVE IN HYPOTHETICAL PROPOSITIONS.

B. An hypothetical sentence is composed of two members, called the *protasis* and *apodosis*. The former contains the *condition*, and is commonly introduced by one of the conjunctions *si, nisi, etsi, etiamsi, or tametsi*; the latter denotes the *inference* or *conclusion*. The subjunctive may occur in both these members of an hypothetical proposition, and represents an action or state as the *possible* consequence of other circumstances; in other words, that something *would take place* or *would have taken place, if* or *unless* something else *were so* or *had been so*. In this use of the subjunctive (as *conditionalis*), the Latin language makes an important distinction between the present and the past tenses of that mood.

I. In the protasis of a hypothetical proposition, the imperfect and pluperfect subjunctive imply that the fact or reality *does*

not or cannot correspond with the supposition made, and in the apodosis that something *would be* or *would have been*, if the fact supposed *were* or *had been* a real one. E. g.

<i>Si sēper optima tenēre possēmus, haud sāne consilio multum egerēmus.</i>	If we were always able to keep what is best, we surely would not stand in need of much deliberation.
<i>Nōn possem vivere, nisi in litteris vivērem.</i>	I could not live, unless I lived in letters.
<i>Si Neptūnus, quod Thēseo promiserat, nōn fecisset, Thēseus filio Hippolyto nōn orbātus esset.</i>	If Neptune had not done what he had promised Theseus, Theseus would not have lost his son Hippolytus.
<i>Aurum et argentum, aēs, ferrum frustra natūra divina genuisset, nisi eādem docuisset, quemadmodum ad eōrum vēnas pervenirētur.</i>	Divine Nature would have produced gold and silver, brass, iron, to no purpose, unless she at the same time had taught us how to get at their veins.
<i>Nec tū, si Atheniēnsis ēsses, clārus unquam fuisses.</i>	Nor would you ever have been a distinguished man, if you had been an Athenian.
<i>Id, nisi hic in tuo rēgno essēmus, nōn tulissem.</i>	We would not have submitted to that, unless we were here in your kingdom.
<i>Nōn, si redisset filius, ei pater vēniam daret?</i>	If the son had returned, would not his father give him leave?
<i>Haec, si, bis bina quot ēssent, didicisset, certe nōn diceret.</i>	If he knew how much twice two are, he would certainly not say this.

REMARKS.

1. The protasis and apodosis both generally contain either the imperfect or the pluperfect subjunctive. The imperfect, however, frequently takes the place of the pluperfect in one of the clauses, as in several of the preceding examples. When thus used, it serves to transfer a past action, partly at least, into the present time. E. g. *Quod certe non fecisset, si suum numerum navium naves haberent* (= *habuissent*), Which he would certainly not have done, if the ships had had (lit. *were then possessed of*) their usual complement of men. And in the apodosis: *Cimbri si statim infesto agmine urbem petissent, grande discrimen esset* (= *fuisset*), If the Cimbri had at once invaded the city, there *would have been* a desperate struggle.

2. The mood of the verb in the apodosis is sometimes the indicative instead of the subjunctive. (Cf. Lesson LXXXIV. A. III.) E. g. *Quem hominem, si qui pudor in te fuisset, sine supplicio dimittere non debuisti*, If there had been any shame left in you, you ought not to have dismissed the man without punishment. *Quodsi Pompeius prius esset hoc tempore, tamen erat mittendus*, Even if Pompey were at

this time a private man, it would still be necessary to send him. *Jamque castra excindere parabant* (= *pararissent*), *ni Mucianus sextam legionem opposuisset*, And now they would have already begun to destroy the camp, unless Mucianus had opposed the sixth legion to them. *Praeclare viceramus* (= *vicissimus*), *nisi Lepidus recipisset Antonium*, We would have won a signal victory, unless Lepidus had received Antony. This usage is confined chiefly to the pluperfect.

II. The present and perfect subjunctive in the protasis indicate that the reality either *does*, or at any rate *may*, correspond with the supposition made. The apodosis to such a clause then contains, either one of the same tenses of the subjunctive, or a tense of the indicative mood. E. g.

Memória minuitur, nisi eam exerceas, aut si sis naturā tardior.

Your memory grows weaker, unless you exercise it, or if you by nature are somewhat slow of comprehension.

Aequabilitatem vitae servare non possis, si aliorum virtutem imitans omittas tuam.

You cannot preserve consistency of life, if while imitating the virtues of others you neglect your own.

Dies deficiat, si velim numerare, quibus bonis male evenerit.

The day would fail me, if I wished to enumerate the good men that have suffered evil.

Si injuriæ non sint, haud saepe auxilii egeas.

If there were no injuries (inflicted), you would not often stand in need of help.

Si existat hodie ab inferis Lycurgus, gaudeat murorum Spartaë ruinis.

If Lycurgus were to-day to rise from the dead, he might rejoice in the ruins of the walls of Sparta.

Sim imprudens, si plus postulem, quam homini a rerum naturâ tribui potest.

I would be imprudent, if I demanded more than can be conceded to man from the nature of things.

Thucydidis orationes ego laudare soléo; imitare neque possim, si velim, nec velim fortasse, si possim.

I am accustomed to praise the orations of Thucydides, but imitate them I neither could, if I would, nor would I perhaps, if I could.

Si scieris aspidem occulte latere uspiam, improbe feceris, nisi monueris alterum, ne assideat.

If (for example) you should know of an asp lying concealed anywhere, you would do wrong, if you did not caution another not to sit down there.

Nemo de nobis unus excellat; sin quis exstiterit, alio in loco et apud alios sit.

Let no one of our number excel alone; but if any one has won distinction, let him be among others and in another place.

Si a coronâ relictus sim, non quæm dicere.

If I am deserted by my audience, I cannot speak.

REMARKS.

1. From the above examples it will be perceived, that in conditional clauses the present and perfect subjunctive may generally be rendered by the corresponding tenses of the indicative, from which they differ but little. Sometimes, however, it is better to translate them by the imperfect or pluperfect subjunctive. In Latin, however, the distinctions, already laid down, respecting the different tenses of the subjunctive, are never disregarded, and the present tenses (i. e. the present and perfect) always imply the reality or possibility of the fact supposed, while the past tenses (i. e. the imperfect and pluperfect) represent it as wanting or impossible. E. g. *Haec si tecum patria loquatur, nonne impetrare debeat?* If your country should thus talk to you (an event which the speaker considers *possible*), ought it not to obtain what it requires of you? But, *Si universa provincia loqui posset, hac voce uteretur*, If the entire province could speak (an event which the speaker deems *impossible*), it would use this language towards you. And so in every instance of the kind.

2. When the clause introduced by *nisi*, *nisi forte*, or *nisi vero* stands as a correction of what has gone before, its verb is commonly in the indicative. E. g. *Nemo fere saltat sobrius, nisi forte insanit*, No one scarcely ever dances when he is sober, unless perchance he is insane. *Erat autem nihil novi, quod scriberem, nisi forte hoc ad te putas pertinere*, I have nothing new to write you, unless perhaps you consider this of importance to you. — On the Indicative after *si*, *nisi*, &c., generally, see Lesson LXXXIV. A. III.

<i>If, (conj.).</i>	<i>Si (cum IND. or SUBJ.).</i>
<i>If not, unless.</i>	<i>Nisi, ni: si non.</i>
But if.	Si, sin autem, si vero.
But if not.	Si non, si minus, si aliter.
If indeed.	Si quidem.
If (unless) perchance.	Si (nisi) forte.
If any one.	Si quis (or aliquis).
If anything.	Si quid (aliquid).
If at any time.	Si quando (aliquando).
If I had money.	{ Si mihi esset pecunia.
If I saw him.	{ Si pecuniam habërem.
If I were not.	Si eum vidërem.
If he should do this.	{ Nisi ego essem.
	{ Si hoc (or hoc si) faceret (ficeret).
If any one should say this.	{ Si quis hoc dicat (diceret).
If perchance he were to lose his money.	{ Si pecuniam suam forte perdat (perderet).
Were he at any time to beat his dog.	{ Si aliquando eum suam percütëret (percütat).
If you were rich.	{ Si tu dives esses.
If he is not ill, why does he send for the physician?	{ Si aëger non est, quid causae est, cur medicum accësat?

Should you (= if you should) still receive my letter to-day, I beg you to call on me instantly.

Should he (= if he should) be hungry, something must be given him to eat.

I should do it.

He would have done it.

We would go thither.

They would have gone thither.

They would have written to us.

You would thank me once.

I would buy this, if I had money.

Had I money enough, I would pay for it.

Had I money, I would give you some of it.

If I went thither, I should see him.

If I should give this to him, he would keep it.

If I should give that to him, he would not return it.

If you had come a little sooner, you would have met my brother.

If he knew what you have done, he would scold you.

If there was any wood, he would make a fire.

If I had received my money, I would have bought a new pair of shoes.

Would you learn Latin, if I learnt it?

I would learn it, if you learnt it.

Would you have learnt English, if I had learnt it?

I would have learnt it, if you had learnt it.

Would you go to Germany, if I should go there with you?

I should go there, if you would go with me.

Would you have gone to Italy, if I had gone there?

I would have gone.

Litteras meas si hodie etiam accipias, a te quaeso et peto, ut statim ad me venias.

Si esuriat, dandum est ei aliquid ad manducandum.

Facerem.

Fecisset.

Nos eo iremus.

Eo ivissent.

Litteras ad nos dedissent.

Gratias mihi aliquando ageres (agas).

Emirem hoc, si pecunia mihi esset.

Si mihi esset pecunia, emirem hoc.

Si pecunia mihi sufficeret, solverem pro hoc.

Si mihi esset pecunia, tibi de ea darem.

Si eo irem (eam), eum vidirem (videam).

Hoc, si ei darem, teneret.

Istud, si ei darem, mihi non restitueret.

Si aliquantulo maturius venisses, fratrem meum convenisses.

Ille si sciret factum tuum, tibi increparet.

Si lignum adesset, ignem accenderet.

Ego, si pecuniam mihi debitam accepissem, novum calceorum par emissem.

Disceresne sermonem Latinum, si ego discerem?

Discerem, si tu disceres.

Didicissesne Anglice, si ego didicissem?

Didicissem, si tu didicisses.

Faceresne iter in Germaniam, si ego tecum proficiscerer?

Facerem sane, si tu mecum proficiscereris.

Fecissesne iter in Italiam, si ego profectus essem?

Vero, fecissem.

Would you write a note, if I had written a letter?	Scrībētesne schēdūlam, si ēgo līt- teras scripsissem?
I should write a book, if you had written a letter.	Scrībērem ēgo librum, si tū lītteras scripsisses.
Would you remain at home, if I went out?	Tenerēsne tē dōmī, si ēgo in públi- cum prodirem?
I should remain at home.	Sáne, tenērem mē dōmī.
The (pair of) spectacles.	*Perspicillum, i, <i>n.</i>
The old man.	Sēnex, <i>gen. sēnis, m.</i>
Optics.	Opticē, ēs, <i>f.</i>
The optician.	Opticēs gnārus.
The son-in-law.	Gēner, ēri, <i>m.</i>
The daughter-in-law.	Nūrus, ūs, <i>f.</i>
The step.	Grādus, ūs, <i>m.</i> ; passus, ūs, <i>m.</i>
To make a step.	Grādum facere.
The progress.	Progressus, ūs, <i>m.</i> ; progressio, ōnis, <i>f.</i>
To make progress (in anything).	Procedere. Progređi. Proficere. Progressus facere. (IN ALIQUA RE.)
To progress in virtue.	{ Progressiōnem facere ad virtutem. Procedere et progrēdi in virtute.
To make great progress.	Multum proficere (in aliquā re).
To make but little progress.	Pārum proficere.
Does he make progress in learn- ing Latin?	Proficitne in līguā Lātīnā edi- scēndā?
Really.	Vēre (<i>adv.</i>); rē verā, rē.
Once, at some future time.	Aliquando, olim (<i>adv.</i>).
I should like to know.	Scire vēlim.
Would you have the goodness?	Vellsne esse eā benignitāte (ut . . .)?
Would you be so good?	Vellsne esse tam benignus (ut . . .)?
Would you do me the favor?	Vellsne mīhi dāre (tribuere) hoc?
He might fall.	{ Cādat (cādēret). Fieri potest, ut cādat.
He might do it.	Fācere hōc pōssit.
To ask any one about any- thing.	Interrogāre aliquem aliquid <i>or de</i> aliquā re.
To keep one's bed.	Lecto tenēri, lecto affixum esse.
Perhaps you are mistaken.	{ Nescio (dubito) an erres. Fortasse erras.

EXERCISE 159.

Would you have money, if your father were here? — I should have some, if he were here. — Would you have been pleased, if I had had some books? — I should have been much pleased, if you had had some. — Would you have praised my little brother, if he had been good? — If he had been good, I should certainly not only have

praised, but also loved, honored, and rewarded him. — Should we be praised, if we did our exercises? — If you did them without a fault, you would be praised and rewarded. — Would my brother not have been punished, if he had done his exercises? — He would not have been punished, if he had done them. — Would your sister have been praised, if she had not been skilful? — She would certainly not have been praised, if she had not been very skilful, and if she had not worked from morning until evening. — Would you give me something, if I were very good? — If you were very good, and if you worked well, I would give you a fine book. — Would you have written to your sister, if I had gone to Dresden? — I would have written and sent her something handsome, if you had gone thither. — Would you speak, if I listened to you? — I would speak, if you listened to me, and if you would answer me. — Would you have spoken to my mother, if you had seen her? — I would have spoken to her, and have begged of her to send you a handsome gold watch if I had seen her. — If the men should come, you would be obliged to give them something to drink. — If he could do this, he would do that. — A peasant having seen that old men used spectacles to read, went to an optician and asked for a pair. The peasant then took a book, and having opened it, said the spectacles were not good. The optician put another pair of the best which he could find in his shop upon his nose; but the peasant being still unable to read, the merchant said to him: "My friend, perhaps you cannot read at all?" "If I could," said the peasant, "I should not want your spectacles." — I have always flattered myself, my dear brother, that you loved me as much as I love you; but I now see, that I have been mistaken. I should like to know why you went a walking without me? — I have heard, my dear sister, that you are angry with me, because I went a walking without you. — I assure you that, had I known that you were not ill, I should have come for you; but I inquired at your physician's about your health, and he told me that you had been keeping your bed the last eight days.

Lesson LXXXVII. — PENSUM OCTOGESIMUM SEPTIMUM.

THE SUBJUNCTIVE IN INDEPENDENT PROPOSITIONS.

A. The present and perfect subjunctive are frequently used independently in a *potential* sense, and rendered by the English *may, can, &c.* In this construction the perfect is generally equivalent to the present. E. g.

Forsitan quaerātis.
Quis dubitet?

You may perhaps inquire.
Who can doubt?

<i>Velim (nôlim, mâlim)</i> sic existimes.	I wish you to (I do not wish you to, I would rather you would) think so.
<i>Nemo istud tibi concédât.</i>	No one can concede this to you.
<i>Fórsitan témere fécérim.</i>	I may perhaps have acted rashly.
<i>Illic quærat quispiam, cuiusnam causâ tanta rerum molitio facta sit.</i>	Here some one may inquire, on whose account so great exertions were made.
<i>Ita facillime sine invidiâ laudem inveniâs et amicos pâres.</i>	You may thus easily win glory without any envy, and gain friends.
<i>Faveas tû hosti? bonorum spém virtutémque debíles? et te consulârem, aut senatôrem, aut dénique civem pûes?</i>	Can you favor the enemy? Can you deject the hope and courage of the patriotic? and still consider yourself a man of consular rank, or a senator, or even a citizen?
<i>At nôn historiâ cêssërim Græcis, nec oppônere Thucýdidi Sallústium véreâr.</i>	But still I cannot surrender the palm in history to the Greeks, nor am I afraid to oppose Sallust to Thucydides.
<i>Hóc sine dubitatíone confirmáverim, eloquéntiam rém esse omnium difficillimam.</i>	I can assert this without any hesitation, that eloquence is the most difficult of all things.

REMARKS.

1. The use of the present subjunctive instead of the perfect is an energetic expression, by which an unfinished action is represented as already completed. It is confined chiefly to the active form of verbs, but sometimes also occurs in the passive. E. g. *Ne illi quidem se nobis merito prætulérint gloriatique sint*, Not even they can justly call themselves better than us, and glory in it.

2. The *imperfect* subjunctive is rarely used in this potential sense, except where the idea of unreality or impossibility is to be conveyed. Thus of wishes to which no fulfilment is (or can be) expected: *Vellem*, I could wish; *nollem*, I should be unwilling; *mâlem*, I should rather wish. To these add the second and third persons singular of *dico*, *pûlo*, *crêdo*, *video*, *cerno*, and *discerno*, which frequently occur in a potential sense, instead of the *pluperfect* subjunctive. E. g. *Reas dicêres*, You would have called them guilty (i. e. if you had seen them). *Signum datum credêres, ut vasa colligêrent*, You would have supposed that a signal had been given to collect vases. *Haud facile discerêres*, You could not have easily distinguished. *Quis unquam credêret (or arbitrarêtur)?* Who could ever have believed (or supposed)?

B. The present and perfect subjunctive are often used in independent clauses to express a wish, an asseveration, a request, command, or exhortation, and also a concession or permission. E. g.

With the subjunctive thus used, the English "not" is expressed by *ne*, and not by *non*. When a wish or request is conveyed, one of the verbs *velim*, *suadeo*, or *censeo* is often added.

Dñi bñe vèrtant!

May the gods grant success to it!

Dñi prohibèant a nòbis ímpias méntes!

May the gods defend us against impious minds!

Váleant cives meí, váleant; sint incólumes, sint floréntes, sint beáti!

Farewell to my fellow-citizens, farewell! May they be safe, may they be prosperous, may they be happy!

Stet hæc úrbs praeclára, mihi-que pátria caríssima!

Let this noble city remain unshaken, and my dearest fatherland!

Ne sálvus sim, si áliter scribo, ac sentio.*

Let me perish, if I write differently from what I think.

Vélim mihi ignóscas.

I wish you to pardon (or excuse) me.

Quídluid véniat in méntem, scribas vélim.

I want you to write whatever comes into your mind.

Essédum áliquod suádeo cápías.

I advise you to take some travelling conveyance.

Trévirov rítes, cénseo; áudio capitáles esse.

I think you should avoid the Treviri; I hear that they are mortal against us.

Fáciás. Relínquas. Ad nos vé-nias.

Do so. Relinquish. Come to see us.

Aúdiat, váleat. Désinant.

Let him hear, let him see. Let them cease.

Hóc ne féceris. Nihil ignóvèris.

Do not do this. Do not pardon anything.

Misericórdiã ne commótus sis.

Do not be moved by compassion.

Nihil incómodo valetúdinis túae féceris.

Do not do anything to the detriment of your health.

Émas, nòn quód ópus ést, sed quód necesse ést.

Buy not what you want, but what is absolutely necessary.

Immitémus nóstros Brútos, Camílos, Décios; amémus pátri-am, paréámus senátui, consu-lámus bonis.†

Let us imitate our Brutuses, our Camilli, our Decii; let us cherish our country, obey the senate, and provide for the patriotic.

Meminérímus étiam advérsus ín-fimos justítiam esse serván-dam.

Let us remember, that the requirements of justice must be observed towards the humblest even.

Ne desperémus; a légibus nòn recedámus.

Let us not despair; let us not swerve from the laws.

REMARKS.

1. The subjunctive instead of the imperative is especially frequent in the third person; as, *dicat, faciat, scribant*, let him say, let him do,

* So also *moriar, inteream, peream*, Let me die, perish (if that is so).

† In exhortations the subjunctive is commonly in the plural.

let them write. The second person thus used is commonly connected with a negative, and the perfect is put in the sense of the present; as, *ne dixeris, ne hoc feceritis*, do not say, do (ye) not do this. The subjunctive implies a *gentleness* of command, which is sometimes increased by the addition of words like *quaeso, oro*, I beseech you; *dum*, now, pray; and *sis* (= *si vis*), please. E. g. *Quaeso, parcas mihi*, I beg you to spare me. *Taceas (tace), sis*, Please be silent.

2. In prescriptions which relate to the past, the imperfect and pluperfect subjunctive are employed. E. g. *Pater ejus fortasse aliquando iniquior erat; pateretur*, His father was perhaps at times unjust; he was obliged to bear it. *Forsitan non nemo vir fortis dixerit, resistisses*, A brave man may say, perhaps, you ought to have resisted.

3. In exhortations *non* is sometimes used instead of *ne*. E. g. *Non (for ne) desperemus*, Let us not despair.

C. The subjunctive is also used in doubtful questions, to which no positive answer is expected, and which imply the idea of the contrary.

These negative questions are commonly rendered by *can, shall, could, &c.* The subjunctive of this connection is called the *dubitative*.

Quid <i>fá</i> ciam?	Quô <i>é</i> am?	What can I do? Where can I go?
Quid <i>fá</i> cërem?	Quô <i>î</i> rem?	What could I do? Where could I go?
Quid <i>fá</i> ciam?	<i>ró</i> ger, anne <i>ró</i> gem?	What shall I do? Shall I ask or be asked?
Quém <i>tê</i> <i>appé</i> llem?		What shall I call you?
Quid <i>fá</i> ceret aliud?		What else could he do?
Cur fortunam <i>periclí</i> taretur?		Why should he try his fortune?
Nam, quém <i>fér</i> ret, si paréntem nōn <i>fér</i> ret suum?		Who could he bear, if he could not bear his own parent?
Cum tempestáte <i>pú</i> gnem periculose pótius, quam illi <i>obí</i> mpere et <i>pá</i> rëam?		Shall I fight with the storm at my own peril, rather than yield to and obey it?
Apud exercitum mihi <i>fu</i> eris, inquit, tót annos? fórum nōn attígëris? <i>abfu</i> eris tándiu?		You have been with the army, said he, for so many years? You have not come in contact with the forum? You have been absent so long?

REMARK. — In these questions the answer implied is commonly the opposite. E. g. *Quis possit*, Who can (could)? — No one. *Quis non possit*? Who could not? — Every one could. *Hoc non noceat*? This is not hurtful? — It is certainly so.

SUBJUNCTIVE IN INDIRECT QUESTIONS.

D. When a question is stated indirectly, or merely quoted, its verb is in the subjunctive.

A clause containing an indirect question is generally dependent upon another verb. The verbs on which an indirect question may depend are not only those of asking, but many others, especially those requiring the accusative with the infinitive. (Cf. Lesson LIII.)

All the words and particles used in direct questions may also introduce an indirect one. They are *quis, quid; qui, quae, quod; quot, quantus, quam, ubi, unde, quare, cur, uter, quo, quomodo; utrum, an, — ne, num.* (Cf. Lesson LXXXV. B. II.)

When the question is double; it follows the construction of direct questions of the same class. (Cf. Lesson LXXXV.)

EXAMPLES.

<i>Quaeritur, quid faciendum sit.</i>	The question is, what is to be done.
<i>Mors ipsa quid sit, primum est videndum.</i>	We must first see what death itself is.
<i>Qualis sit animus, ipse animus nescit.</i>	The mind itself is ignorant of what mind is.
<i>Disce, quid sit vivere.</i>	Learn what it is to live.
<i>Quid quæque nox aut dies ferat, incertum est.</i>	It is uncertain what every night or day may bring.
<i>Quaeritur, cur doctissimi homines de maximis rebus dissentiant.</i>	The question is, why the most learned differ on the most important points.
<i>Difficile dictu est, quaenam causa sit.</i>	It is difficult to say, what the reason is.
<i>Nôn, quantum quisque possit, sed quanti quisque sit, ponderandum est.</i>	We are not to consider what any one can do, but what he is morally worth.
<i>Nôn est, cur spes eorum infringatur.</i>	There is no reason why their hope should be dejected.
<i>Videamus primum, deorūne providentiā mundus regatur.</i>	Let us see first, whether the world is governed by the providence of the gods.
<i>Inter se rogabant, num* quem plebei consulis poeniteret.</i>	They inquired of each other, whether any one was tired of the plebeian consul.
<i>Antigonus nondum statuerat, conservaret Eumenum, nec ne.</i>	Antigonus had not yet determined whether he would save Eumenes or not.
<i>Deliberat senatus, captivos ab hostibus redimat, an nôn.</i>	The senate is deliberating, whether to redeem the captives from the enemy, or not.
<i>Ipsae qui sit, utrum sit, an nôn sit, id quoque nescit.</i>	He himself does not know what he is, nor whether he is or is not.
<i>Quod nescire malum est, agitemus, utrumne divitiis homines, an sint virtute beati.</i>	Let us discuss what it is a misfortune not to know: whether men are made happy by riches, or by virtue.

* The particle *num* in indirect questions does not imply a negative answer, as in direct questions.

REMARKS.

1. When the question is regarded as direct, the indicative is sometimes used, especially after imperatives like *dic, vide*. E. g. *Dic, quaeso, num te illa terrent?* Pray tell me, whether those things frighten you? *Quaeramus, ubi maleficium est (for sit)*, Let us inquire where the mischief is. But instances like these are comparatively rare.

2. The expressions *nescio quis, nescio quid*, in the sense of *aliquis* or *quidam*, *aliquid* or *quiddam*, are not linked to any particular mood of the verb. E. g. *Nescio quid (= paululum) turbatus esse mihi vidēris*, You seem to me to be somewhat agitated.

To propose.

I have made up my mind to do this.

I propose going on that journey.

I have made up my mind to leave here.

He proposes to write.

Animum inducere (ut . . .).
Cogitare (facere aliquid).

Stat mihi sententia (or simply stat mihi) facere hoc.

Iter illud facere cogito.

Stat mihi abire hinc.

Animum inducit scribere or ut scribat.

To endeavor, strive.

To make great effort.

To make a fruitless effort.

I wish you would endeavor to do this.

I shall endeavor to accomplish it.

Take care of your health.

I endeavor to succeed in it.

To aspire after (anything).

To aspire after honors, riches, pleasure.

To aspire after praise, after one's money.

The honor.

Places of honor.

For the sake of honor (honorary).

The riches.

Opēram dare or navāre.
Nūti or enūti (nisus sum).
Laborāre, contendere.
(All with *UT* . . .)

Omnibus viribus contendere.
Omnibus nervis conniti.

Opēram et olēum perdere; frustra niti.

Opēram dēs vēlim, ut hoc fācias.

Id ut perficiam, enitar et contēdam.

Da opēram, ut vēleas.

Rēm eo perlūcere labōro.

Ego, ut rēm prospere āgam, contēdo.

Nūti, annūti, or aspirāre (AD Rēm).
Petēre or appētēre (Rēm).

Petēre honōres, divitias, voluptātem.

Ad laudem, ad alicujus pecuniam aspirāre.

Honor, ōris, m.

Honōres, munēra honorifca.

Honōris causā.

Divitiae, ārum, f.

The title.	Appellatio, ōnis, <i>f.</i> ; nōmen, Inis, <i>n.</i> ; dignitas, ātis, <i>f.</i>
The reputation.	Existimatio, ōnis, <i>f.</i> ; dignitas.
To be for (redound to) one's honor or reputation.	Honōri esse alicui.
To injure any one.	{ Nocēre (cūi, cūtum) alicui. Damnum inferre alicui.
To be an injury to any one.	Danno seu detrimento esse alicui.
To plunge, precipitate.	Praecipitāre, dejicēre (ALIQUEM DE LOCO, IN LOCUM).
To throw any one into the sea.	Dejicēre aliquem in mǎre.
To plunge any one into a pit, into destruction, into misery.	Praecipitāre aliquem in fovēam, in exitium, in mǎla (misērias).
To tie, bind.	Ligāre; alligāre, deligāre, illigāre.
To tie a handkerchief a- round the neck.	Sudārium ligāre circum collum.
To tie the horse to the tree.	Equum ad arbōrem alligāre.
To oblige (any one), to lay one under obligations.	{ Alligāre or obligāre (SIBI ALI- QUEM). Obstringo, ēre, nxi, ctum. Devincio, ire, vinxi, vinctum. (SIBI ALIQUEM ALIQUĀ RE.)
To oblige any one by kind offices.	Obligāre or obstringēre aliquem officiis.
To oblige any one greatly.	Pergrātum seu gratissimum facēre alicui.
To lay one under perpetual obligations.	Aliquem sibi in perpetuum devin- cire.
To render a service to any one.	Grātum facēre alicui; officia alicui praestāre.
The obligation (duty).	Officium, i, <i>n.</i>
The use.	Usus, ūs, <i>m.</i>
You would oblige me very much, if you would do me this favor.	Gratissimum mīhi faciēs, hōc si beneficium mīhi tribuas.
If you would render me this ser- vice, you would lay me under lasting obligations.	Hōc si mīhi officiūm praestes, mē tibi in perpetuum devincias.
Since you are happy, why, pray, do you complain?	Quoniam fēlix es, quid, quaeso, querēris?
I should not have complained of what he has done, if he had injured me alone; but in do- ing it, he plunged many fami- lies into misery.	Nihil de eo, quod fēcerit, conquē- stus ēsem, si mīhi solī nocuisset, sed hōc faciēs multas familias in mǎla praecipitāvit.
What do you wish to say with this (= what do you mean)?	{ Quidnam hōc dicis? Quidnam hōc vis intēlligi?
Since you have nothing to tell	Quoniam, quod ēi nūnties, nōn hā-

him, why then do you wish to see him?	bes, cur tamen eum convenire vis?
Who of them has made the best use of his money?	Quis eorum pecuniā suā ūsus est sapientissime.
I should do it, if it were possible.	Fācerem hoc, si fieri posset.
Were I in your place.	{ Si tuō loco essem.
If I were in your place.	{ Si ego ēssem, qui tū es.
Had he (= if he had) the treasures of Croesus.	Croēsi divitiæ si mihi ēssent.
That man would be happier, if he left off gambling.	Felicior ēsset ille, si missam faciēret āleam.
He would have been happier, if he had left off gambling.	Felicior fuisset, si missam fecisset āleam.
He would not have done it, had he (= if he had) foreseen the result.	Id nōn fecisset, si exitum praevidisset.
I should think myself ungrateful, did I not (= if I did not) consider you as my benefactor.	Ingrātum mē putārem ēsse, nisi tē mihi beneficiōrum auctōrem judicārem.
The French would not have gained the battle, if they had not had superior forces.	Francogalli in proelio nōn vicissent, ni hostibus numero superiores fuissent.
I wish you would do this.	Velim, ut hoc facias.
I wish you would go there.	Velim, ut illuc eas.
I wish you had done it.	Vellem, ut illud fecisses.
I wish you had gone there.	Vellem, ut eo ivisses.
I should have wished to see him, had it been possible.	Convenire eum voluissem, si fieri potuisset.
I should like to read, if I had only leisure.	Lēgērem ego libentissime, si modo mihi otium ēsset.
If I could, I would do it.	Fācerem hoc, si possem.
If she were amiable, he would marry her.	Illam, si amābilis ēsset, uxōrem sibi sūmēret.
You would have been a philosopher, if you had observed silence.	Si tacuisses, philosophus fuisses.
Polite.	Urbānus; modestus; benignus, a, um.
Impolite.	Inurbānus, a, um.
Deaf.	Surdus, a, um.
Timid, bashful.	Timīdus, a, um.
Carefully.	Cum curā; accurāte, diligenter.
The occasion	Occasio, ōnis, f.; locus, i, m.
Opportunity.	Opportunitas, potestas, ātis, f.
I have occasion, the opportunity for doing anything.	Est mihi occasio, potestas faciendi aliquid.
The insensibility.	Inhumanitas, immanitas, ātis, f.
The supplication, request.	Preces, pl.; flagitatio, ōnis, f.
The career (in life).	Vitæ curriculum.

To follow one's advice.

To experience misery.

{ Sequi alicujus consilium.
 { Alicujus consilio temperare.
 In miseriā esse or versari.

EXERCISE 160.

Well, does your sister make any progress? — She would make some, if she were as assiduous as you. — You flatter me. — Not at all; I assure you that I should be highly (*magnopere*) satisfied, if all my pupils worked like you. — Why do you not go out to-day? — I would go out if it were fine weather. — Shall I have the pleasure of seeing you to-morrow? — If you wish it, I will come. — Shall I still be here when you arrive? — Will you have occasion to go to town this evening? — I do not know, but I would go now if I had an opportunity. — You would not have so much pleasure, and you would not be so happy, if you had not friends and books. — Man would not experience so much misery in his career, and he would not be so unhappy, were he not so blind. — You would not have that insensibility towards the poor, and you would not be so deaf to their supplication, if you had been yourself in misery for some time. — You would not say that, if you knew me well. — Why has your sister not done her exercises? — She would have done them, if she had not been prevented. — If you worked more, and spoke oftener, you would speak better. — I assure you, sir, that I should learn better, if I had more time. — I do not complain of you, but of your sister. — You would have had no reason to complain of her, had she had time to do what you gave her to do. — What has my brother told you? — He has told me that he would be the happiest man in the world, if he knew the Latin language, the most beautiful of all languages. — I should like to know why I cannot speak as well as you. — I will tell you: you would speak quite as well as I, if you were not so bashful. But if you had studied your lessons more carefully, you would not be afraid to speak; for, in order to speak well, one must learn; and it is very natural, that (*necesse est, ut*) he who does not know well what he has learnt should be timid. — You would not be so timid as you are, if you were sure to make no mistakes. — There are some people who laugh when I speak. — Those are impolite people; you have only to laugh also, and they will no longer laugh at you. If you did as I (do), you would speak well. — You must study a little every day, and you will soon be no longer afraid to speak. — I will endeavor to follow your advice, for I have resolved to rise every morning at six o'clock, to study till ten o'clock, and go to bed early. — I wish your son would be more assiduous. — Let us be more diligent. — Let them listen to the advice of their friend, and not be deaf to the words of wisdom. — Let us imitate the best and wisest among men. — Do you know what that is? — I do not know what it is. — I do not know whether he will go out or remain at home. — Do you know whether he has finished his letter or not? — I do not know. — I beg you not to write. — Please be silent.

Lesson LXXXVIII.—PENSUM DUODENONGESIMUM.

THE SUBJUNCTIVE AFTER CONJUNCTIONS.

A. Dependent clauses denoting an intention, purpose, object, or result are put in the subjunctive. These clauses are commonly introduced by the conjunctions *ut*, *ne*, *quo*, *quin*, and *quominus*. The tense of the subjunctive is determined by that of the leading verb, according to Lesson LXXXIII.

I. *Ut* or *uti*, "that," "in order that," "so that," indicates the purpose, object, consequence, or effect of another action. When it expresses a result, it is commonly preceded by one of the words *sic*, *ita*, *tam*, *tālis*, *tantus*, *ejusmodi*, &c. E. g.

Lēgum idcirco sēvi sūmus, *ut* liberī ēsse possimus. We are therefore the servants of the law, that we may be able to be free.

Esse oportet *ut* vivas, nōn vivere, *ut* edas. You should eat to live, and not live to eat.

Romāni eum ab arātro abduxerunt, *ut* dictātor esset. The Romans called him from the plough, that he might be dictator.

Pylades quum sis, dices tē esse Orēstem, *ut* moriāre pro amico? Since you are a Pylades, will you say that you are Orestes, in order to die for your friend?

Si omnia fēcit, *ut* sanāret, perēgit medicus pātes suas. If the doctor has done everything (he could) to cure, he has performed his duty.

Cum Antōnio *sic* agēmus, *ut* perspiciat, tōtum mē futurum sūum. Let us treat with Antonius in such a manner, that he may see that I will be entirely in his favor.

Siciliam Vērres ita vexāvit, *ut* ea restitui in pristinum stātum nullo modo possit. Verres has harassed Sicily to such an extent, that it cannot by any means be restored to its former condition.

Adeo aequa postulātis, *ut* ultro vobis deferenda fuerint. Your demands are so reasonable, that it was necessary to accede to them voluntarily.

Pompeius ea est virtute ac fortūna, *ut* ea potuerit semper, quae nemo praeter illum. Pompey's valor and success is such, that he has always been able to accomplish what no one else could.

Tālis est ordo actionum adhibendus, *ut* in vita omnia sint apta inter se et convenientia. We should observe such an order of our actions, that everything in life may be harmonious and consistent.

REMARKS.

1. The adverbs *ita*, *sic*, *tam* before the verbs and adjectives preceding *ut* are sometimes omitted, and the latter then is rendered by *so that*. (See examples on page 387.)

2. *Ut* is originally an adverb of manner and the correlative of *ita*, so — as. E. g. *Ut initium, sic finis est*. In this sense it is not followed by any particular mood, but has either the indicative or subjunctive, as the construction may require. When, in the sense of *as soon as*, it indicates a relation of time, it generally takes the indicative perfect. E. g. *Ut primum loqui posse coepi*, As soon as I could speak. — On *ut* with the sense of *would that* and *supposing that*, see Lesson LXXXIX.

II. *Ne* always implies a purpose or intended effect, and is equivalent to the English “lest,” or “that not.” E. g.

Cura, ne denuo in morbum incidas. See that you do not fall sick again.

Efficio, ne cui molesti sint.

I see to it, that they do not become troublesome to any one.

Ne id fieri posset, obsidiōne fiebat.

The possibility of that was prevented by the blockade.

Timoleon oravit omnes, ne id facerent.

Timoleon begged them all not to do that.

Mē obsecras, ne obliviscar vigilare.

You beseech me not to forget to watch.

Hortatur eos, ne animo deficiant.

He exhorts them not to lose their courage.

Quod potuisti prohibere, ne fieret.

Which you could have prevented from being done.

REMARKS.

1. *Ut non* is used instead of *ne*, when no intended effect, but a mere consequence, is to be expressed (in the sense of *so that not*), and also when the negation does not relate to the entire sentence, but only to a particular word of it. E. g. *Tum forte aegrotabam, ut ad nuptias tuas venire non possem*, I happened to be sick then, so that I could not come to your wedding. *Confer te ad Manlium, ut a me non ejectus ad alienos, sed invitatus ad tuos isse videaris*, Go to Manlius, so that you may not have the appearance of having been cast out among strangers by me, but of having gone invited to your friends.

2. As a continuation of *ut* and *ne* in negative sentences the particle *neve* is used, which after *ne* stands in the sense of *aut ne*, “or lest,” “or that not,” and after *ut* in the sense of *et ne*, “and that not.” E. g. *Legem tulit, ne quis ante aclarum rerum accusaretur neve multaretur*, He enacted a law, that no one should be accused of past offences, nor (or) punished for them.*

* Instead of *neve* preceded by *ut*, *neque* (or *nec*) is not unfrequently employed. E. g. *Persuadent, ut paterentur, nec ultima experiri vellent*, They exhort them to suffer it, and not to attempt to resort to extremes.

3. Instead of *ne*, the double conjunction *ut ne* is also used, especially in legal language. E. g. *Operam dant, ut judicia ne fiant*, They are endeavoring to prevent judgment. *Ut hic, qui intervēnit, ne ignoret, quae res agatur*, That he who happens to come in may not be ignorant of what is going on.

III. After verbs denoting fear or apprehension, *ne* is equivalent to the English "that," or "lest," and *ut* or *ne non* to "that not." E. g.

<i>Timeo, ne pluat.</i>	I am afraid that it will rain.
<i>Timeo, ut pluat.</i>	I am afraid that it will not rain.
<i>Timeo, ne nōn * pluat.</i> }	
<i>Véreor, ut apte dicam.</i>	I fear I do not speak correctly.
<i>Véreor, ut matūre venias.</i>	I fear you will not come in proper time.
<i>Métuo, ne frustra labōrem suscéperis.</i>	I am afraid that you have worked in vain.
<i>Timēbam, ne evenirent ea, quae acciderunt.</i>	I was afraid that that would come to pass, which (actually) has occurred.
<i>Veréndum est, ne brévi témpore fimes in úrbe sí.</i>	It is to be feared that in a short time there will be a famine in the city.
<i>Omnes labōres tâ excipere vídeo.</i>	I perceive that you are undertaking the whole of the labor.
<i>Timeo, ut sustineas.</i>	I am afraid that you will not hold out.
<i>Verétur Hiémpsal, ut sátis firmum sí (foedus) et rátum.</i>	Hiempsal was afraid that the compact would not be sufficiently firm and safe.
<i>Verebámini, ne nōn id fácērem, quód recepissem sémel.</i>	Ye were afraid that I would not perform what I had undertaken.
<i>Metuēbat scilicet, ne indicarent, ne dolōrem férre nōn pōssent.</i>	He was afraid perhaps they might declare, that they would be unable to endure the pain.
<i>Pávor céperat mílites, ne mortífērum ésset vúl nus Scipiónis.</i>	The terror had invaded the soldiers, that Scipio's wound might be mortal.

REMARKS

1. This construction includes also substantives denoting fear, apprehension, or danger (as the *pavor* of the last example). So also the causative verbs *terrere*, *conterrere*, and *detertere*. To these add *carere*, to beware, and *videre* and *observare*, in the sense of "to see, reflect, consider." E. g. *Cavendum est, ne assentatoribus patefaciāmus aures*, We should guard against opening our ears to flatterers. *Videndum est, ne quis nervus laedatur*, We must see, that no nerve is hurt.†

* *Ne non* in this construction is equivalent to *ut*.

† In this sense, *Vide ne* = "See whether not or that," and *Vide ne non* =

2. When verbs of fearing do not imply a wish (that something might or might not take place), but merely an emotion of the mind, they take the infinitive. E. g. *Vereor dicere*, I am afraid to speak. *Metuit tangi*, He is afraid of being touched.

IV. *Quo* generally occurs only in connection with a comparative, and is equivalent to *ut eo*, "that," "so that," "in order that." *Non quo*, followed by *sed*, is equivalent to *non quod*, "not that," "not as if." E. g.

Áger nōn sémel arátur, sed novátur et iterátur, quó meliōres fétus possit et grandióres édere.

The land is not ploughed once only, but a second and a third time, in order that it may produce better and larger crops.

Cohortárer vós, quó ánimo fortiōre essétis.

I should exhort you to be more resolute in mind.

Lêgem brevem esse oportet, quó facilius ab imperitis teneátur.

A law should be brief, in order that it may be the more easily remembered by the simple.

Ad tē litteras dedí, nōn quó habērem magnópere, quod scribērem, sed ut loquērer tēcum absens.

I have written to you, not that I had anything particular to communicate, but in order that in my absence I might converse with you.

REMARKS.

1. *Quo* with the subjunctive always denotes a purpose. In the sense of *et eo*, "and by this means," and in the formula *quo — eo* or *hoc* (with comparatives), it has the indicative. E. g. *Quo plures erant*, (hoc) *major caedes fuit*, The larger their number, the greater the massacre.

2. Instead of *non quo* in the sense given above, it is more common to say *non quod*, *non eo quod*, *non ideo quod*, *non quia*, and negatively *non quin*. E. g. *Non quod solu ornet, sed quod excellant*, Not that they are the only ornaments, but because they excel as such. *Non quin pari virtute et voluntate alii fuerint, sed*, &c., Not as if others were not his peers in virtue and resolution, but, &c.

V. *Quin* (= *qui* + *non*) is used after negative propositions, or after general questions involving a negation, and may generally be resolved either into *qui non* or into *ut non*.

1. In the sense of *qui* (*quae*, *quod*) *non*, it occurs principally after expressions like *nemo* (*nullus*, *nihil*, *vix*, *aegre*) *est*, *reperitur*, *quin*, &c., and after general questions introduced by *quis* or *quid*. E. g. *Quis est, quin intelligat?* Who is there (or is there any one), that does not comprehend? *Nemo venit, quin videret*, No one came who did not see (without seeing).

"See whether or that not." E. g. *Vide ne hoc tibi obsit*, See whether this does not hurt you. *Vide ne non satis sit*, See whether this is enough.

2. In the sense of *ut non* it occurs after expressions like *facere non possum, quin* ; *fiēri non potest, quin* ; *nulla causa* or *nihil causae est, quin*, &c. E. g. *Facere non possum, quin mittam*, I cannot but send (cannot do otherwise than send). *Nulla causa est, quin hoc faciam*, There is no reason why I should not do this (I am authorized to do it).

3. It is moreover used, in the sense of the English *but that* or *that*, after verbs and expressions signifying doubt, distance, prevention, or omission, such as *non dubito, non est dubium, non ambigo, quin* ; *non abest, nihil* (or *paucum, non procul, haud multum*) *abest, quin* ; *non (viz, aegre) abstinco, quin* ; *temperāre mihi* (or *tenēre me*) *non possum, quin* ; *non impedito, non recuso, non* or *nihil praetermitto, quin*, &c. E. g. *Non dubito, quin profectus sit*, I do not doubt that he has left (his having left). *Nihil abest, quin miserimus sim*, I lack nothing of being a most unhappy man.

4. Additional examples of all these constructions of *quin* are the following :—

<i>Nihil est, quin possit depravari.</i>	There is nothing but what can be corrupted.
<i>Quis est, quin cernat, quanta vis sit in sensibus?</i>	Who is there that does not perceive what a power there is in our senses?
<i>Nihil tam difficile est, quin quae-rēdo investigari possit.</i>	There is nothing so difficult that cannot be investigated by examination.
<i>Nulla mora fuit, quin decernerent bellum.</i>	There was no delay about their finishing the war.
<i>Facere non potui, quin tibi sententiam meam declararem.</i>	I could not refrain from declaring to you my opinion.
<i>Nō dubito, quin domi sit.</i>	I do not doubt but that he is at home.
<i>Nō est dubium, quin Helvetii plurimum possint.</i>	There is no doubt but that the Helvetii are the most powerful and influential.
<i>Haud multum absuit, quin ab exulibus interficeretur.</i>	He had a narrow escape from being murdered by the exiles.
<i>Tenēri nō potui, quin (hoc) tibi declararem.</i>	I could not refrain from declaring this to you.
<i>Impediri nō potest, quin progrediatur.</i>	He cannot be prevented from advancing.
<i>Nō possumus, quin alii a nobis dissentiant, recusare.</i>	We cannot refuse to allow others to dissent from us.
<i>Dubitandum nō est, quin nunquam possit utilitas cum honestate contendere.</i>	It is not to be doubted, that utility can never pretend to compete with honor.

REMARKS.

1. *Quin* in the sense of *qui, quae, quod non* commonly is used only for the nominative; and where it seems to stand for *quo non* or *cui non*, it may be resolved into *ut non*. Yet it is also found for *quod non*

acc. E. g. *Nego in Siciliā quidquam fuisse, quin (= quod non) conquisierit*, I maintain that there was nothing in Sicily which he has not tried to rake together.

2. *Qui non* frequently occurs instead of *quin*; and so likewise *ut non*. E. g. *Quis est, qui hoc non sentiat?* Who is there that does not feel sensible of this? *Fieri non potest, ut eum tu in tuā provinciā non cognōris*, It is not possible that you should not have made his acquaintance in your own province.*

3. After *non dubito*, "I doubt not," the Acc. cum Inf. is sometimes put instead of *quin*. E. g. *Pompeius non dubitat, ea, quae de republicā nunc sentiat, mihi valde probari*, Pompey doubts not but that his present sentiments with reference to the republic are acceptable to me. *Dubito* and *non dubito*, in the sense of "I hesitate," are commonly followed by the infinitive, but sometimes also by *quin*. E. g. *Non dubito respondēre*, I do not hesitate to reply. *Non dubitāri, id a te per litteras petere*, I did not hesitate (or scruple) to ask that of you by letter. *Dubitātis, iudices, quin hunc vindicetis*, Do you hesitate, judges, to defend this man?

4. The English "I doubt whether" is expressed by *dubito sitne*, *dubito num* or *numquid*, or in double sentences by *dubito sitne* — *an*, *dubito utrum* — *an*. But the expressions *dubito an*, *dubium est an*, have (like *nescio an*, page 538) the affirmative sense, "I am inclined to." E. g. *Dubitat an turpe non sit*, He is inclined to consider it no disgrace.

5. *Quin* in the sense of *why not?* has the indicative; sometimes also, with a similar force, the imperative or the first person plural of the subjunctive. E. g. *Quin conscendimus equos?* Why not mount our horses immediately? *Quin uno verbo dic*, Say it in one word! *Quin experiamur*, Let us make the attempt at once!

VI. *Quōminus* (= *ut eo minus*, "that not") is generally put only after verbs denoting prevention or hinderance, and which may likewise be followed by *ne*, or, where a negative precedes, by *quin*.

The principal verbs of this class are *defendēre*, *deterrière*, *impedire*, *intercedēre*, *obstistere*, *obstāre*, *officere*, *prohibere*, *recusare*. To these add *stat* or *fit per me*, *quōminus*; *non pugno*, *nihil moror*, *non contineo*, *quōminus*, and many others. E. g.:—

Aetas non impedit, quō minus litterarum studia teneamus, Age does not prevent us from adhering to the study of letters,
usque ad ultimum tēpus seconnectūtis, even to the very end of our life.

Rēbus terrēnis multa extērna, Many external circumstances can

* *Qui non* and *ut non*, instead of *quin*, are necessary when no negation precedes, or when *non* belongs not to the leading verb, but to some other word of the sentence. E. g. *Non adeo imperitus sum, ut nesciam*, I am not so ignorant as not to know (where *non* belongs to *imperitus*).

<i>quominus perficiantur, possunt obsistere.</i>	act as obstacles to the accomplishment of earthly things.
Quid obstat, quominus deus sit beatus?	What prevents God from being happy?
Epaminondas non recusavit, quominus legis poenam subiret.	Epaminondas did not refuse to submit to the penalty of the law.
Cæsar cognovit, per Afranium stare, quo minus proelio dimicarent.	Cæsar was informed, that it was owing to Afranius, that they did not engage in battle.
Ego tecum in eo non pugabo, quominus, utrum velis, eligas.	I will not oppose your choosing whichever of the two you please.

REMARKS.

1. After the verbs *impedio*, *deterreo*, *prohibeo*, and *recuso*, the infinitive is sometimes used instead of *quominus*. E. g. *Pudor impedit exquirere*, Shame prevents further inquiry. *Prohibentur exire*, They are prohibited from going out. *Quae facere ipse recuso*, Which I myself refuse to do.

2. *Quo secius* may take the place of *quominus*. E. g. *Impedimento est, quo secius lex feratur*, It prevents the bill from passing.

The kitchen.

The church.

Divine service.

The school.

The high school.

The university.

The dancing-school.

The fencing-school.

The play, comedy.

The drama.

The opera.

The exchange.

The bank.

To go to church.

To be at church.

To go to school.

To be at school.

To go to the play.

To be at the play.

To be fond of the play.

To act a play.

To go to the opera.

To be at the opera.

To go a fishing.

Culina, ac, *f*.

Aedes, is, *f*.; templum, i, *n*.; ecclesia, ac, *f*. (*the assembly*).

Sacra publica, *n*, *pl*.

Schola, ae, *f*.; ludus, i, *m*.

Academia, ae, *f*.; gymnasium, i, *n*.

Universitas litterarum.

Ludus saltatorius.

Ludus pugnatorius.

Comœdia, ae, *f*.; fabula, ae, *f*.

Drama, atis, *n*.

Drama musicum.

Curia mercatorum.

Aerarium publicum.

{ In templum ire.

{ Sacra publica adire.

{ In templo esse.

{ Sacris publicis adesse.

{ In ludum litterarum ire or itare.

{ Scholam frequentare.

In ludo (schola) esse.

Ire spectatum comoediam (fabulam).

Fabulae adesse.

Libenter fabulam spectare.

Fabulam agere (dare).

Drama musicum auditum ire.

Dramati musico adesse.

Piscatum ire, piscari.

Fishing.

Where is the wife of the tailor?

She is in the kitchen.

Whose school did he go to?

He frequented the public school.

Will you go to the opera?

I am not disinclined to go.

Were you at church this morning?

I was not present.

Are you fond of hunting?

I am not.

The entire day, all day.

The whole year.

An entire week.

The whole morning.

The whole evening.

The whole night, all night.

Three entire days.

Six entire months.

The whole society.

This week.

This year.

Next week.

Last week.

The person (individual).

The belly-ache.

The stomach-ache.

The fruit.

The peach.

The cherry.

The strawberry.

The plum.

The pear.

The potato.

Vegetables.

Pulse.

Pastry.

The tart.

The dish.

The small dish.

The table-cloth.

The maid-servant.

The aunt.

Piscatio, ōnis, *f.*: piscātus, ūs, *m.*

Ūbi est sartōris ūxor?

In culinā est.

Cujus scholam frequentābat?

Scholam publicam frequentābat.

Visne auditum ire drāma mūscum?

Auditum ire nōn nōlo.

Adfuistine hōdie māne sácris públicis?

Nōn adfui.

Delectarisne venatiōnibus?

Nōn deléctor.

Tōtum diem (*Acc.*)

Annum intēgrum.

Hebdomādē intēgram.

Tōtum māne.

Tōtum vesp̄rum.

Tōtam noctem.

Tōtos trēs dies, trēs ipsos dies, tōtum triduum.

Tōtos sex menses.

Tōtus (universus) conventus *or* circūlus.

Hāc hebdomāde.

Hōc anno.

Hebdomāde proximā.

Hebdomāde praeteritā *or* proxime elapsā.Persōna, ae, *f.*Tormina, ōrum, *n. pl.*

Dōlor stomāchi.

Pōma, ōrum, *n.*

Mālum Persicum.

Cerāsum, i, *n.*Frūgum, i, *n.*Prūnum, i, *n.*Pirum, i, *n.*Bulbus (*i. m.*) solāni.Olus, ěris, *n., or pl. olēra.*Legūmen, inis, *n.*

{ Opus pistōrium.

{ Crustūla, ōrum, *n. pl.*Scriblita, ae, *f.*Patina, ae, *f.*; lanx, *gen. lancis, f.*Patella, scutūla, ae, *f.*Mantēle, is, *n.*Ancilla, ae, *f.*Cognāta; amīta (*paternal*); matertēra (*maternal*), ae, *f.*

The cousin.	Amitina; consobrina, <i>ae, f.</i>
The niece.	Fratris (<i>or sororis</i>) filia.
The neighbor (female).	Vicina, <i>ae, f.</i>
The actor.	Histrion, <i>onis, m.</i> ; actor scenicus.
The actress.	Scenica, <i>ae, f.</i>
The countess.	*Comitissa, <i>ae, f.</i>
The country woman.	Rustica, <i>ae, f.</i>
The cook.	Cōqua, <i>ae, f.</i>
The foolish woman.	Stulta, inepta, <i>ae, f.</i>
The sister-in-law.	Affinis, <i>is, f.</i> ; <i>glos, gen. glōris, f.</i>
The merchandise, goods.	Merx, <i>gen. mercis, f.</i> ; <i>pl. merces.</i>
The power, might.	Potentia, <i>ae, f.</i> ; potestas, <i>ātis, f.</i>
The gazette, newspaper.	Acta publica <i>or</i> diurna, <i>ōrum, n.</i>
The cold (in the head).	Gravēdo, <i>inis, f.</i>
To have a cold.	Gravedine laborāre.
To take a cold.	Gravedine affici.
To have a cough.	Laborāre tussi.
To make one sick.	{ Morbum alicui afferre.
	{ Aliquem valetudine tentāre.
	{ Hōc mihi affert morbum.
	{ Hōc mē dolore afficit.
This makes me sick.	
The cough.	Tussis, <i>is, f. (acc. im).</i>
Violent.	Grāvis, <i>is, e.</i>
Violently.	Valde, graviter.
All at once, suddenly.	Subito, repentino, derepentine
	(<i>adv.</i>).
At once, immediately.	Stātīm, illico, e vestigio.

EXERCISE 161.

Where is your cousin? — He is in the kitchen. — Where is your mother? — She is at church. — Is your sister gone to school? — She is gone thither. — Does your mother often go to church? — She goes thither every morning and every evening. — She goes thither as soon as she gets up. — At what o'clock does she get up? — She gets up at sunrise. — Dost thou go to school to-day? — I do go thither. — What dost thou learn at school? — I learn to read, write, and speak there. — Where is your aunt? — She is gone to the play with my little sister. — Do your sisters go this evening to the opera? — No, madam, they go to the dancing-school? — Is your father gone a hunting? — He has not been able to go a hunting, for he has a cold. — Do you like to go a hunting? — I like to go a fishing better than a hunting. — Is your father still in the country? — Yes, madam, he is still there. — What does he do there? — He goes a hunting and a fishing there. — Did you hunt when you were in the country? — I hunted the whole day. — How long have you stayed with (*apud*) my mother. — I stayed with her the whole evening. — Is it long since you were at the castle? — I was there last week. — Did you find many people there? — I found only three persons there. — Who were those three persons? — They were the count, the countess, and their daughter. —

Are these girls as good as their brothers? — They are better than they. — Can your sisters speak German? — They cannot, but they are learning it. — Have you brought anything to your mother? — I brought her good fruits and a fine tart. — What has your niece brought you? — She has brought us good cherries, good strawberries, and good peaches. — Do you like peaches? — I do like them much. — How many peaches has your neighbor (fem.) given you? — She has given me more than twenty of them. — Have you eaten many cherries this year? — I have eaten many of them. — Were there many pears last year? — There were not many. — Have you read the newspaper to-day? — I have read it. — Is there anything new in it? — I have not read anything new in it. — Does he eat to live, or does he live to eat? — He lives to eat. — Why do you study Latin? — I study it, in order that I may read, speak, and write it. — Is he so bad, that he must be punished? — He is. — Did your father exhort you not to go to the play? — He begged and conjured me not to go there. — He was sick yesterday so that he could not come to the lesson (*ad scholam*). — Are you afraid that it will rain to-day? — I am rather afraid that it will not rain. — Is your brother afraid to speak Latin? — He is afraid; for he is as yet ignorant of the language. — He should be more diligent, in order that he may be able to speak more readily (*facilius*). — I give you this advice, not that I think you need it, but in order to encourage (*animum alicui addere*) you. — I cannot refrain from writing to you. — There is no doubt but that you are correct. — I do not doubt but that he will arrive to-morrow. — Can he prevent you from advancing? — He cannot prevent me. — He could refrain from weeping, when he heard that you were so unfortunate and unhappy. — What can prevent us from being happy? — Nothing can prevent us from being as happy as any one ever was.

Lesson LXXXIX. — PENSUM UNDENONAGESIMUM.

SUBJUNCTIVE AFTER CONJUNCTIONS. — *Continued.*

A. The subjunctive is put after various other particles, besides those already considered in the preceding Lesson.

I. After particles denoting a wish, such as *utinam*, *utinam ne*, *ut* or *uti*, *o* or *si*, “O that,” “would that,” the verb is always in the subjunctive.

In this construction the present and perfect subjunctives are used of things considered as possible, the imperfect and pluperfect when the wish is regarded as a vain or impossible one. E. g.

Utinam habeam! *Utinam habu- O that I may have! I wish that*
erit! *he may have had!*

<i>Ūtinam habērem ! Ūtinam habu- isset !</i>	Would that I had ! O that he had had !
<i>Ūtinam mōdo conāta efficere pōssim !</i>	May I but be able to accomplish my endeavors !
<i>O mīhi praetērītos rēferat si Jūppiter ānnos !</i>	O that Jupiter may restore to me my past years !
<i>Illud ūtinam ne vēre scrībērem !</i>	Would to God that what I have written were no reality !
<i>Ūtinam mīnus vītāe cūpidi fuis- sēmus !</i>	O that we had been less desirous of preserving life !
<i>Ut tē dūi pērdunt !</i>	May the gods destroy you !

REMARK. — The particle *si* is sometimes omitted. E. g. *Tecum ludēre sicut ipsa possem !*

II. After the particles of comparison *quasi*, *quam si*, and after *tamquam*, *ut*, *velut*, *similiter ac*, *idem ac*, *aeque ac*, *perinde ac*, *proinde ac*, with or without *si*, and *ceu*, "as if," "just as if," the verb is always in the subjunctive. E. g.

<i>Sed quid ēgo his tēstibus ūtor, quasi rēs dūbia aut obscura sūt ?</i>	But why do I use witnesses like these, as if the case were a doubt- ful or an obscure one ?
<i>Quaestor est factus, quam si es- set sūmmo lōco nātus.</i>	He was made questor, as if he had been of the highest rank by birth.
<i>Parvi primo ōrtu sic jācent, tām- quam omnino sine ānimo sint.</i>	Infants, when they are just born, lie as if they were entirely with- out life.
<i>Cruditatē ejus, veltut si coram adēset, horrēbant.</i>	They shrunk from his cruelty, as if he were present before them.
<i>Similiter faciis, ac si mē rōges.</i>	You act just as if you were asking me.
<i>Delēta est Aūsōnum gens, per- inde ac si internecivo bēllo certāset.</i>	The Ausonian nation has become extinct, as if it had engaged in internecine warfare.

III. The particles *non quod*, *non eo quod*, *non ideo quod*, and *non quia*, "not because," *non quo*, "not as if," and *non quin*, "not but that," are followed by the subjunctive, but the *sed quod* or *sed quia* of the subsequent clause requires the indicative. E. g.

<i>Nōn idcirco quorūdam amicō- rum ūsum dimisēram, quod iis succēnsērem, sed quōd eōrum me suppedēbat.</i>	I had given up the acquaintance of certain friends, not because I was angry with them, but be- cause I was somewhat ashamed of them.
<i>Nōn quō vērba ūnquam pōtius, quām rēs, exercūerim, sed quia assuēvēram militāribus ingē- niis.</i>	Not that I have ever dealt in words rather than in substance, but be- cause I had become accustomed to military minds.

Crasso commendationem nōn sūm pollicitus, nōn quī eam valitūram apud tē arbitrarer, sed (quod) mhi egere commendatione nōn videbatur. I did not promise Crassus any recommendation, not because I thought that it would have no effect with you, but because he did not seem to me to need any recommendation.

IV. The subjunctive is likewise put after the conjugations *dum*, *mōdo* or *dummōdo*, "provided," and *dum ne*, *mōdo ne* or *dummōdo ne*, "provided not." So also after *ut* and *ne*, when they signify "although," "although not," and after *nēdum* or *ne*, "not to say," "much less," "much more." E. g.

Neque, *dum* sibi rēgnum parāret, quidquam pēnsi habēbat. Nor did he have a regard for anything, provided he might win royal authority.

Cicero omnia postposuit, *dummōdo* praeceptis patris pareret. Cicero disregarded everything, provided he might obey the instructions of his father.

Dum ille *ne* sis, quē ego ēsso nōlo, sis mēa causā, quī lubet. So long as you are not what I do not wish to be, you may be what you please, for aught I care.

Ut dēsint vīres, tāmen est laudanda volūntas. Although the strength be wanting, yet the wish is to be commended.

Vērū *ut* hoc nōn sit, tāmen servet rempublicam. Though this be not so, it may nevertheless save the republic.

Ne sit sūmmum malum dolor, malum certe est. Although pain is not the greatest evil, it is still unquestionably an evil.

Nūquam sufferre ejus sūmptus queat, *nēdum* tū possis. He never can defray his expenses, much less can you.

Vix in ipsis tēctis frigus vitatur, *nēdum* in māri et in viā sit facile abesse ab injuriā temporis. The cold can scarcely be avoided in the houses themselves; much less easy it is to be exempt from the ill effects of the season at sea and on the roads.

Quippe secundae res sapientium animos fatigant; *ne* illi corruptis moribus victoriae temperarent. Since prosperity tries the minds of the wise even, much less could they who are men of corrupt morals restrain themselves from an abuse of the victory.

V. *Quamvis* (*quantumvis*, *quantumlibet*), "however," and *licet*, "although," commonly take the subjunctive; but *utut*, "however," and *quamquam*, "although," have more frequently the indicative. E. g.

Licet strēnum metum putes esse, *utut* velocior tamen spes est. Although you may consider fear rapid in its operation, yet hope is quicker.

<i>Quámvis licet Ménti delúbra et Virtúti et Fidei consecrémus, támen hæc in nobis ípsis síta vidémus.</i>	Although it be true, that we dedicate shrines to the Intellect, to Virtue, and to Faith, we nevertheless perceive that they reside in ourselves.
<i>Quód túrpe ést, íd, quámvis occultétur, támen honéstum fieri nullo módo pótest.</i>	That which is morally disgraceful, however it may be concealed, can never by any means become honorable.
<i>Vitia méntis, quantúmvis, exígua sínt, in május excédlunt.</i>	The vices of the mind, however small they may be, increase and spread.
<i>Útut hæc sínt, támen hoc fáciám.</i>	However these things may be, I shall nevertheless do it.
<i>Quámquam excellébat abstinentiá, támen exsilio décem annórum multátus ést.</i>	Although he was noted for his moderation, he yet was punished with an exile of ten years.

REMARK. — Tacitus uses the subjunctive after *quamquam* as after *quamvis*. Cicero only occasionally. Later authors reverse the rule, and put *quamquam* with the subjunctive, and *quamvis* with the indicative.

VI. *Dum, donec, and quoad*, in the sense of "as long as," or "while," require the indicative; but when they signify "until," they may have either the indicative or subjunctive. E. g.

<i>Aegróto dum ánima ést, spés ésse dicitur.</i>	As long as the patient keeps up his spirits, there is said to be hope.
<i>Cáto quoad víxít, virtútum láude crevíit.</i>	Cato advanced in renown for virtue as long as he lived.
<i>Delibéra hoc, dum égo réleo.</i>	Think this over until I return.
<i>De comítiis, donec rediit Marcellus, siléntium fúit.</i>	Respecting the election, there was nothing said until Marcellus returned.
<i>Expectáte, dum cónsul aut dictátor fiat Kaeso.</i>	Wait, until Kaeso becomes consul or dictator.
<i>Quoad pervéntum sít éo, quo súmpta návis ést.</i>	Until they may have arrived at the spot for which the ship was taken.

VII. *Antequam* and *priusquam* are commonly followed by the present subjunctive, when they imply a reference to the future, and by the imperfect or pluperfect subjunctive when they imply a causal connection between two past events. But when these conjunctions express merely a relation of time, the verb is in the indicative. E. g.

<i>Tragoédi quotidie, ántequam pronóntient, vócem sénsim éxciánt.</i>	Tragic actors gradually tune their voice every day, before they begin to declaim.
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Ante vidēmus fulguratōnem,
quam sōnum audiāmus.

In omnibus negotiis *prius*, *quam*
aggrediāre, adhibēnda est prae-
paratio diligens.

Caesar ad Pompēii castra per-
venit *prius*, *quam* Pompēius
sentire pōset.

Saepe magna indoles virtutis,
priusquam rei publicae pro-
desse potuisset, extincta fuit.

Dabo operam, ut istuc veniam
ante, *quam* plāne ex tuo ani-
mo effluo.

Mēbris utimur *prius*, *quam* di-
dicimus, cūjus ēa utilitatis cau-
sā habeamus.*

We perceive the lightning before
we hear its voice.

You should make diligent prepara-
tions in every transaction, before
you set to work at it.

Cæsar arrived at Pompey's camp
before Pompey could perceive it.

It has often been the case, that a
great natural capacity for virtue
was lost, before it could become
an advantage to the republic.

I shall endeavor to come to your
place, before I am entirely for-
gotten by you.

We use our limbs, before we have
learnt the end for which we have
them.

OF THE CONSTRUCTION OF "QUUM."

B. *Quum* or *cum* expresses either a relation of time, and is equiv-
alent to *tum quum*, *eo tempore quum*, or *ex eo tempore quum*, "then
when," "when," "while," "after," or "since"; or it denotes the
relation of cause and effect, and is equivalent to the English "since,"
"although," "because." The former is called the *quum temporale*,
and is generally followed by the indicative, the latter the *quum causale*,
and is followed by the subjunctive.

I. The clause introduced by *quum temporale* may either be
the leading or a subordinate one, and the verb may be in any
tense of the indicative.

Facile omnes, *quum* valēmus,
recta consilia aegrotis dāmus.

Ager *quum* multos annos *quieverit*,
uberiores efferre fructus solet.

Qui nōn defendit injūriam, né-
que propulsat a suis, *quum* pō-
test, injuste facit.

Quum haec in Hispaniā gerebān-
tur, comitiōrum jam appetē-
bat dies.

Vos tūm paruistis, *quum* paruit
nemo, qui noluit.

When we are well, we all of us
can easily give advice to those
who are sick.

When land has been left fallow for
many years, it usually yields
more abundant crops.

He who does not repel injustice,
nor protect his friends against it,
when he can, acts unjustly.

While these things were carried on
in Spain, the day of the elec-
tions was approaching.

You obeyed at a time when no one
obeyed, that was not disposed to
do so.

* In the last two of these examples, these conjunctions express merely a
relation of time.

- Quum* inimici nostri ventre dicentur, tum in Epirum ibo. When our enemies will be reported as coming, then I shall go into Epirus.
- Jam vēr appetēbat, quūm Hannibal ex hibernis movit. Spring was already approaching, when Hannibal moved out of his winter-quarters.
- Vix annus intercēsserat, quum Sulpicius accusāvit C. Norbanum. A year had scarcely elapsed when Sulpicius preferred an accusation against Norbanus.
- Mūlti anni sūnt, quum Fabius in aēre meo est.* It is many years since Fabius is my debtor.
- Triginta dies erant ipsi, quum hās dabam litteras. There were thirty entire days, since the date of this letter.

REMARK. — On the imperfect and pluperfect subjunctive after *quum* temporale, see III.

II. *Quum* causāle is rendered by the English *since*, *because*, *although*, and is followed by the subjunctive. E. g.

- Quae cum ita sint. Since these things are so.
Quum sciam, scirem. Since I know, though I knew.
Quum intellēxerim, intellēxissem. Since I have understood, had understood.
- Socratis ingēnium variōsque sermonēs immortalitāti scriptis suis trādidit Plāto, quum litteram Socrates nullam reliquisset. Plato in his writings has bequeathed us an immortal record of the genius and various discourses of Socrates, though Socrates himself had not left a syllable.
- Dionysius quum in commūnibus suggestis consistere nōn aulēret, concionārī ex tūrre altā solēbat. Dionysius was in the habit of haranguing the people from a high tower, as he did not dare to stand upon the usual platforms.
- Coelo serēno intērdiu obscurāta lūx est, quum lūna sub orbem solis subisset. Daylight has sometimes been darkened, even under a clear sky, on account of the moon having passed beneath the orbit of the sun.
- Druentia, quum aquae vim vehat ingentem, nōn tamen navigium patiēns est. The (river) Durance, although it carries a large quantity of water, is yet unfit for navigation.
- Ego mē saepe nōva vidēri dicere intēllo, quum pervētēra dicam. I know that I have often the appearance of saying new things, when (i. e. although) I say something that is quite old.
- Phocion fuit perpētuo pauper, quum divitissimus ēsse posset. Phocion was perpetually poor, when (i. e. although) he might have been very rich.

III. In narration *quum* is commonly followed by the imperfect and pluperfect subjunctive, though generally rendered by the English *when* or *after*. E. g.

* On this use of *quum*, compare Lesson LVII.

Zenōnem, *quūm* Athénis *éssem*,
audiēbam frequēter.

Fuit tēpus, *quūm* rūra colērent
hómines, néque * *urbem habē-*
rent.

Ibi *éum* *quūm* Cæsar *vidisset*,
nihil *ásperē*, nihil *acérbe* dixit.

Thucydides libros suos tūm scri-
psisse dicitur, *quūm* a repú-
blicā *remótus* atque in exsili-
um *púlsus* *ésset*.

I frequently heard Zeno's discours-
es, when I was at Athens.

There was a time when men in-
habited the country, and had no
cities.

When Cæsar saw him there, he
said nothing that was harsh, noth-
ing that was bitter.

Thucydides is said to have written
his books after he had been re-
moved from public life and
driven into exile.

REMARKS.

1. The subjunctive sometimes stands after *quum* where we might expect the indicative. E. g. *Si tibi tum, quum petères consulátum, affui*, If I assisted you at the time you were a candidate for the consulate, &c. But in most such cases there are generally other reasons for the subjunctive. E. g. *Qui dies est, quæ nox, quum ego non ex istorum insidiis divino consilio eripiar?* † What day is there, what night, in which I was not saved from the wiles of these wretches, by a Divine Providence?

2. In Livy and Tacitus *quum* is sometimes also followed by the historical infinitive. E. g. *Nec multum erat progressa navis, quum dato signo ruere tectum loci*, Nor had the ship advanced far, when at the given signal the deck fell in.

To march.	{ <i>Ambulāre, incēdere.</i> <i>Castra movēre, movēre.</i> <i>Iter facēre.</i>
To walk, to go on foot.	<i>Incēdere, pedibus ire, ambulāre</i>
To step.	<i>Gradior, i, gressus sum.</i>
To advance.	<i>Prōgrēdi, pergrēre.</i>
To travel.	{ <i>Proficisci, iter facēre.</i> <i>Tendēre, contendēre (AD LOCUM).</i>
To travel abroad.	<i>Peregrināri.</i>
To travel through a place.	<i>Transire, iter facēre per locum.</i>
To travel or pass by a place.	<i>Aliquem locum prætergrēdi, præ-</i> <i>tervêhi, non attingēre.</i>
To go (leave for) abroad.	<i>Abire, discēdere, proficisci.</i>
The traveller.	<i>Peregrinātor, peregrinus.</i>
The wanderer (traveller on foot).	<i>Viātor, ōris, m.</i>
To travel a mile.	<i>Mille passuum emetiri (emensus sum) or conficēre.</i>
To make a step.	<i>Gradum or passum facēre.</i>
To take a step (i. e. meas-ures).	<i>Agēre et moliri; consilium inire.</i>

* *Néque* here, as frequently, = *et non*.

† The subjunctive here depends upon the indefinite general question.

To enter on a journey.	Se dāre in viam; proficisci.
To make <i>or</i> deliver a speech.	Verba facere; orationem habere; dicere.
To transact business.	Rem gerere; negotiari, mercatūram facere.
Business, a piece of business, an affair.	Negotium, <i>i, n.</i> ; rēs, rēi, <i>f.</i> ; opus, ēris, <i>n.</i>
To be engaged in anything.	Occupatum esse aliquā rē.
To be at leisure.	Otiōsum esse, vacare.
Where is the traveller going to?	Quō tendit viator?
He is going towards Vienna.	Vindobonam versus tendit.
Is the merchant occupied with business?	Occupatusne est mercator negotiis?
He is very much occupied (with it).	Est vērō occupatissimus.
He is distracted with business.	Distentus est negotiis.
How many miles did he travel?	Quot milia passuum emensus est?
He has travelled twenty.	Viginti.
Did the clergyman speak?	Fecitne verba clericus?
He did not.	Nōn fecit.
Did I transact the business well?	Gessine rem bene?
You have transacted it in the best possible manner.	Sane, eam quam optime gessisti.
Was the master at leisure?	Vacavitne praeceptor?
He was not at leisure.	Nōn vacavit.
<i>To salt, season with salt.</i>	{ <i>Salire, sālē condire (REM).</i>
Salt meat.	{ <i>Sālem aspergere (REI).</i>
Salt fish.	Caro sāle condita.
Fresh meat.	Salsamenta, ōrum, <i>n.</i>
The food, victuals.	Caro recens (<i>gen. carnis recentis</i>).
	Cibus, <i>i, m.</i> ; esca, <i>ae, f.</i> ; cibaria, ōrum, <i>n.</i>
The dish, mess.	Cibus, <i>i, m.</i> ; ferculum, <i>i, n.</i>
The milk.	Lac, <i>gen. lactis, n.</i>
The milk-food.	Cibus lactens; lactentia, <i>ium, n. pl.</i>
Milk soup.	Jūs lactens.
Salt meats.	Cibaria salsa, <i>n. pl.</i>
To partake of food, to eat.	Cibum capere <i>or</i> sūmere.
<i>To attract.</i>	{ <i>Attrahere, traxi, tractum.</i>
	{ <i>Ad se trahere (ALIQUID, ALIQUEM).</i>
To allure, entice.	{ <i>Allicio, ere, lexi, lectum.</i>
To excite, to delight.	{ <i>Allectare (ALIQUEM AD SE).</i>
	{ <i>Delectare; oblectare.</i>
To charm, enchant.	{ <i>Rapio, ere, pui, ptum.</i>
	{ <i>Permulseo, ere, si, sum.</i>
	{ <i>Admiratiōne afficere.</i>
To enrapture, ravish.	{ <i>Suavissime afficere.</i>
	{ <i>Voluptate perfundere.</i>

The beauty.	Pulchritūdo, <i>inis, f.</i>
The harmony.	Harmonia, <i>ae, f.</i> ; <i>concentus, ūs, m.</i>
The voice.	Vox, <i>gen. vōcis, f.</i>
The power, force.	Vis, <i>plur. vīres, f.</i>
The power, authority.	Potestas, <i>ātis, f.</i>
To have power (influence) over any one.	Multum (<i>or plurimum</i>) <i>apud aliquem posse or valere.</i>
To occupy one's self with anything.	Versāri <i>or occupāri in aliquā re.</i>
To meddle with anything.	Se immiscēre (<i>ŭi, mixtum or mistum</i>) <i>alicui rēi.</i>
To trouble one's head about anything.	Curāre rem; laborāre de re; se immiscēre rei.
The quarrel, contest.	Lis, <i>gen. litis, f.</i> ; <i>rixa, ae, f.</i>
The commerce, traffic.	Mercatura, <i>ae, f.</i> ; <i>negotia, ōrum, n.</i>
I do not meddle with other people's business.	Ēgo mē aliēnis negōtiis nōn immisceo.
It is strange.	Mirābile dictu est.
The art of painting.	Ars pingendi, <i>ars pictōria.</i>
Chemistry.	Chymica, <i>ae, f.</i>
The chemist.	Chymicus, <i>i, m.</i>
The art.	Ars, <i>artis, f.</i>
To look at some one.	Adspicere, adspectare, <i>intuēri aliquem.</i>
To concern (some one).	{ Attingo, ēre, tigi, tactum (ALIQUEM).
	{ Pertinere (AD ALIQUEM <i>or</i> REM).
	{ Spectare ad rem.
What is that to me?	{ Quid ad mē?
What is that to you?	{ Quid id mēa refert <i>or</i> interest?
	{ Quid tibi cum illā rē?
I have nothing to do with that.	{ Quid id tuā refert?
	{ Id nihil ad mē attinet.
As far as I am concerned.	{ Id mēa nihil interest.
This concerns (has reference to) you.	{ Quod ad mē attinet.
What has that to do with the matter?	{ Rēs ad tē spectat.
	{ De tē fabula narratur.
I do not like to meddle with things that do not concern me.	{ Quid hoc ad rēm?
Did the song of the maiden attract you?	{ Ēgo mē aliēnis litibus nōn nisi invitus immisceo.
It truly enchanted me.	{ Allexitne te cāntus puellae?
The magnet attracts iron.	{ Immo mē suavissime affecit.
Is he engaged in the art of painting?	{ Māgnes ferrum ad sē allicit et trahit.
No, he occupies himself with chemistry.	{ Versaturne in arte pingendi?
	{ Nōn; in chymicā versatur.

The singing (song).	Cantus, <i>m.</i>
To repeat.	{ Repēlo, ēre, īri (īi), itum. Iterāre, retractāre (ALIIQVĪD).
The repetition.	Repetitio, iterātio, ōnis, <i>f.</i>
The beginning, commencement.	Initium; principium, <i>i, n.</i>
The wisdom.	Sapientia, <i>ac, f.</i>
The study, application to letters.	{ Tractātio litterārum. Litterārum studia, ōrum, <i>n.</i>
The goddess.	Dēa, diva, <i>ae, f.</i>
The nightingale.	Luscinia, <i>ae, f.</i>
The Lord.	Domīnus, Deus, <i>i, m.</i>
The Creator.	Creātor, auctor, ōris, <i>m.</i>
To create.	Creāre, efficēre. { Creātio, ōnis, <i>f. (act.).</i>
The creation.	{ Mundus, <i>i, m.</i> ; rērum natūra (<i>cf. fect</i>). Coelum, <i>i, n.</i>
The heaven.	Terra, <i>ae, f.</i>
The earth.	Solitūdo, inis, <i>f.</i>
The solitude.	Benignitas, humanitas, ātis, <i>f.</i>
The goodness.	Munditia, <i>ae, f.</i> , or mundities, ēi, <i>f.</i>
The cleanliness.	Immunditia, <i>ae, f.</i>
The uncleanness.	Magistrātūs, ūs, <i>m.</i> , or <i>pl.</i> magistrātūs; senātus, ūs, <i>m.</i>
The government.	Sānus, prūdēns, modestus.
Sensible, reasonable.	Meā, tuā, nostrā causā or gratiā.
For my, thy, our sake; on my, thine own account.	Ejus causā, patris causā or gratiā.
On his, on the father's account.	{ Non mōlo — sed (or vērūm) etiam. Non tantum — sed etiam. Non solum — sed etiam.
Not only — but also.	Non modo (non)* — sed ne . . . quidem.
Not only not — but not even.	Nōn solum próximo rēgi dissimilis, sed ferocior etiam Rōmulo fuit.
He was not only unlike the preceding king, but even more cruel than Romulus.	Tālis vir nōn mōlo facere, sed ne cogitare quidem quidquam audēbil, quod nōn honestum sit.
Such a man will never venture not only to do, but not even to think, anything that is not honorable.	

* In this construction the first *non* is generally omitted, when both members of the sentence have a common predicate, as in the second of the following examples, where *audēbit* is the common verb, and *ne — quidem* equivalent to *etiam non*.

EXERCISE 162.

Will you dine with us to-day? — With much pleasure. — What have you for dinner? We have good soup, some fresh and salt meat, and some milk-food. — Do you like milk-food? — I like it better than all other food. — Are you ready to dine? — I am ready. — Do you intend to set out soon? — I intend setting out next week. — Do you travel alone? — No, madam, I travel with my uncle. — Do you travel on foot or in a carriage? — We travel in a carriage. — Did you meet any one in your last journey (*ultimo in itinere tuo ad*) to Berlin? — We met many wanderers. — What do you intend to spend your time in this summer? — I intend to take a short journey. — Did you walk much in your last journey? — I like very much to walk, but my uncle likes to go in a carriage. — Did he not wish to walk? — He wished to walk at first, but after having taken a few steps, he wished to get into the carriage, so that I did not walk much. — What have you been doing at school to-day? — We have been listening to our teacher, who made a long speech on the (*qui verba faciebat multa de*) goodness of God. — What did he say? — After saying, "God is the creator of heaven and earth; the fear of the Lord is the beginning of all wisdom"; he said, "Repetition is the mother of studies, and a good memory is a great benefit of God." — Why did you not stay longer in Holland? — When I was there, the living was so dear that I had not money enough to stay there any longer. — What sort of weather was it when you were on the way to Vienna? — It was very bad weather; for it was stormy, and snowed, and rained very heavily. — May I have leisure to read through the book? — Would that I had an opportunity to do (*faciendi*) what you have done! — O that he had never written that letter! — You act as if you were sad; what is the matter with you (*quid tristis es*)?

EXERCISE 163.

What are you doing all the day in this garden? — I am walking in it. — What is there in it that attracts you? — The singing of the birds attracts me. — Are there any nightingales in it? — There are some in it, and the harmony of their singing enchants me. — What does your niece amuse herself with in her solitude? — She reads a good deal and writes letters to her mother. — What does your uncle amuse himself with in his solitude? — He employs himself in painting and chemistry. — Does he no longer do any business? — He no longer does any, for he is too old to do it. — Why does he meddle with your business? — He does not generally meddle with other people's business (*alienis negotiis se immiscere non assidet*); but he meddles with mine, because he loves me. — Has your master made you repeat your lesson to-day? — He has made me repeat it. — Did you know it? — I did know it pretty well. — Have you also done some exercises? — I have done some, but what is that to you, I beg? — I do not generally meddle with things that do not concern me; but I love you so much (*tantopere*), that I concern myself much about what you are doing. — Does any one trouble his head about you? — No one troubles his head about me; for I am not worth the trouble. — Not only

for the sake of cleanliness, but also for the sake of health, prudent people avoid (*vitare*) uncleanness, and wash themselves often. — Shall you buy that horse? — I shall buy it, although it is not an English one. — Though he is my cousin, he nevertheless does not come to see me. — Although they are not rich, they are nevertheless very benevolent. — I do not know, whether he is at home or not. — The question is (*quaeritur*), whether he will do it or not.

Lesson XC. — PENSUM NONAGESIMUM.

SUBJUNCTIVE AFTER RELATIVES.

A. Relative pronouns and adverbs are followed by the subjunctive, when the clause introduced by them contains the *consequence* or *result*, or the *cause*, *reason*, *purpose*, or *motive* of what has gone before.

B. When the relative is preceded by *is*, *hic*, *ille*, *tālis*, *tantus*, *ejusmodi*, *hujusmodi*, *adeo* or *tam*, so as to denote a *consequence* or *result*, its verb is in the subjunctive.

In this construction *qui* becomes equivalent to *ut ego*, *tu*, *ille*, &c.; — *cujus* to *ut mei*, *tui*, *sui*, *illius*, *ejus*; — *cui* to *ut mihi*, *tibi*, *sibi*, *ei*, *illi*, and so through all the cases. E. g.

*Ego is sum, qui nihil unquam
meā potius, quam meorum ci-
vium causā fecerim.*

My character is such, that I have never done anything on my own account rather than on that of my fellow-citizens.

*Ea est Romāna gens, quae victa
quiescere nesciat.*

Such is the character of the Roman race, that it cannot rest when conquered.

Nōn tū is es, qui, qui sis, nescias.

You are not such a man as to be ignorant of what you are.

*Nōn ego sum ille ferreus, qui frā-
tris moerore nōn mōvēr.*

I am not so heartless a man as not to be moved by the sorrow of my brother.

*Innocentia est affectio talis ani-
mi, quae noceat nemini.*

Innocence is that disposition of the mind which does nobody any harm.

*Est hujusmodi reus, in quō hōmi-
ne nihil sit, praeter summa
peccata.*

He is so guilty, that there is nothing in the man but the most culpable offences.

*In corpore si quid ejusmodi est,
quod reliquo corpore noceat,
uri secarique patimur.*

If there is anything in our body of such a character as to injure the remaining parts of it, we suffer it to be burnt or cut.

Núlla géns tam féra, némo ómnium tam immánis est, cùjus méntem nòn inbúerit deòrum opínio. There is no race so savage, no man so monstrous, whose mind is not imbued with the idea of a God.

REMARKS.

1. The demonstrative to which the relative refers is sometimes to be supplied. E. g. *Nunc dicis aliquid* (sc. ejusmodi), quod ad rem pertineat, Now you say something to the point.

2. This rule includes relative expressions containing a limitation or restriction. Such are, — *Quod sciam* or *intelligam*, As far as I know or understand. *Quod commodo tuo fiat*, So far as it can be done without inconvenience to you. *Quod sine alterius injuriâ fiat* or *feret*, As far as it can be done without injury to another. *Quod salvâ fide possim*, So far as I can honorably.*

3. When a comparative precedes, the clause introduced by *quam* (*quam cujus, cui, quorum, &c.*) requires the subjunctive. E. g. *Majior sum, quam cui possit fortuna nocere*, I am superior to the injuries of fortune. *Majora deliquérant, quam quibus ignosci posset*, They had been guilty of too grave offences to be pardoned. †

C. When the relative is preceded by an indefinite expression, positive or negative, or by an indefinite question involving a negation, its verb is in the subjunctive.

Such expressions are *est, sunt, existunt, inveniuntur, reperiuntur* (with *homines* understood); — *nemo, nullus, nihil est*; — *quis est? quid est? qui, quae, quod* (sc. *negotium, &c.*) *est? quantum est? quotusquisque est? &c.* E. g.

Súnt, qui dicant, cénseant.

There are those who say, those who suppose.

Súnt, qui dixerint, viderint.

There are those who have heard, those who have seen.

Inventus est, qui flammis impóneret mánum.

There was one found who put his hand into the flames.

Fuerunt, qui dicèrent.

There were those who said.

Est aliquid, quod nòn oporteat, etiâsi licet.

There is something which does not behoove us, although not unlawful.

Múlti éruñt, quibus récte litteras dâre pòssis.

There will be those whom you can properly trust with letters.

Némo est orátor, qui sè Demósthénis símile esse nòlit.

There is no orator who is unwilling to be like Demosthenes.

Nòn déerunt, qui Cássii et Brúti meminérunt.

There will not be wanting those who remember Cassius and Brutus.

* So frequently with *quidem*; as, *Quos quidem aut invenîrim aut legêrim*, As far at least as I have been able to find or read. But *quantum* in this construction has the indicative; as, *Quantum possum*, As much as (as far as) I can.

† For the same reason *quam*, even without a relative, is sometimes followed by the subjunctive. E. g. *In his litteris longior fui, quam aut vellem* (instead of *velle*), *aut quam me putâvi fore*.

Helvétiiis dómi <i>nihil erat, quó fá-</i> <i>nem tolerárent.</i>	The Helvetii had nothing at home, wherewith to still their hunger.
<i>Quis ést, qui utilia fugiát?</i>	Who is there that seeks to avoid the useful?
<i>Quótus quisque ést, qui voluptá-</i> <i>tem neget ésse bónum?</i>	How many are there among men, that deny pleasure to be a good?
<i>Plúres auctóres invénio,* qui Ro-</i> <i>mános Horátios vocént.</i>	I find several authors who call the Horatii Romans.
<i>Núm ámplius quid desidéras,</i> <i>quod respóndeas?</i>	There is nothing else that you de- sire to reply?
<i>Nihil habébam nóvi, quóid post</i> <i>accidísses, quam dedísses ad</i> <i>té litteras.</i>	I have nothing new to communi- cate, that occurred after my writing this to you.

REMARKS.

1. This rule includes also the expressions *non est quod, nihil est quod* (*quare* or *cur*), "there is no ground or reason why"; and *est ut* (when it = *est cur*), "there is ground, reason." E. g. *Est quod gaudeas*, You have reason to rejoice. *Non est, quod te pudeát*, You need not be ashamed. *Nihil est, quod pertimescat*, He has no cause to dread. *Non est, cur eorum spes infringátur*, There is no reason why they should be dejected. *Ille erat ut odisset defensorem salutis meae*, He had reason to hate the defender of my safety. *Non est igitur ut mirandum sit*, There is consequently nothing to be wondered at. *Quid est, cur virtus ipsa per se non efficiat beatos?* What is the reason that virtue of herself does not make men happy?

2. The subjunctive also follows *habeo quod, non habeo quod*. E. g. *Non habeo, quod dicam*, I have nothing to say. *Quid habes, quod reprehendas?* What fault have you to find? *Non habeo, qui (= quare) utar*, I have nothing to live on. *Quo se verteret, non habebat*, He knew not where to turn to.†

3. When, in connection with the expressions *sunt qui*, a particular and determinate subject is expressed, the verb is in the indicative. E. g. *Sunt autem bestiae quaedam, in quibus inest aliquid simile virtutis*, There are certain animals in which there is something that resembles virtue. But when the subject is merely a general one, such as *multi, pauci, nemo*, &c., or is entirely suppressed, the subjunctive is the common construction, and the indicative in these cases is generally employed by poets only.

D. When the relative clause denotes the *purpose, object*, or *motive* of what has gone before, it may be resolved into a clause with *ut*, and the verb is in the subjunctive.

* This rule extends to the active verbs *habeo, reperio, invenio, nanciscor, desidero, quaero*, and *relinquo*, after all of which the relative may take the subjunctive. Cf. note 2.

† But this last example more properly belongs to Lesson LXXXVII. D. So likewise, *Non habeo quid dicam*, I know not what to say. *Quid faceret, non habebat*, He knew not what to do. These are indirect questions.

The relative is then either *qui* in the sense of *ut is*, or *quo*, "in order that" (before a comparative), or *quā*, *ubi*, *unde*, "where," "whence," in the sense of "in order that there, or thence."

The verbs on which such clauses depend are especially those of choosing, ordering, devoting, sending, coming, going, and receiving. E. g.

Litterae posteritatis causā repertae sunt, quae subsidio oblivioni esse possent.

Letters were invented for the benefit of posterity, as a protection against oblivion.

Dolabella venērat ipse, qui esset in consilio, et primus sententiam diceret.

Dolabella had appeared in person, so that he might take a part in the deliberation, and gave his opinion first.

Sunt multi, qui eripiunt aliis, quod aliis largiantur.

There are many who rob some of that which they wish to lavish upon others.

Cohortarer vōs, quō animo fortiores essetis.

I should exhort you to be more resolute.

Darius pontem fecit in Istro flumine, quā copias traduceret.

Darius constructed a bridge, over the Danube, over which he might lead his forces.

Themistocli Artaxerxes Lampsacum urbem donarat, unde vinum sumeret.

Artaxerxes made Themistocles a present of the city of Lampsacum, from which he might get his wine.

E. When the clause introduced by the relative contains the ground or reason of what has gone before, the verb is in the subjunctive.

The relative is then either *qui*, rendered by "that," "because," or "since," or *quippe qui*, *ut qui*, *utpote qui*, "as one who," "inasmuch as he," &c. E. g.

Magna est Pelōpis culpa, qui nōn erulīerit filium, nec docuerit, quātēnus esset quidque curandum.

The great fault of Pelops is, that he did not educate his son, nor teach him to what extent to carry everything.

Actio malūimus iter facere pedibus, qui incōmmodē navigassēmus.

We preferred to start from Actium on foot, because we had had a bad passage at sea.

Solis cāndor illūstrior est, quippe qui in immēso mūdo tam lōge latēque collūceat.

The light of the sun is brighter (than any other), inasmuch as it shines so far and wide in the immensity of the universe.

Sunt homines naturā curiosi, ut qui sermūnculis etiā fabellis-que ducantur.

Men are naturally curious, since they are influenced even by idle talk and fables.

A Catilinā Antonius nōn procul abērat, utpote qui in fugā seque-
rētur.

Antonius was not far from Catiline as he pursued him in his flight.

O fortunâte adolescens, qui tuâe
virtutis Homêrum præcônem
invênêris !

Mê infelicem, qui per tôt ânnos
tê vidêre nôn potuêrim ! *

O lucky young man, for having
found a Homer to proclaim thy
valor !

How unfortunate I am, that I have
not been able to see you for so
many years !

F. After the adjectives *dignus*, *indignus*, *aptus*, and *idoneus*, the question for *what?* is answered by the relative with the subjunctive, and sometimes by a simple infinitive. *E. g.*

Dignus, *indignus* est, qui amêtur.

Idôneus est, qui imperet.

Qui modêste paret, vidêtur, qui
aliquândo impêret, *dignus* êsse.

Liviânæ fâbulæ nôn sâtis *dignæ*
sunt, quæ itêrum legântur.

(Méntem) sôlam censêbant *idô-*
neam (êsse), cui credêrêtur.

Nûlla videbâtur *dptior* persôna,
quæ de ætâte loquerêtur.

Lyricôrum Horâtius fêre sôlus
legi *dignus* est.

Uterque ôptimus erat, *dignusque*
âltér *êlûgi* âltér *êlîgere*.

He is worthy, unworthy of being
loved.

He is competent to command.

He who modestly obeys seems to
be worthy of commanding at
some future time.

The dramas of Livy are scarcely
worth reading a second time.

They held that the intellect alone
was fit to be relied upon.

There seemed to be no person bet-
ter qualified to discourse on old
age.

Of the lyrical poets Horace is al-
most the only one worth reading.

They both were men of the first
order; and worthy the one to
be chosen, and the other to
choose.

G. In narration, the imperfect and pluperfect subjunctive are sometimes put after relative pronouns and adverbs, when a repeated action is spoken of. *E. g.*

Elephânti tûtum ab hôstibus,
quacûmq; incêderent, âgmen
præbebant.

Domitiânus, quôries ôtium êsset,
alêâ sê oblectâbat.

Sôcrates quam sê cûnque in pâr-
tem dedisset, omnium fâcile
fuit princeps.

Nêc quisquam Pýrrhum, quâ tu-
lisset impêtum, sustinêre vâ-
luit.

The elephants formed a safe pro-
tection against the enemy, wher-
ever they might march.

Domitian amused himself with dice-
playing, whenever he was at
leisure.

Socrates was confessedly the first
in everything to which he had
applied himself.

Nor could any one stand against
Pyrrhus, where he had charged
upon the enemy.

REMARK. — The subjunctive is thus sometimes put after *quum*,

* In this and the preceding example, the student should notice the *person* of the verb, which adapts itself to that of the antecedent of the relative.

“when”; *ubi* and *ut*, in the sense of “as soon as,” and after *si*. E. g. *Id ubi dixisset, hastam in fines eorum emittebat*, When (or as soon as) he had said that, he sent the javelin within their limits. But in all the cases of this rule, the indicative is even more frequently used than the subjunctive.

To die of a disease.

Morior (mori, mortuus sum) aliquo morbo.

The small-pox.

Variolae, arum, pl.

The fever.

Febris, is, f.

The intermittent, tertian, quartan, continual fever.

Febris remittens, tertiana, quartana, quotidiana.

To get the fever.

In febrim incidere (incidi, incisum).

To have the fever.

Febris laborare, febrim habere.

An attack of fever; a fit.

Accessus febris; motus febriculatus.

The fever comes on.

Febris accedit.

The fever stops.

Febris decedit.

The apoplexy.

Apoplexia, ae, f.

To be struck with apoplexy.

Corripior (i, reatus sum) apoplexiā.

To open (active).

{ *Aperio, ire, erui, ertum.*
Patefacio, ere, feci, factum.

To unlock, unbolt.

{ *Recludo, ere, si, sum.*
Răsero, are, avi, atum.

To open, be open (*neut.*).

{ *Aperior, iri, ertus sum.*
Recludi, reserari.

To stand or lie open.

Patĕo, ere, patui, —.

To close, shut (act.).

{ *Claudo, ere, si, sum.*
Obsĕro, are, avi, atum.

To cover (shut).

Operio, ire, ui, rtum.

To shut, close (*neut.*).

Claudi, obserari; operiri.

To sell well, readily (*of goods*).

{ *Vendibilem (or -bile) esse.*
Emptores facile invenire.

Of what disease did your sister die?

Quo morbo mortua est soror tua?

She died of the small-pox.

Mortua est variolis.

Did you ever get the fever?

Incidistine unquam in febrim?

Yes, I had the tertian fever once.

Sane; in febrim tertianam quondam incidi.

Was the old man struck with apoplexy?

Corruptusne est senex apoplexiā?

He was struck.

Corruptus est.

Did the wine sell well last year?

Invenitne vinum facile emptores anno proximo elapso?

I do not know how it sold.

Haud scio, quomodo venderetur.

Will you shut the door?

Visne ostium claudere?

No, I will open it (wide).

Inmo id potius patefacere malo.

Has he already locked (bolted) the door?	Obseravítne jam óstium?
He has not yet bolted it.	Nòndum obserávit.
The key opens the door (fits the lock).	Clávis óstium áperít.
The door opens easily.	Óstium fácite aperitur.
The door does not shut.	Fóres híant.
The window shuts well.	Fenéstia ex tóto claûsa ést.
The window does not shut easily.	Fenéstia nòn fácite operitur.
The door of the temple stood open.	Jánua témpli patêbat.
Nature opened the way.	Natúra íter patefêcit.
They opened their ears to flatterers.	Aúres suas assentatóribus patefecerunt.
Letters can either be lost, or opened, or intercepted.	Líttæe aut interire, aut áperiri, aut intércipi pòssunt.
<i>From afar, afar off.</i>	<i>E longinquo; procul; emínus.</i>
Summer clothes.	Vestes æstivæ.
To conceive, comprehend.	{ Comprehendo, ère, di, sum.
That is not said.	{ Mente complector (i, plexus sum).
That cannot be comprehended.	{ Hóc nòn dicitur.
	{ Hóc comprehendí nòn pòtest.
	{ Hóc in intelligéntiam nòn cádít.
	{ Est plānum, evidens, manifestum, in aperto.
It is evident, manifest, clear.	{ Constat, lūcet, líquet.*
<i>According to the circumstances of the case.</i>	<i>Pro rē, pro rē nālā.</i>
According to circumstances.	Ex tempóre, pro tempóre.
Under these circumstances.	His rēbus; quæ cum ita sînt.
To proceed according to circumstances.	Ex rē consúlère (ui, tum).
<i>According as, as.</i>	<i>Pro eo ut, prout (cum Indic.).</i>
As the circumstances admitted.	Prout facultâtes hominis ferēbant.
As the case may demand.	Prout rēs póstulat.
As far as the difficulty of the case admitted.	Pro eo ut difficúltas témporis tulit.
As far as I can.	Quántum in mē sítum est. Ut pótèro.
According as I deserve.	Pro eo ut méréor.
It depends upon circumstances.	Hóc ex rē et ex témpore pëndet.
Everything depends upon you alone.	In tè uno pòsita sũnt ómnia.
It all depends on this.	{ Hóc caput rei ést.
	{ Ómnia húc redēunt.
<i>To put, place, lay, set.</i>	<i>Ponère, locāre, statuère (ALIQUID IN ALIQUO LOCO).</i>

* On the construction of these expressions, see Lesson LIII. B. Rem. 2.

To put anything before the fire.	Appōnĕre or propōnĕre aliquid igni (ad ignem).
To put, or place upon.	{ Impōnĕre aliquem or aliquid in rem.
To put anything in its proper place.	{ Collocāre aliquid in re.
To put (seat) the boy upon the horse.	{ Aliquid suo loco pōnĕre.
To set the glass upon the table.	Impōnĕre puĕrum in equum.
To put back anything to its place.	Scyphum in mensā statuĕre (ūi, ūtum).
	{ Aliquid suo loco repōnĕre.
To stick, fix, insert.	{ Infigo, ĕre, fixi, fixum.
	{ Insĕro, ĕre, serŭi, sertum.
	{ (ALICUI REI or IN REM.)
To insert the thread into the needle.	Inserĕre filum in acun.
To put the ring on the finger.	Anŭlum digito inserĕre.
The javelin sticks fast in the gate.	Hasta infigitur portae.
Do not put the glass upon the table; for it will break.	Ne scyphum in mensā státuas.
	Nam frangĕtur.
To be angry (at some one).	{ Irascor, i, irātus sum.
	{ Succenseo, ĕre, ūi, sum.
	{ Irātum esse (ALICUI).
To be angry (about anything).	Graviter or moleste ferre (ALICUI).
To pretend to be angry with any one.	Se simulāre alicui irātum.
What are you angry about?	Quid succĕnses (irāsceris)?
I am angry with you, for having carried away my book.	Tibi succĕnseo, quod mihi librum abstulisti.
He has done nothing for you to be angry about.	Nihil fĕcit, quod succĕnseas.
I am angry that he did not come.	Irātus sŭm, ĕum nōn venisse (or quod nōn vēnit).*
Are you sorry for having done it?	{ Poenitĕtne tĕ fācti?
	{ Poenitĕtne tĕ hōc fĕcisse?
I am sorry for it.	{ Id mĕ poenitĕt.
	{ Dōlet mihi vāldē.
I do not regret having lived.	Nōn poenitĕt mĕ vixisse.
Are the women handsome?	Sŭntne mulieres formōsae?
They are so.	Sŭnt vĕro.
They are well-bred and handsome.	Et bĕne morātae et formōsae sŭnt.
What countrywoman is she?	{ Cujus ĕst illa?
	{ Unde vēnit?
She is from France.	{ Dōmo Francogallā ĕst.
	{ Ex Francogalliā vēnit.

* On the government of these verbs, see Lesson LIV. II.

What sort of a pen have you lost?	Quâlem pënnam (quid pënnæ) amisisti?
A gold one.	Aurëam.
What sort of pens has your sister made?	Quâles pënnas fudit sôror tua?
Good ones.	Bônas.
To cut a pen.	Pënnam or calâmmum findere (fidi, fissum).
To mend a pen.	Pënnam or calâmmum temperare.
To put pen to paper.	Calâmmum sumere; se ad scribendum conferre.
Happy.	Fëlix, icis; beâtus, a, um.
Unhappy, miserable.	Infëlix, icis; miser, a, um.
Polite, courteous.	Urbânus, benignus, modestus, a, um.
Impolite, uncivil.	Inurbânus, a, um; rusticus, a, um.

EXERCISE 164.

Of what illness did your sister die? — She died of the fever. — How is your brother? — My brother is no longer living. He died three months ago. — I am surprised at it, for he was very well last summer when I was in the country. — Of what did he die? — He died of apoplexy. — How is the mother of your friend? — She is not well; she had an attack of ague the day before yesterday, and this morning the fever has returned. — Has she the intermitting fever? — I do not know, but she often has cold fits. — What has become of the woman whom I saw at your mother's? — She died this morning of apoplexy. — Did the wine sell well last year? — It did not sell very well; but it will sell better next year, for there will be a great deal of it, and it will not be dear. — Why do you open the door? — Do you not see how it smokes here? — I do not see it; but you must open the window instead of opening the door. — The window does not open easily; that is the reason why I open the door. — When will you shut it? — I will shut it as soon as there is no more smoke. — Why do you not put those beautiful glasses on the small table (*mensûla*)? — If I put them upon that little table they will break. — Did you often go a fishing when you were in that country? — We often went a fishing and a hunting. — If you will go with us into the country, you will see the castle of my father. — You are very polite, sir; but I have seen that castle already. — Are you such a man, as to be capable of doing that (*hoc facere possis*)? — I am by no means so heartless; nor are you such a man as not to know who I am. — Such is our character, that we cannot be contented with anything but liberty. — Are there any who affirm that this is not true? — There are none. — Is there any one who does not understand? — There is no one. — There were many who said that you were mistaken. — Had your brother anything new to write to you? — He had many things to write to me. — Are you not fortunate for having found such a book? — I am as happy as any man in the world (for it). — Did he begin to write this morning? — He could not begin, because he had no ink. —

Is your brother competent (*idoneus*) to teach? — He is not competent to teach, but to write. — Is he worthy to command? — He is as worthy as any one. — Did your teacher often go out walking? — He took a walk as often as he was at leisure. — Has my son been diligent? — He was confessedly the first in everything to which he applied himself.

Lesson XCI. — PENSUM UNUM ET NONAGESIMUM.

OF THE SUBJUNCTIVE IN INTERJECTED CLAUSES.

A. Interjected clauses, in which the language or thoughts of the person spoken of are conveyed, or which are essential to the definition of what has gone before, have a verb in the subjunctive.

Clauses of this kind always occur in sentences, which are themselves dependent upon another proposition; e. g. in the construction of the Acc. cum Inf., or in sentences dependent on a conjunction, &c. They are commonly introduced either by a relative (pronoun or adverb), or by a conjunction. E. g.

Thales, qui sapientissimus in septem fuit, homines existimare dixit oportere, *omnia, quae cernuntur, deorum esse plena.*

Thales, who was the wisest of the seven sages, said that men ought to consider all things *beheld by our senses* as full of divinities.

Caesar hortatus est milites, *ne ea, quae accidissent, graviter ferrent.*

Caesar exhorted his soldiers not to be chagrined *at what had happened.*

REMARK. — Sentences, in which the language or sentiments of another (or of one's self) are stated *indirectly*, are said to be in the *oratio obliqua*, in contradistinction to the *oratio directa*, in which they are quoted as they were uttered. Thus the above clauses stated in the *oratio directa* are: "*Omnia, quae cernuntur, deorum plena sunt.*" — "*Ne ea, quae accidissent, ferte graviter*" (Do not be chagrined at what has happened).* Thus also in English: *I wrote him, "I shall come to-morrow"* (*oratio directa*); and: *I wrote him that I would come to-morrow* (*oratio obliqua*). And in the third person: *He said, "I have conquered"*; and indirectly: *He said that he had conquered.* — The following rules will elucidate these cases more fully.

B. When an interjected clause occurs in the construction of the *accusativus cum infinitivo*, either as an expression of the

* The student will notice here the change of mood and tense in the direct statement: *quae acciderunt* instead of *quae accidissent*; *quae cernuntur* instead of *quae cernerentur*, and the imperative *ne — ferte* instead of *ne — ferentur*.

language or sentiments of the person spoken of, or otherwise as an essential part of that which is advanced in the statement, the verb of that clause is in the subjunctive. E. g.

Mōs est Athēnis, laudāri in concione eos, qui sint in proēliis interfēcti.

Sōcrates dicere solēbat, omnes in eo, quod scirent, satis esse eloquentes.

Elēus Hippias, quum Olympiam venisset, gloriātus est, nihil esse ullā in arte rerum omnium, quod ipse nesciret; nec solum hās artes, quibus liberales doctrinae atque ingenuae continerentur; sed anulum, quem haberet, pallium, quod amictus, soccos, quibus indutus esset, se suā manu confecisse.

Principes Aeduorum, nō dubitare se, dicebant, quin, si Helvetios superāvērunt Romāni, unā cum reliquā Galliā Aeduis libertatem sint erepturi.

It is customary at Athens to deliver public eulogies on those who have fallen in battle.

Socrates was in the habit of saying, that all men were eloquent enough in what they knew.

Hippias of Elis, having come to Olympia, boasted, that there was nothing in any one of all the arts, which he himself did not understand; and that these arts were not only those, in which the liberal sciences were contained, but that he himself had manufactured with his own hand the ring which he wore, the cloak which he had on, and the shoes that were on his feet.

The leaders of the Aedui said, that they had no doubt but that, if the Romans conquered the Helvetii, they would deprive the Aedii, together with all the rest of Gaul, of their liberties.

REMARKS.

1. When the interjected clause is an addition of the speaker or writer himself, and not the language or sentiments of the subject spoken of, the verb is in the indicative. E. g. *Cave tibi amicos esse credas, quos vicisti*, Beware of regarding those whom you have conquered as your friends.

2. If the interjected relative clause is merely explanatory of a fact, or a circumlocution for a noun or adjective, its verb is sometimes in the indicative. E. g. *Caesar per exploratores certior factus est, ex ea parte vici, quam Gallis concesserat, omnes noctu discessisse*, Caesar was informed by his scouts, that during the night all had left that section of the village which he had conceded to the Gauls. *Nam sic habetote, magistratibusisque, qui praesunt, rempublicam contineri*, For these shall be your sentiments, that the republic is maintained by its magistrates and by those who are at the head of it.

C. When the interjected clause occurs in a sentence introduced by a conjunction, as an essential part of the purpose, request, precept, command, or supposition of the same, the verb of that clause is in the subjunctive. E. g.

Ubi orabant, ut sibi Cæsar auxilium ferret; vel, si id facere prohiberetur, exercitum modo Rhenum transportaret.

Rex imperavit, ut, quae bello opus essent, pararentur.

Eo simus animo, ut nihil in malis ducamus, quod sit vel a deo immortalis vel a natura constitutum.

The Ubi besought Cæsar to come to their assistance, or, if he was prevented from doing so, to bring at least his army across the Rhine.

The king ordered such preparations to be made, as might be necessary for the war.

Let us be so disposed, as to consider nothing an evil, that may have been appointed either by the immortal God or by nature.

REMARKS.

1. When the subjunctive clause introduced by *ut* does not denote a purpose, command, &c., but merely a result or definition (as after *tam, ita, talis,** &c.), the verb of the interjected clause is in the indicative. E. g. *Eloquendi vis efficit, ut ea, quae ignoramus, discere, et ea, quae scimus, alios docere possimus*, The power of speech enables us to learn the things we are ignorant of, and to teach others what we know. *Asia tam opima est et fertilis, ut multitudine earum rerum, quae exportantur, facile omnibus terris antecellat*, Asia is so rich and fertile, that in the multiplicity of exportable products it easily excels all other countries.

2. The verb of the interjected clause is sometimes in the indicative, when the speaker adds it on his own account. E. g. *Xerxem litteris certiores feci, id agi, ut pons, quem in Hellesponto fecerat, dissolveretur*, I informed Xerxes by letter, that a plan was on foot to destroy the bridge which he had constructed over the Hellespont.

D. Dependent clauses generally, introduced by relatives or conjunctions, take a verb in the subjunctive, when they convey the sentiments of the person or party spoken of, and not of the speaker himself. E. g.

Ennius non censet, lugendam esse mortem, quam immortalitas consequatur.

Ennius does not think that death is to be regretted, which (in his opinion) is followed by immortality.

Socrates accusatus est, quod corrumpere juventutem et novas superstitiones induceret.

Socrates was impeached, because (as his enemies alleged) he corrupted the youth, and introduced new superstitions.

Noctu ambulabat in publico Themistocles, quod somnum capere non posset.

Themistocles was in the habit of walking abroad at night, because (he said that) he could not get any sleep.

Plinius major perire omne tempus arbitrabatur, quod studiis non impertiretur.

Pliny the elder considered all the time lost which (he said) was not devoted to his studies.

* Compare Lesson LXXXVIII.

Aristides nōne ob eā causam expulsus est patriā, quod prae-ter modum iustus esset? Was not Aristides expelled from his country, because (it was alleged) that he was too just?

REMARKS.

1. In all the above examples the writer himself does not indorse or positively affirm the opinion advanced in the dependent clause; if he did, the verb would be in the indicative.

2. On the use of the reflexives *se, sui, sibi*, and *suus* in this construction, see Lesson LXXV. C.

3. Instead of the subjunctive of the verb itself, the expressions *quod dicēret, quod arbitrarētur*, "because he said," "because he thought," are sometimes put, and the verb is made dependent upon these. E. g. *Ab Atheniensibus, locum sepulturae intra urbem ut darent, impetrāre non potui, quod religione se impediri dicērent,** I could not prevail upon the Athenians to grant me a burial-place within the limits of the city, because they said that they were prevented from doing so by religious scruples.

<i>The utility, use.</i>	<i>Utilitas, ātis f.; ūsus, ūs, m.</i>
<i>The advantage.</i>	<i>Commōdum, emolumentum, lucrum, i, m.</i>
To be of use.	Utilitatem or ūsum afferre (ALICUI): Usū esse, prodesse, conducere (ALICUI).
To be of great use.	Magnam utilitatem afferre; valde or plurimum prodesse; magnae utilitati esse (ALICUI).
To be of little use.	Parum utilitatis afferre; parvae esse utilitati; parum (non multum) prodesse (ALICUI).
To be of no use.	Nihil prodesse (ALICUI); longe abesse (AB ALIQUO).
To profit by, derive profit from anything.	Utilitatem, fructum, commōdum capere or percipere ex aliquā re.
To turn anything to one's advantage or profit.	Aliquā rē ūti; aliquid in rem suam convertere; lucri facere aliquid.
To turn everything to one's own profit.	Omnia ad suam utilitatem referre.
To turn to one's own advantage.	Commōdis suis consulere or servire.
To benefit (be useful) to any one.	Alicujus commodis consulere or servire.
Of what use is this?	{ Cui ūsui est hoc? Quid refert? Quid prodest?

* Instead of the *quod religione se impediri dicētur* of the rule, or the *quod religione se impediri dicbant*, when the speaker himself is the authority for the truth of the assertion. This construction, although grammatically incorrect, is not uncommon.

That is of no use.	{ Hóc est nullo úsui.
	{ Hóc nihil pródest.
It is of use to me ; it is to my advantage.	{ Hóc mihi pródest (mihi útile est).
	{ Est e rê méa ; est in réu méam.
It is for the advantage of the state.	Hóc ést e rê públicā.
Of use, of advantage.	Ex úsu, e rê, in rem (alicujus).
Useful ; advantageous.	Utilis ; salutāris ; fructuōsus.
Useless ; of no use.	Inūtilis ; sine utilitāte ; carens fructu.
<i>It is well, right, fair, just, proper (to do anything).</i>	<i>Aequum, pār, jus, fas est (ALIQUID FACERE).</i>
It is not well, unjust, wrong (to do anything).	Injustum, iniquum, nefas est (ALIQUID FACERE).
I consider it proper, right, fair.	Aequum esse censeo (e. g. te hoc facere, &c.).
Is it right to do this ?	Aequūme ést fācere hóc ?
It is not right ; it is wrong.	Nōn aequum est ; nefas est.
Is it useful to write much ?	Estne útile (prodéstne) multum scribere ?
It is very useful, of great use.	{ Est sane máxime útile.
	{ Plurimum pródest.
Did he derive much advantage from his books ?	Cepítne multum fructum ex libris suis ?
He derived not much from them.	Immo ei nōn multum profuerunt.
Is it for your advantage ?	Estne e rê tuā ?
It is not ; it is for my father.	Nōn est ; est e rê patrís.
What is your name ?	{ Quód ést tibi nōmen ?
	{ Quinam vocāris ?
	{ Est mihi nōmen Carólus (Caróli, Carólo).*
My name is Charles.	{ Appellor Carólus.
What do you call this (how is this called) in Latin ?	Quid ést (dicitur, vocātur) hóc Latíne ?
What does this signify in French ?	Quid ést (sonat, significat) hóc Francogállice ?
This signifies <i>parler</i> in French.	Hóc Francogállice <i>parler</i> ést (sonat, significat).
It is not easy to tell.	Nōn fācile est dictu.
Do they call him king, philosopher, Frederic ?	Appellántne éum rēgem, philosophum, Fredéricum ?
They do.	Fāctum.
To name, call.	Nomināre, appellāre, vocāre, dicere.
To give one a name.	Nōmen alicui dāre (indēre, imponēre).
The name, appellation (of a person or object).	Nōmen † ; appellatio ; vocabulum.

* Compare page 367.

† The *nomen* is properly the middle of the three names of a free Roman citi-

The name of emperor.

Called William; William by name.

William.

Francis.

James.

Elizabeth.

Eleanor.

Wilhelmine.

Schiller.

Goethe.

Euripides.

Plato.

George the Third.

Henry the Fourth.

Charles the Great.

Louis the Fourteenth.

Nomen imperatōris.

Qui dicitur (vocātur) Guilielmus.

Nōmine Guilielmus.

Wilhelmus (Guilielmus), i, m.

Franciscus, i, m.

Jacobus, i, m.

Elisabētha, ae, f.

Leonōra, ae, f.

Wilhelmina, ae, f.

Schillērus, i, m.

Goethius, i, m.*

Euripides, is, m.

Plato, ōnis, m.

Georgius Tertius.

Henricus Quartus.

Carōlus Magnus.

Ludovicus Quartus Decimus.

To speak a language.

Fluently, with facility.

Aliquā linguā loqui or ūti.

Expedite, facile; profluente celeritate.

He speaks Latin fluently.

Charles the Fifth spoke several European languages fluently.

{ Linguā Latinā facīle loquitur.

{ Linguae Latinae peritus est.

Carōlus Quintus linguarum Europensium pluribus profluente celeritate utebatur (loquebatur).

Have you ever heard such a thing?

Never.

I have never seen or heard such a thing.

Such a thing.

The army.

The camp.

Europe. — European.

Nūquam.

Nūquam ego aliquid tāle neque vidi neque audiui.

Aliquid tāle, tāle quid.

Exercitus, ūs, m.

Castra, ōrum, n.

Eurōpa, ae, f. — Eurōpensis, e;

Eurōpaeus, a, un.

The works (of an author).

Sooner — than.

Rather — than.

He arrived sooner than.

I will rather pay him than go thither.

I will rather burn the coat than wear it.

Rather than squander my money, I will throw it into the river.

Opēra; scripta, ōrum, n.

Prius (cūius, ante) — quam.

Prius (potius, cūius) — quam.

Cūius, quā́m ego, advēnit.

Dēbitum eī sōlvēre pōtius, quam eo ire, mālō.

Combūram pōtius, quam gestābo, vēstem.

In flūvium conjicere praecepto, quam dilapidāre pecūniam.

zen, who had a *praenomen*, *nomen*, and *cognomen* (family name). Sometimes, however, it stands generally for any one of these names.

* Modern proper names are either indeclinable without any change (e. g. Schiller, Goethe), or they assume analogous Latin terminations.

*Sure, certain.**Certus, explorātus, a, um.*

To be sure of a thing.

{ Rem explorātam habēre.

{ Certo or pro certo scire.

{ Explorātum mihi est.

Are you quite sure of it ?

{ Satin' hōc tibi explorātum 'st ?

I am sure of it.

{ Explorātum habeo.

{ Pro cēto scio hōc.

I am sure that he has arrived.

Hōc cēto scio, eum advenisse.

*To repair (or go) to any place.**Se conferre aliquo.**Ire, proficisci aliquo.*

To withdraw, retire anywhere.

Concedere aliquo.

I went to my room.

Ego mē in conclāve meum contuli.

He repaired to that town.

Urbem in illam sē contulit.

He repaired to his army.

Ad exercitum suum profectus est.

I repaired to that place.

In locum illum profectus sum.

He retired into the country to live.

Rūs habitatum concessit.

Go where you please.

I, quō tibi collibeat.

To go to any one, to meet any one.

{ Accedere, se conferre ad aliquem.

{ Adire, convenire aliquem.

EXERCISE 165.

When did you see my father's castle ? — I saw it when I was travelling last year. It is one of the finest castles that I have ever seen ; it is seen far off. — How is that said ? — That is not said. That cannot be comprehended. — Cannot everything be expressed in your language ? — Everything can be expressed, but not as in yours. — Will you rise early to-morrow ? — It will depend upon circumstances ; if I go to bed early, I shall rise early, but if I go to bed late, I shall rise late. — Will you love my children ? — If they are good, I shall love them. — Will you dine with us to-morrow ? — If you will get ready (*si vis apparare*) the food I like, I shall dine with you. — Have you already read the letter which you received this morning ? — I have not opened it yet. — When will you read it ? — I shall read it as soon as I have time. — Of what use is that ? — It is of no use. — Why have you picked it up ? — I have picked it up, in order to show it to you. — Can you tell me what it is ? — I cannot tell you, for I do not know ; but I shall ask my brother, who will tell you. — Where have you found it ? — I have found it on the bank of the river, near the wood. — Did you perceive it from afar ? — I did not want to perceive it from afar, for I passed by the side of the river. — Have you ever seen such a thing ? — Never. — Is it useful to speak much ? — If one wishes to learn a foreign language, it is useful to speak a great deal. — Is it as useful to write as to speak ? — It is more useful to speak than to write ; but in order to learn a foreign language, one must do both. — Is it useful to write all that one says ? — That is useless. — Does your uncle walk often ? — He walks every morning before breakfast, because (he says) it is wholesome (*salutare*). — Why was he expelled from the academy ? — He was expelled from it, be-

cause (it was alleged that) he was sick. — What did he boast of? — He boasted that he had not only learnt all the lessons which are contained in this book, but that he himself had with his own hand written all the exercises, belonging to every one of them. — What did your master command you to do? — He commanded me to bring him the book which he had lent me.

EXERCISE 166.

Where did you take this book from? — I took it out of the room of your friend (fem.). — Is it right to take the books of other people? — It is not right, I know; but I wanted it, and I hope that your friend will not be displeased; for I will return it to her as soon as I have read it. — What is your name? — My name is William. — What is your sister's name? — Her name is Eleanor. — Why does Charles complain of his sister? — Because she has taken his pens. — Of whom do those children complain? — Francis complains of Eleanor, and Eleanor of Francis. — Who is right? — They are both wrong; for Eleanor wishes to take Francis's books and Francis Eleanor's. — To whom have you lent Schiller's works? — I have lent the first volume to William and the second to Elizabeth. — How is that said in French? — That is not said in French. — How is that said in German? — It is said thus. — Has the tailor already brought you your new coat? — He has brought it to me, but it does not fit me well. — Will he make you another? — He must make me another; for rather than wear it, I will give it away. — Will you use that horse? — I shall not use it. — Why will you not use it? — Because it does not suit me. — Will you pay for it? — I will rather pay for it than use it. — To whom do those fine books belong? — They belong to William. — Who has given them to him? — His good father. — Will he read them? — He will tear them rather than read them. — Are you sure that he will not read them? — I am sure of it, for he has told me so.

Lesson XCII. — PENSUM ALTERUM ET NONAGESIMUM.

OF THE IMPERATIVE MOOD.

A. The imperative of Latin verbs has two forms, called the imperative *present* and the imperative *future*. Both of these serve to express a *command*, sometimes also a *wish*, an *advice* or *exhortation*, that something should be done. But the imperative present requires the immediate performance of an injunction, whereas the future implies that something should be done in connection with (i. e. in consequence of, after, or simultaneously with) some other act. E. g. *PRES. Discède!* Leave (be off)!

Discēdīte! Leave ye! FUT. *Quum legēris, tum discedīto!*
Leave, after you have read!

NOTE.—The second action, on which the imperative future depends, is not always expressed, but may generally be supplied from the context. — Compare *F. II.*

B. FORMATION OF THE IMPERATIVE.

1. The imperative present active is formed from the present infinitive, by dropping the termination "*re.*" As, —

1. *amāre* — *āmā*, love thou.
2. *monēre* — *mōnē*, remind thou.
3. *legēre* — *lēgē*, read thou.
- (3.) *capēre* — *cāpē*, take thou.
4. *audire* — *audī*, hear thou.

2. The imperative present passive has the same form as the present infinitive active in all the conjugations. As, —

1. *amāre*, be thou loved.
2. *monēre*, be thou reminded.
3. *legēre*, be thou read.
- (3.) *capēre*, be thou taken.
4. *audire*, be thou heard.

3. The imperative future active is formed from the present by changing, 1. *ā*, 2. *ē*, 3. *ě*, 4. *ī*, into, 1. *āto*, 2. *ēto*, 3. *īto*, 4. *ūto*, and the passive, by adding *r* to these terminations of the active As, —

1. *amā* — *amāto*, *amātor*, thou shalt love, be loved.
2. *monē* — *monēto*, *monētor*, thou shalt remind, be reminded.
3. *lēgē* — *lēgīto*, *lēgītor*, thou shalt read, be read.
- (3.) *cāpē* — *capīto*, *capītor*, thou shalt take, be taken.
4. *audī* — *audīto*, *audītor*, thou shalt hear, be heard.

INFLECTION OF THE IMPERATIVE.

C. The following paradigms exhibit the inflection of the imperative, active and passive.

FIRST CONJUGATION.

ACTIVE.		PASSIVE.	
Present.		Present.	
S.	<i>amā</i> , love (thou).	S.	<i>amāre</i> , be thou loved.
P.	<i>amāte</i> , love ye.	P.	<i>amāminī</i> , be ye loved.
Future.		Future.	
S. 2.	<i>amāto</i> , thou shalt love.	S. 2.	<i>amātor</i> , thou shalt be loved.
S. 3.	<i>amāto</i> , let him love.	S. 3.	<i>amātor</i> , let him be loved.
P. 2.	<i>amatōte</i> , ye shall love.	P. 2.	<i>amūminor</i> , ye shall be loved.
P. 3.	<i>amanto</i> , let them love.	P. 3.	<i>amantor</i> , let them be loved.

SECOND CONJUGATION.

ACTIVE.		PASSIVE.	
<i>Present.</i>		<i>Present.</i>	
S.	monē, remind (thou).	S.	monēre, be thou reminded.
P.	monēte, remind ye.	P.	monēmīni, be ye reminded.
<i>Future.</i>		<i>Future.</i>	
S. 2.	monēto, thou shalt remind.	S. 2.	monētor, thou shalt be reminded.
S. 3.	monēto, let him remind.	S. 3.	monētor, let him be reminded.
P. 2.	monetōte, ye shall remind.	P. 2.	monēmīnor, ye shall be reminded.
P. 3.	monento, let them remind.	P. 3.	monentor, let them be reminded.

THIRD CONJUGATION.

<i>Present.</i>		<i>Present.</i>	
S.	legē, read (thou).	S.	legēre, be thou read.
P.	legīte, read ye.	P.	legīmīni, be ye read.
<i>Future.</i>		<i>Future.</i>	
S. 2.	legīto, thou shalt read.	S. 2.	legītor, thou shalt be read.
S. 3.	legīto, let him read.	S. 3.	legītor, let him be read.
P. 2.	legītōte, ye shall read.	P. 2.	legīmīnor, ye shall be read.
P. 3.	legunto, let them read.	P. 3.	leguntor, let them be read.

FOURTH CONJUGATION.

<i>Present.</i>		<i>Present.</i>	
S.	audī, hear (thou).	S.	audīre, be thou heard.
P.	audīte, hear ye.	P.	audīmīni, be ye heard.
<i>Future.</i>		<i>Future.</i>	
S. 2.	audīto, thou shalt hear.	S. 2.	audītor, thou shalt be heard.
S. 3.	audīto, let him hear.	S. 3.	audītor, let him be heard.
P. 2.	audītōte, ye shall hear.	P. 2.	audīmīnor, ye shall be heard.
P. 3.	audīunto, let them hear.	P. 3.	audīuntor, let them be heard.

So conjugate *apportā*, bring; *dā*, give; *laudā*, praise; *regnā*, rule; — *audē*, dare; *gaudē*, rejoice; *habē*, have; *juhē*, command; *studē*, strive; — *age*, come on (stir); *mitte*, send; *pōne*, put; *scribe*, write; *sūme*, take; — *aperī*, open; *puni*, punish; *repēri*, find; *sentī*, feel; *veni*, come.

IMPERATIVE OF DEPONENT VERBS.

D. The imperative of deponent verbs follows the analogy of the passive voice. Thus: —

FIRST CONJUGATION.

*Present.*S. hortāre, *exhort (thou).*P. hortāmini, *exhort ye.**Future.*S. 2. hortātor, *thou shalt exhort.*S. 3. hortātor, *let him exhort.*P. 2. hortāminor, *ye shall exhort.*P. 3. hortantor, *let them exhort.*

SECOND CONJUGATION.

*Present.*S. verēre, *fear (thou).*P. verēmini, *fear ye.**Future.*S. 2. verētor, *thou shalt fear.*S. 3. verētor, *let him fear.*P. 2. verēminor, *ye shall fear.*P. 3. verentor, *let them fear.*

THIRD CONJUGATION.

*Present.*S. loquēre, *speak (thou).*P. loquimini, *speak ye.**Future.*S. 2. loquitor, *thou shalt speak.*S. 3. loquitor, *let him speak.*P. 2. loquiminor, *ye shall speak.*P. 3. loquuntor, *let them speak.*

FOURTH CONJUGATION.

*Present.*S. blandire, *flatter (thou).*P. blandimini, *flatter ye.**Future.*S. 2. blanditor, *thou shalt flatter.*S. 3. blanditor, *let him flatter.*P. 2. blandiminor, *ye shall flatter.*P. 3. blandiuntor, *let them flatter.*

So inflect *comitāre*, escort; *morāre*, delay (stay); *laetāre*, rejoice; *recordāre*, remember; — *merēre*, earn; *miserēre*, pity; *tuēre*, defend; — *fruēre*, enjoy; *morēre*, die; *obliscēre*, forget; *uliscēre*, revenge; *utēre*, use; — *experire*, experience (try); *largire*, spend; *opperire*, wait for (expect); *ordire*, begin; *partire*, divide.

IMPERATIVE OF IRREGULAR VERBS.

E. Of the irregular verbs, *possum*, *volo*, *malo*, *queo*, *nequeo*, and *fio* want the imperative mood. That of the rest is as follows: —

1. *Esse*, to be. — PRES. *ēs* — *este*, *be thou*, *be ye.* FUT. 2. *esto* — *estōte*, *thou shalt be*, *ye shall be*; 3. *esto* — *sunto*, *let him be*, *let them be.*

So the compounds *abes*, *ades*, *dees*, &c. Some of which, however, like *possum*, do not admit of an imperative.

2. *Edēre*, to eat. — PRES. *ede* or *ēs* — *edite* or *este.* FUT. 2. *edito* or *esto* — *editōte* or *estōte*; 3. *edito* or *esto* — *edunto.*

So the compounds *adēde*, *ambēde*, *comēde*, &c.

3. *Ferre*, to bear. — ACT. PRES. *fēr* — *ferite.* FUT. 2. *ferto* — *fertōte*; 3. *ferto* — *ferunto.* — PASS. PRES. *ferre* — *ferimini.* FUT. 2. *fertor* — *feriminor*; 3. *fertor* — *feruntor.*

So also *affer*, *confer*, *perfer*, &c.

4. *Nolle*, to be unwilling. PRES. *nōli* — *nolite.* FUT. 2. *nolito* — *nolitōte*; 3. *nolito* — *nolunto.*

5. *Ire*, to go. — PRES. *i* — *ite.* FUT. 2. *ito* — *itōte*; 3. *ito* — *eunto.*

So the compounds *abi*, *exi*, *peri*, *prodi*, *redi*, &c.

6. *Inquam*, I say. — PRES. *inque* — *inquite.* FUT. *inquito.* — The rest is wanting. That of *aio*, I say, is *ai*, but obsolete.

7. *Memīni*, *I remember*, has only the forms *memento* — *memento te*, remember thou, ye.

8. A few verbs occur in the imperative alone. They are *apāge*, away, begone! *ave*, hail! *salve*, hail (good morning, &c.); *vale*, farewell; and *cedo*, say, tell me, let see. The remaining forms of these are *avēte*, *avēto*; *salvēte*, *salvēto*; *valēte*, *valēto*.

REMARKS.

1. The verbs *dico*, *dūco*, *facio*, and *fēro* drop the final *e* of the imperative present singular, and have *dic*, *duc*, *fac*, *fer*. So also the compounds of those verbs; as, *educ*, *calefac*, *effe*, *perfer*, &c. The only exceptions are the compounds of *facio*, which change the radical *a* into *i*; as, *confice*, *perfice*, &c. — Of the verb *scire*, it is customary to say *scito* — *scitote* instead of *sci* — *scite*.

2. In an imperative clause, the English “not” is always *ne* instead of *non*, and the English “nor” *neve* instead of *neque*. E. g. *Ne crucia te*, Do not torment yourself. *Ne saevi tantopere*, Do not be so fierce. *Ne audēto accedēre neve loquitor*, Let him not venture to approach nor speak.

3. Instead of the simple imperative, it is not uncommon to employ the formulas *cura* (or *curāto*) *ut*, *fac ut* (or *fac* without *ut*), with the present subjunctive. E. g. *Cura, ut quam primum venias*, Try to come as soon as you can. *Fac (ut) animo forti magnōque sis*, Be brave (strive to be brave) and magnanimous. So also in prohibitions, *fac ne*, *cave ne* (or *cave* without *ne*), with the subjunctive, and *noli* with the infinitive. E. g. *Fac ne venire praetermittas*, Do not fail to come. *Cave (ne) putes*, Do not suppose (Beware of supposing). *Noli existimāre*, Do not think. *Nolūtote dubitare*, Be unwilling to doubt.

4. Instead of the imperative, the Romans frequently employ certain tenses of the indicative and subjunctive. They are, —

a) The first future indicative; as, *Facies* (= *faciō*), *ut sciam*, Let me know. *Sed valēbis* (= *vale*), *meaque negotia vidēbis* (= *vide*), But farewell, and attend to my interests. *Tu non cessābis* (= *ne cessa*) *nosque diltiges* (= *diltige*), Do you not cease from your efforts, and preserve your regard for us.

b) The second person of the present subjunctive. E. g. *Quam te bene confirmāris, ad nos venias* (= *venīto*), When you shall have properly established your health again, you must come to see us. *Tuā quod nihil refert*, ne cures (= *ne cura*), Do not meddle with things that do not concern you. *Quod boni datur, fruāre* (= *fruere*), *dum licet*, Enjoy the proffered good while it is lawful.

c) The third person of the present subjunctive. E. g. *Audiat*, Let him hear. *Videat*, Let him see. *Destinant furere*, Let them cease to rage. *Donis impii ne placare audeant deos*, The impious shall not dare to appease the gods with presents.*

* The subjunctive for this person is even more common than the imperative proper. Compare Lesson LXXXVII. B. Rem.

d) The second person of the perfect subjunctive, chiefly in negative commands with *ne*. E. g. *Hoc ne feceris* (= *ne facto*), You shall not do this. *Nihil ignoveris* (= *ignoscito*), Do not pardon anything. *Misericordiā commōtus ne sis*, Do not be moved with compassion.

F. OF THE USE OF THE IMPERATIVE.

I. The imperative present and its equivalents (cf. *E. Rem.* 3, 4) are used in direct commands or prohibitions, addressed by the speaker himself, and on his own authority. E. g.

<i>Sérva, obsecro, hæc nobis bona.</i>	Preserve these blessings unto us, I pray thee.
<i>Justitiam cole et pietatem.</i>	Cultivate justice and piety.
<i>Subvenite misero; ite obviam injuriae.</i>	Come ye to the rescue of an unhappy man; face the injustice.
<i>Procul, o procul este, totòque ab-sistite loco!</i>	Away! away! Keep off from the entire grove!
<i>Nimium ne crede colori.</i>	Do not trust beauty too much.
<i>Quaeso, animum ne desponde.</i>	Do not, I pray you, give up your courage.
<i>Cura, ut valeas.</i>	Farewell!
<i>Magnum fuc animum habeas et spem bonam.</i>	Keep up your courage and hope.
<i>Fac, ne quid aliud cures, nisi ut quam commodissime convalescas.</i>	See that you attend to nothing else, except the most suitable recovery of your health.
<i>Care, si me amas, existimes, me abjectissae curam reipublicae.</i>	Beware, I beseech you, of supposing that I have thrown aside the cares of public life.
<i>Noli te oblivisci Ciceronem esse.</i>	Do not forget that you are Cicero.
<i>Nolite id velle, quod fieri non potest.</i>	Do not desire that which is impossible.
<i>Tu nihil invitâ dices faciêsse Minervâ.</i>	Say or do nothing but what you are fit for.
<i>Si certum est facere, facias: verum ne post culpam conferas in me.</i>	If you are determined to do it, do so; but do not afterwards cast the blame on me.
<i>Ne quaeras; efferant, quae secum huc attulerunt.</i>	Do not ask me; let them take away what they have brought here with them.
<i>Quod dubitas, ne feceris.</i>	Do not perform what you are in doubt about.

II. The imperative future is used in indirect commands or prohibitions, especially in contracts, laws, and wills, but also as the form of a request, demand, advice, or moral precept. E. g.

<i>Amicitia his legibus esto: — Ex-cedito urbibus, agris, vicis, ca-</i>	There shall be peace on these conditions: let him evacuate the
--------------------------------------------------------------------------	----------------------------------------------------------------

- stéllis cis Taûrum usque ad
Tânâim ámnem.
- Régio império dúo *súnto*, ilque
Cónsules *appellántor*, militíae
súmmum jús *habénto*, némini
parénto; illis sálus pópuli su-
préma léx *éstó*.
- Ímpius *ne audéto* placáre dónis
íram deórúm.
- Hóminem mórtuum in úrbe *ne
sepélito, néve úrto*.
- Nón sátis *ést* púlchra *éssé* po-
émāta; dulcía *súnto*, et quo-
cúnque vólunt, ánimum audi-
tórís *agúnto*.
- Coeléstia sémper *spectáto*, illa
humána *contémnúto*.
- Quum valetúdini túae consulú-
ris, tum *consúltó* navigatióni.
- Ubi nós lavérímus, si vóles, *la-
vátó*.
- Pýthio Apóllini dónum
míttitôte, lascíviám a vóbis *pro-
hibetôte*.
- Si quò híc gradiétur, páriter
progredímínor.
- Jácta álea *esto* (= Jácta sít álëa)!
- cities, fields, villages, and forts
on this side of the Taurus as far
as the river Don.
- There shall be two persons of royal
authority, and they shall be called
Consuls; they shall have the
chief command in war, shall be
obedient to no one; the welfare
of the people shall be their high-
est law.
- No impious man shall dare to ap-
pease the anger of the gods with
presents.
- Thou shalt bury or burn a dead
man in the city.
- It is not enough that poems be
beautiful; they must be sweet,
and must carry the minds of the
hearer wherever they list.
- You should always observe celes-
tial things, and despise the things
of earth.
- When you shall have provided for
your health, then provide for
your voyage.
- You shall wash, if you choose,
where we have washed.
- Send a gift to Pythian Apollo,
guard against insolence.
- If this man advances anywhere,
proceed ye at the same time.
- Let the die be cast!
- To obey, to render obedience.
- To obey any one.
- To obey any one's commands.
- To obey any one's precepts.
- To comfort, console any one.
- To offend any one.
- To borrow (anything of any
one).
- { Pareo, ère, úi.
Obedio, íre, íi, ítum.
Obtemperāre (ALICUI).
- Alicui parēre, obtemperāre.
- { Alicui parēre atque imperāta fa-
cēre.
Alicui dicto audientem esse.
Alicujus praeceptis parēre or obe-
dire.
- { Consolāri aliquem.
Solatium alicui praebēre or afferre.
Aliquem injuriā afficēre.
Aliquem offendēre, laedēre.
- Mutuāri, mutuum sumēre (ALI-
QUID AB ALIQUO).

To lend (anything to any one).	Mutuum dāre, commodāre (ALICUI ALIQUID).
To lend money to any one (on interest).	Pecuniam alicui foenōri dāre.
To borrow money (of any one).	Pecuniam mutuam sumere, pecuniam petere (AB ALIQUO).
The patience.	Patientia, ae, f.; æquus animus.
The impatienco.	Impatientia morae or sp̄ci.
To have patience.	Patientiā ūti; æquo animo esse.
Have patience!	Æquo sis animo!
Be patient (wait)!	Expēcta! Māne!
Be attentive! (<i>pl.</i>)	Attēdite! Adestōte animis!
Go thither!	I illo! Ite illōrum!
Give it to me!	Dā mihi hoc!
Lend me the book!	Cōmmoda mihi librū!
Lend me some money!	Dā mihi mutuam pecūniam!
Be (ye) good.	Este bōni.
Know (ye) it.	Scitōte hoc.
Obey your instructors and never give them any trouble.	Praeceptōribus vēstris paretōte, necque sis unquam molēstiam exhibētōte.
Pay what you owe, comfort the afflicted, and do good to those that have offended you.	Dēbita sōlves, eos, qui aēgri animi sint, consolāberis, iisque, qui tē injūriis affecerint, benigne fācies.
Love God, and thy neighbor as thyself.	Dēum amā, proximūque tuū tamquam temetipsū.
Let us always love and practise virtue; and we shall be happy both in this life and in the next.	Virtutē sēmp̄ colāmus et exercitēmus; haec quum fiunt, beāti erimus et in hac et illā in vērā vitā.
Let us see which of us (two) can shoot the best.	Videāmus, ūter nōstrum sciētius mittat sagittas.
Sadness.	Tristitia, moestitia, ae, f.
The creditor.	Creditor, ōris, m.
The watch.	Horologium portabile.
The snuff box.	Pyxis, idis, f.
To add.	{ Addo, ēre, didi, ditum. Adjicio, ēre, jēci, jectum. (ALIQUID REI, AD REM.)
To build, construct.	{ Aedifico, āre, āvi, ātum. Exstruo, ēre, xi, ctum.
To embark, to go on board ship.	Conscendere navem (<i>or simply conscendere</i>).
I embark for Europe.	{ Conscendo, ut in Eurōpam transmittam. In Eurōpam conscendo.
To set sail.	{ Velum in altum dāre. Solvēre (i, solūtum), sc. navem.

To set sail for any place.	{ Vēla (navem, cursum) dirigere aliquo.
He is sailing for America.	{ Navigare ad locum.
To sail with full sails.	{ Cursum in Americam dirigit.
He embarked on the sixteenth of last month.	{ Plenissimis velis navigare or vehi.
He set sail on the third instant.	{ Navem conscendit sexto decimo mensis proximi.
I am out of danger.	{ Vēla dedit tertio hujus mensis.
Flee with thy utmost speed !	{ In portu navigo.
We must do our utmost to avoid that.	{ Remigio veloque fuge !
To execute a commission.	{ Res remis velisque fugienda est.
	{ Mandatum exsequi or perssequi (secutus sum).
To give one a commission.	{ Mandare alicui aliquid.
I have executed your commission.	{ Alicui negotium dare.
To do (or fulfil) one's duty.	{ Mandatum tuum fideliter exequutus sum.
	{ Officium facere. Officio fungi.
	{ Officio suo non deesse.
To neglect one's duty.	{ Officio suo deesse.
	{ Officium praetermittere or negligere.
To set one a task.	{ Pensum alicui praescribere or imperare.
	{ Opus suum facere (conficere).
To do (or perform) one's task.	{ Pensum imperatum absolvere or peragere.
It is my duty.	{ Meum officium (or munus) est.
I deemed it my duty.	{ Meum est.
This man always fulfils his duty.	{ Meum esse putavi.
He never swerves from his duty.	{ Hic vir officium suum semper exsequitur.
	{ Ab officio nunquam recedit (recedit).
Have you done your task ?	{ Absolvistine pensum imperatum ?
Not yet.	{ Nondum absolvi.
To rely or depend upon something.	{ Fido, ere, fuis sum.
	{ Confidere (ALICUI, REI or RE).
	{ Nitor, i, nixus sum (RE).
Relying or depending upon anything.	{ Frētus or nixus aliquā re.
I rely upon you.	{ Confido tibi.
I rely upon your humanity.	{ In fide tua requiesco.
	{ In humanitate tuā causam meam repōno.
You may rely upon him.	{ Confidere ei possis.
He relies upon it.	{ In ejus fide requiescere tibi licet.
	{ Confidit hoc.

You may depend upon it.	Ne dubita. Factum puta.
To suffice, to be sufficient.	Satis esse. Sufficere, feci, factum. (AD REM, QUOD . . .)
To be contented with something.	Contentum esse aliquā rē; nihil ultra desiderare.
It is sufficient for me.	Hoc mihi satis est (sufficit).
It is abundantly sufficient for me.	Mihi abunde est.
Will this money be sufficient for that man?	Mihi abunde sufficit.
It will.	Sufficietne illi pecunia haec?
Has this sum been sufficient for him?	Sufficiet. Satis erit.
It was not.	Nūm haec summa ei suffecit?
He was contented with it.	Nōn suffecit.
He would be contented, if you only add a few inperials.	Fuit eā contentus.
Little wealth suffices for the wise.	Nihil ultra desiderabat.
That is to say (i. e.).	Contentus esset, si paucos tantum adderes imperiales.
And so on, and so forth (&c.).	Parvo (paucis) sapiens contentus est.
Say on, go on.	Hoc est; id est; scilicet, nempe.
Otherwise, differently.	Et cetera, cetera; et sic de ceteris.
In another manner.	Age! Perge!
Else, otherwise.	Aliter, secus (followed by ac, atque, quam).
If not.	Alio modo, aliter.
What else?	Aliter, aut; alioqui.
Have you anything else to say?	Sin aliter, sin minus.
If I knew that, I should behave differently.	Quid aliud? Quid praeterea?
If I had known that, I should have behaved differently.	Num quid praeterea tibi dicendum est?
I cannot do it otherwise.	Id si scirem, me alia ratione (alio modo) gererem.
Mend, else you will be punished.	Id si cognitum habuissem, me aliter gessissem.
If you go, very well; if not, I shall command you.	Alia ratione facere hoc non possum.
To mend, reform.	Resipisce, sin minus, puniēris.
A man polite towards every one.	Si abis, bene est; sin minus, tibi mandabo.
A father who loves his children most affectionately.	{ Resipisco, ere, pui (pui).
You have to learn the twentieth lesson, and to translate the exercises belonging to it.	{ In meliorem frugem redire.
	Homo erga omnes humanus (officiōsus).
	Pater filiorum suorum amantissimus.
	Ediscendum est tibi pensum vicissimum, et vertenda sunt Latino ad id pertinentia dictata.

I have received with the greatest pleasure the letter which you addressed to me, dated the 6th instant.	Litteras, quas sexto hujus mēsis ad mē dedisti, cum maximā voluptate accēpi.
I think he must have been sick, otherwise he would not look so pale.	Crēdo eum aegrōtum fuisse, aliōquin spēcīem tam pallidam nōn praeberet.
To translate.	Vertēre, convertēre, reddere.*

EXERCISE 167.

Have you executed my commission? — I have executed it. — Has your brother executed the commission which I gave him? — He has executed it. — Would you execute a commission for me? — I am under so many obligations to you, that I will always execute your commissions when it shall please you to give me any. — Ask the horse-dealer (*mango, ōnis*) whether he can let me have the horse at the price which I have offered him. — I am sure that he would be satisfied, if you would add a few florins more. — I will not add anything. If he can let me have it at that price, let him do so; if not, let him keep it. — Good morning, my children! Have you done your task? — You well know that we always do it; for we must be ill not to do it. — What do you give us to do to-day? — I give you the ninety-third lesson to study, and the exercises belonging to it to do, — that is to say, the 168th and 169th. Endeavor to commit no errors. — Is this bread sufficient for you? — It would be sufficient for me, if I was not very hungry. — When did your brother embark for America? — He sailed on the thirtieth of last month. — Do you promise me to speak to your brother? — I do promise you, you may depend upon it. — I rely upon you. — Will you work harder for next lesson than you have done for this? — I will work harder. — May I (*licēne mihi*) rely upon it? — You may. — Have patience, my dear friend, and be not sad; for sadness alters nothing (*nihil emendat*). — Be not afraid of your creditors; be sure that they will do you no harm. — You must have patience: I will pay all that you have advanced me (*mutuum dedisti*). — Do not believe that I have forgotten it, for I think of it every day (*in animo verso quotidie*). — Do not believe that I have had your gold watch, or that Miss Wilhelmine has had your silver snuffbox, for I saw both in the hands of your sister when you were at the concert. — What a beautiful inkstand you have there! pray, lend it to me. — What do you wish to do with it? — I wish to show it to my sister. — Take it, but take care of it, and do not break it. — Do not fear. — What do you want of my brother? — I want to borrow some money of him. — Borrow some of somebody else. — If he will not lend me any, I will borrow some of somebody else. — You will do well. — Do not wish (for) what you cannot have, but be contented with what Providence (*providentia divina*) has given you, and

* Thus, in *Latinum convertēre*, *Latine reddere*, ex *Graeco in Latinum sermonem convertēre*, &c.

consider (*et repŭta*) that there are many men who have not what you have. — Life being short, let us endeavor to make it as agreeable as possible. — Have you done your exercises? — I could not do them, because my brother was not at home. — You must not get your exercises done by your brother, but you must do them yourself.

Lesson XCIII. — PENSUM NONAGESIMUM TERTIUM.

ADVERBS.

A. Adverbs are indeclinable particles, which serve to qualify verbs, nouns, adjectives, participles, and other adverbs. E. g.

Bene, recte, egregie dixisti.

You have spoken well, correctly, nobly.

Natura ratioque cævet, ne quid homo indecore effeminatęque faciat.

Nature and reason enjoin that man should do nothing that is unbecoming or effeminate.

C. Flaminius, cōsul ūterum.

C. Flaminius, a second time consul.

Nimis multa. Valde magnus. Maxime idoneus.

Too many things. Very great. Most competent.

In odium adducētur adversarii, si quod eorum superbe, crudeliter, malitiose factum proferatur.

Our adversaries will incur odium, if anything haughty, cruel, or malicious shall be alleged of them.

Nimis ferociter legatos nostros incerpant.

They are too ferocious in their clamors against our ambassadors.

B. Adverbs are divided into various classes, according to their signification. The principal relations expressed by them are those of space, time, quantity, quality, measure, number, degree, manner, &c.

I. Adverbs expressing determinations of space may be divided into those denoting, —

1. PLACE. E. g. *hic*, here; *ibi*, *istic*, *illic*, there; *ubi*, where (for a complete list of these see IV.); — *intus*, within; *subtus*, below; *alibi*, elsewhere; — *intro*, in, into the house; *retro*, backwards; *porro*, farther; *protēnus*, forward; *sursum*, upwards; *rectā*, right on; *ultrō citrōque*, up and down; — *desūper*, down, from above; *indūdem*, from the same place; *utrinque*, from both sides; — *prope*, near; *longe*, *procul*, far; *passim*, here and there; *praesto*, at hand; — *usquā*, *usquam*, somewhere; *nusquam*, nowhere.

2. QUANTITY, DIMENSION, OR MEASURE. E. g. *multum*, much; *paulum*, little; *parum*, but little, too little; *nimis*, *nintum*, too much; *satis*, enough; — *longe*, long; *late*, wide; *alte*, high; *crasse*, thick; *arte*, tight; — *modice*, moderately; *largiter*, abundantly; *breuiter*, shortly.

3. ORDER OR RANK. E. g. *primo*, *secundo*, *tertio*, *quarto*, &c., in the first, second, third, fourth, &c. place; * *postrēmo*, in the last place; *deinceps*, one after another.

II. Adverbs expressing determinations of time may be divided into those denoting, —

1. TIME PROPER. E. g. *diu*, long; *paulisper*, *parumper*, for a little while; *usque*, incessantly; — *jam*, now; *nuper*, lately; *pridem*, long ago; *heri*, yesterday; *cras*, to-morrow; *olim*, once; *quondam*, at some time, once; *nondum*, not yet; *alias*, at another time; *ante*, *antea*, before; *post*, *postea*, afterwards; *interdum*, sometimes; *interim*, *interea*, meanwhile; *dudum*, long since; *unquam*, ever; *nunquam*, never, &c. To these add the correlatives of IV.

2. MULTITUDE OR NUMBER. E. g. *saepe*, often; *quotidie*, daily; *identidem*, repeatedly; *deinde*, after that; *subinde*, directly after that; *denique*, finally, briefly; — *semel*, once; *bis*, twice; *ter*, *quater*, *quinques*, *sexies*, &c., three, four, five, six, &c. times. (On these numeral adverbs see Lesson XXI. E.)

3. ORDER OR DIVISION. E. g. *primum*, *iūrum*, *tertium*, *quantum*, *postrēmum*, for the first, second, third, fourth, last time; * — *duplīter*, doubly; *bisariam*, in two parts, on two sides; *trifarīam*, threefold, on three sides; *quadrifariam*, fourfold, on four sides; *multifarīam*, *plurifarīam*, *omnifarīam*, on many, on several, on all sides; — *bipartito*, *tripartito*, *quadripartito*, in two, three, four parts, twofold, &c., &c.

III. Adverbs of quality may be subdivided into those denoting, —

1. QUALITY PROPER. E. g. *bene*, well; *male*, badly; *perp̄ram*, incorrectly; *frustra*, in vain; *gratis*, for nothing; *sedūlo*, busily; *subito*, suddenly; *tuto*, safely; *certo*, certainly; *raro*, seldom; *crebro*, frequently; *vulgo*, generally; *plerumque*, for the most part, &c.

2. MANNER. E. g. *facile*, easily; *docte*, learnedly; *elegantē*, elegantly; *gregatim*, in flocks; *feliciter*, happily; *prudenter*, prudently, &c.

3. LIMITATION OR DEGREE. E. g. *prope*, *propemodum*, nearly; *paene*, almost; *fere*, *ferne*, almost, about; *praesertim*, particularly; *precipue*, especially; *saltem*, at least; *dumtaxat*, only; *vix*, scarcely; *quidem*, indeed, at least; *ne* — *quidem*, not even; *prorsus*, entirely; *omnino*, altogether, wholly.

4. COMPARISON OR SIMILITUDE. E. g. *sicut*, as, just as; *perinde*, just as if; *aliter*, *secus*, otherwise; *aeque*, equally; — *divinitus*, from God, divinely; *humanitus*, after the manner of men (and others in *itus*); — *simul*, *unā*, together.

5. ASSENT, AFFIRMATION, OR NEGATION. E. g. *ita*, *etiam*, yes;

* And so on from all the ordinals.

non, no; *haud*, not at all; *nae*, surely; *sane*, *profecto* (= *pro facto*), really, indeed; *utique*, undoubtedly; *vero*, truly, really; *nimirum*, *scilicet*, *videlicet*, *nempe*, of course, certainly, forsooth, namely; *quippe*, indeed, to wit; *aliòquin*, otherwise, if not; *imo* (*inmo*), nay, rather; *nequàquam*, *haudquàquam*, by no means; *neutiquam*, *minime*, not at all.

6. INTERROGATION. E. g. *num*, whether? *an*, perhaps? *-ne*, then? *cur*, why? *quin*, *quidni*, why not?

7. POSSIBILITY, REALITY, NECESSITY. E. g. *forte*, by chance, perchance; *forsan*, *fortan*, *forsitan*, *fortassis*, perhaps; *utinam*, would that! *certain*, *certa*, certainly; *necesse*, necessarily.

IV. A number of adverbs are *correlative*, i. e. they have a certain mutual relation and correspondence of form and signification.

Correlatives correspond with each other as *demonstratives*, *relatives*, *interrogatives*, *indefinites*, and *generals*, and denote either a place, time, quality, or degree. The following is a list of the most important of them:—

DEMONST.	RELAT.	INTERR.	INDEF.	GENERAL.
hic, ibi, istic, illic	} ubi	} ubi?	sicubi, necubi, ali- cubi	} ubicunque, ubiubi
huc, eo, istuc, illuc			siquo, nequo, ali- quo	
hac, eā, istac, illac	} quā	} quā?	siquā, nequā, ali- quā	} quacunque, quāquā.
hinc, inde, istinc, illinc			sicunde, necunde, alicunde	
tum, tunc, dum, etiam- nunc, nunc	} quum	} quando?	siquando, nequan- do, aliquando	} quandoque, quandocun- que
toties			aliquoties	
tam (dam, nam) ita, sic	quam ut, uti	quam? ut?	aliquam ——	quomquam utecunque, utut.

REMARKS.

1. The relation denoted by adverbs may frequently be expressed by cases with or without prepositions. E. g. *cum curā* = *diligenter*, carefully, with care; *cum fide* = *fideliter*, faithfully; *cum voluptate* = *libenter*, with pleasure; *eo tempore* = *tum*, at that time, then; *hoc loco* = *hic*, in this place, here, &c.

2. Adverbs of quality ending in *e* or *ter* (vide C. 1), and many of those in *o* (C. 6), are susceptible of comparison like adjectives. E. g. *docte*, *doctius*, *doctissime*; *fortiter*, *fortius*, *fortissime*; *tuto*, *tutius*, *tutissime*. (See Lesson XLII.) Among comparatives may be included a few diminutives; as, *longe* — *longiùle*, somewhat far off; *saepe* — *saepe-
cùle*, *saepeiuscùle*, somewhat often, oftener; *melius* — *meliuscùle*, a little better; *primum* — *primiùle*, first, firstly.

DERIVATION OF ADVERBS.

C. Adverbs are either *primitive* or *derivative*, *simple* or *compound*.

Primitive adverbs are irregular in form, and have consequently no definite terminations. E. g. *jam*, *nunc*, *tum*, *bis*, *semel*, *vix*, *sic*, *non*, &c.

Derivative adverbs, on the other hand, assume regular terminations, such as *ē*, *ter*, *um*, *ē*, *itus*, *tim*, *sim*, &c.

Derivatives are formed either from nouns, adjectives, pronouns, or participles. They are as follows:—

1. Adverbs in *ē* denote a *quality*, and are formed from adjectives and participles of the first and second declensions. Those in *ter* denote *manner*, and are formed from adjectives and participles of the third declension. E. g. *altē*, high; *latē*, wide; *longē*, long, far; *liberē*, freely; *doctē*, learnedly; *libenter*, willingly; *elegantē*, elegantly; *fideliter*, faithfully; *prudenter*, prudently, &c. Hence redundant adjectives give rise to adverbs of both these terminations. E. g. *hilarē* and *hilariter*, from *hilarus* and *hilaris*;—*luculente*, *opulente*, *turbulente*, and *luculenter*, *opulenter*, *turbulenter*, from *luculentus* and *luculens*, &c. So also *humānē* and *humaniter*, *firmē* and *firmiter*,* &c.

Irregular are *benē*, *malē* (with short *e*), and *omnino*, from *bonus*, *malus*, and *omnis*.

2. Adverbs in *um* and *ē* are derived from neuter adjectives of the second and third declensions, without any change of form. E. g. *multum*, *paulum*, *parvum* (from *parvus*), *primum*, *secundum*, &c.;—*impunē*, *sublimē*, *facilē*, *difficilē* (instead of the more common *faciliter*, *difficiliter*), &c. So those in *ā* from neuters plural; as, *crebrā*, frequently; *acerbā*, fiercely.

3. Adverbs in *itus* convey the notion of *origin*, *source*, or *manner*, and are derived from nouns and adjectives. E. g. *funditus*, *radicibus*, *stirpibus*, from the foundation, by the root, root and branch; *divinitus*, from God, divinely; *humanitus*, after the manner of men, human; *antiquitus*, of old, anciently; *penitus*, from or in the inmost part, inwardly.†

4. Adverbs in *tim* and *sim* denote the manner of a condition or state *distributively*, and are derived from supines, adjectives, and nouns. E. g. *conjunctim*, *incūsim*, *ordinatim*, *separatim*, *strictim*, *conjunctly*, in short clauses, in regular order, separately, closely (briefly);—*gregatim*, in flocks; *acervatim*, in heaps; *furtim*, stealthily; *virtim*,

* Only a few adjectives in *us*, *a*, *um* have thus a double adverb, like those which are redundant.

† So, after the analogy of these, *cominus*, close at hand; *eminus*, from a distance; *intus*, within; *subtus*, below, from below; to which add *extrinsecus*, *intrinsecus*, and *mordicus*.

man by man; *singulātīm*, singly; *paulātīm*, by degrees; *privatīm*, privately. So also *stātīm*, at once; *raptīm*, rapidly; *cautīm*, cautiously; *carpīm*, by parts or bits; *caesīm*, with the edge (opposed to *punctīm*, with the point); *divisīm*, separately; *sensīm*, gradually, &c.

5. An extensive class of adverbs are accusatives (singular or plural) of nouns, pronouns, adjectives, and participles. E. g. *bifuriām*, *omnifuriām* (sc. *partem*), in two parts, on all sides; *partīm* (= *partem*), partly, in part; *examussīm*, exactly; *affātīm*, abundantly:—*foras*, (= *fores*), out of doors (motion); *alias*, elsewhere;—*versum* (or *-us*), towards, in that direction; *rursum* (or *-us*), again.* Pronominals are *hinc*, *istinc*, *illinc*, hence, thence; *huc*, *istuc*, *illuc*, hither, thither; *utrinque*, on both sides; *intērim*, meanwhile; *quam*, how, how much; *quin*, *quidni*, why not? *nequidquam*, in vain, to no purpose.

6. Others again are ablatives (singular or plural) of nouns, pronouns, &c. E. g. *forte* (from *fors*), perchance, perhaps; *pridie* (from *pris*—*dies*), *postrulie*, *perendie*, on the day before, the day after, the day after to-morrow; *heri*, yesterday; *luci*, by day; *temperi*, in time; *rite* (= *ritu*), properly; *frustrā*, in vain; *dextrā* (sc. *manū*), on the right hand; *laevā*, *sinistrā*, on the left; *certo*, with certainty; *crebro*, repeatedly; *oppido*, very, exceedingly; *merito*, deservedly, &c. Pronominal ablatives are *hic*, *istic*, *illic*, here, there; *ibi*, there; *alibi*, elsewhere; *ubi*, where; *ubique*, everywhere; *utroque*, on both sides; *qui*, how?†

7. Adverbs derived from verbs are *dumtaxat* (= *dum* + *taxat*), merely, at least; *scilicet* (= *scire* + *licet*), it is plain, verily; and *videlicet* (= *videre* + *licet*), you can see, plainly. To these add *mordicus*, with the teeth, tooth and nail (from *mordeo*).

8. Many adverbs of the Latin language are compounds. These are formed,—

a) By the union of two adverbs, or of an adverb and another part of speech. E. g. *sicut*, *velut*, *tamquam*, as if; *quousque*, how far? *jamdudum*, long ago;—*alicubi*, elsewhere; *nequāquam*, by no means;—*undelibet*, from any place you please; *ubivis*, wherever you please; *adhuc*, thus far; *deinde*, thence, then; *necubi*, lest anywhere.

b) By the union of other parts of speech. E. g. *hodie*, to-day; *postrulie*, the day after; *quomodo*, how; *denuo* (= *de novo*), again; *scilicet*, forsooth; *postea*, afterwards; *alioqui*, otherwise, &c.

Sweet.

{ *Dulcis*, *e*: *suāvis*, *e*. Adv. *dulciter*,
suaviter.

Mild, soft, gentle, placid.

{ *Lēnis*, *mītis*, *mollis*, *e*; *placīdus*, *a*,
um.
{ Adv. *leniter*, *molliter*; *placide*.

* To these may be added *multum*, *tantum*, *solum*, *primum*, *secundum*, and all those enumerated in Case 2.

† Similar to these are the old datives of motion, *eo*, thither; *eodem*, to the same place; *huc*, *isto*, *istoc*, *illo*, hither, thither; *quo*, whither; *aliquo*, somewhere; *alio*, in another direction.

Agreeable, grateful.	{ Grātus, jucundus, a, um; suāvis.
Sweet wine, honey.	{ Adv. jucunde, suaviter.
A sweet song; a sweet voice;	Vinum, mel dulce.
sweet flowers.	Suāvis cantus; suāvis vox; suāvac
A mild air, breeze.	flores.
A gentle zephyr.	Aēr mollis; ventus lēnis; aura, ac, f.
A soft (placid) sleep.	Zephyrus (i, m.) mollis.
	Somnus placidus (suāvis)
Sour, acid.	{ Acidus; acerbus, a, um.
	{ Acidulus (= sourish).
Nothing can make life more agreeable than the society of and intercourse with our friends.	Vitae nostrae suavitati melius consilere nihil possit, quam usus consuetudōque cum amicis nostris.
To cry, scream, shriek.	{ Clamāre; conclamāre (of several).
	{ Clamōrem edere or tollere.
	{ Vociferari.
To raise a great clamor.	{ Altum clamōrem tollere.
To cry out for help.	{ Maximā voce clamāre (clamitare).
	Vocare aliquem in auxilium.
To help, aid (any one in anything).	{ Juvo, āre, jūri, jūtum.
	{ Adjuvare, opitulari.
	{ (ALIQUEM IN ALIQUA RE.)
To help, succor (any one in distress).	{ Succurrere (curri, cursum).
	{ Subvenire, praesidio venire (ALICUI).
To assist one in doing anything.	Operam suam alicui commodare or praebere (AD REM, IN RE FACIENDA).
I will help you to do it.	Adjuvābo tē facere hoc (hoc in faciēdo).
He assists me in writing.	Operam suam mihi praebet in scribēdo.
Shall I help you to work?	Adjuvābōne te in laborādo (laborare)?
To inquire after some one.	Quaerere percontari, sciscitari de aliquo.
To reach, hand (anything to any one).	{ Porrigere, rexi, rectum.
	{ Praebere, ūi, itum.
	{ (ALICUI ALIQUID.)
To offer (proffer).	{ Offero, erre, obtuli, oblātum.
	{ Deferre (ALICUI ALIQUID).
Complaisant, pleasing.	Benignus, officiosus, liberalis, humanus.
To be so good, as, . . .	Esse tam benignum, ut . . .
Be so good as to hand me that plate.	Sis tam benignus, ut mihi scūtulam illam porrigas.
Will you be so good as to come early in the morning?	Vis (visne) esse tam benignus, ut bene mane venias?

Do me the favor to write, as soon as you can.	Dā mīhi hōc, ut quam primum potes scribas.
Please return as soon as you can.	Quam primum pōtes rēleas quaēso.
Please hand me the book.	Quaēso mīhi dēs librū.
Be pleased to spare me.	Quaēso, parcas mīhi.
If you please.	Sī tibi placet; sis (= sī vis).
As you please.	{ Prout tibi libet.
	{ Ex tuā voluntate.
<i>I ask, beseech you (= please).</i>	<i>A te quaeso, a te quaeso et peto, peto quaesoque (UT, or SUBJ. without UT).</i>
To knock at the door.	Pulsāre januam (fores, ostium)
Somebody is knocking at the door.	Pulsantur fōres.
To come to pass, to occur, happen.	Evenio, ire, vēni, ventum.
To happen, to befall (any one).	{ Accido, ēre, idi, —.
	{ Contingo, ēre, tigi, tactum.
	{ (ALICUI ALIQUID; UT, NE.)
It came to pass, happened by chance, that, &c.	Fōrte evēnit, ut . . .
It commonly happens, that, &c.	{ Plerūmq̄ evēnit, ut . . .
	{ Ūsu venire sōlet, ut . . .
Did anything happen?	Acciditne āliquid? Numquid accidit?
Nothing (has happened).	Nihil.
A great misfortune has happened.	Accidit (evēnit) magna calūmitas.
A misfortune has happened to him.	Accidit ei mālum.
I had a misfortune.	{ Accidit mīhi mālum.
	{ Accēpi calamitatem.
One misfortune happened after another.	Accidēbat āliud ex ālio mālō.
If anything serious should happen to me (to you, to him), what will you do?	Sī mīhi (tibi, ei) āliquid humanitus accadat, quid fūcies?
If my life should be spared.	Sī mīhi vita contigērit.
We have now more leisure than we have had for a great while.	Tantum habemus otii, quantum jam diu nobis nōn contigit.
Is any one knocking at the door?	Pulsātne āliquis ostium?
No one is knocking.	Nemo pulsat.
<i>To pour.</i>	{ Fundo, ēre, fudi, fūsum (REM EX RE, IN REM).
To pour into.	Infundere (aliquid rei).
To pour away; to shed.	Effundere, profundere (sc. aquam, sanguinem).
To fill one's cup.	{ Poculum alicui infundere.
	{ Poculum alicui temperare, vino implere.

To shed tears ; to weep.	{ Lacrīmas effundere. Lacrimare, flere.
With tears in one's eyes.	Lacrimans ; oculis lacrimantibus.
I cannot refrain from tears.	Lacrīmas tenere nōn possum.
What are you pouring into the cup ?	Quid fundis in poculum ?
Wine.	Vinum.
He was pouring grain into the sack.	Frumētum sacco infundēbat.
Will you fill my glass ?	Visne mihi poculum temperare (infundere) ?
Yes, I shall (will) fill it with pure wine.	Sāne, id mēro implēbo.
I pour away the wine ; for it is good for nothing.	Vinum effundo. Nam nūlli est.
Who is crying ?	Quis lacrimat ?
The mother has been crying all day long.	Māter tōtum diem lacrimas effudit.
Full (of anything).	{ Plēnus (alicujus rei or re). Replētus (aliquā re).
Full, entire, whole.	Plēnus, intēger, tōtus.
A full glass of wine.	{ Scyphus vini plēnus. Integer scyphus vini.
A book full of errors.	Liber scātens vitia.
To taste, to have a certain taste or relish.	{ Sāpīo, ēre, īri (ī). Aliquo sapōre esse.
To have a pleasant taste.	{ Jucunde sāpēre. Suāvi esse sapōre.
To have a bitter taste.	Amāro esse sapōre.
Not to taste well.	Voluptāte carēre.
To like, relish anything.	Libenter sūmere (edēre, bibēre) aliquid ; appetere.
To dislike (the taste of) anything.	Aliquid fastidire.
How does this wine taste ? } How do you like this wine ? }	Quōmodo hōc vinum sāpit ?
I like it very well.	{ Jueundissime (sāpit). Suavissimo est sapōre.
It tastes bitter.	Amāro sapōre est.
I never tasted any better.	Ēgo nūquam jucundius bībi.
He dislikes cheese.	Cāseum fastidit.
I have no relish for food or drink.	Cibum potūmq̄ fastidio.
He knows what is good.	Sāpit ei palātum.
The lady, mistress.	Domīna, hēra, ae, f.
The means.	Facultātes, um, f.
To have the means, to be able, to afford.	Habēre facultātes. Sunt mihi facultates (AD ALIQUID PERFI- CIENDUM).

I have not the means (I cannot afford).	Facultātes mihi dēsunt.
Can you afford to buy a horse ?	Súntne tibi facultātes ad équum comparāndum ?
I cannot.	Nōn sunt.
I have the means to live.	Hābeo unde vivam.
He has not the means to live.	Nōn hábet unde vivat.
<i>To laugh (at anything).</i>	<i>Ruleo, ěre, risi, risum (ALICUI, DE RE).</i>
To laugh at, deride any one.	Riděre, deriděre, irriděre ; risum haběre aliquem.
I am laughed at.	Rĩdeor. Rĩsui sum.
They are laughing at something.	Ridětur aliquid.
You are laughed at.	Riděris.
Do you laugh at that ?	Riděsne hoc ?
I do.	Rĩdeo.
What are you laughing at ?	Quid rĩdes ?
I am laughing at you.	Tĕ irĩdeo.
<i>To meet with, meet ; to find.</i>	<i>{ Offendo, ěre, di, sum.</i> <i>{ Incido, ěre, di, —.</i> <i>{ Invenire, reperire.</i>
To meet with any one (by chance).	Offenděre aliquem ; inciděre in aliquem.
To find or catch any one in anything.	Deprehenděre aliquem in aliquā re.
He was caught in theft.	In fúrto deprehěsus ěst.
When have you met him ?	Úbi eúm offendĩsti ?
I met him in the market.	In fóro in eúm incidĩ.
We met them going to church.	Offendĩmus eós ad templum cúntes.
I do not know what to do.	Něscio, quod fĩciam.
I do not know where to go.	Něscio, quò mĕ convértam.
He does not know what to answer.	Něscit (nōn hábet), quod respondeat.
We do not know what to buy.	Nescĩmus (nōn haběmus), quod emāmus.
<i>To trust one.</i>	<i>{ Fĩdo, ěre, fĩsus sum.</i> <i>{ Confiděre (ALICUI).</i>
To confide, rely on any one.	{ Fidũciam pōněre in aliquo. { Frĕtum ěsse aliquo.
To unbosom one's self to any one.	{ Se tótum alicui committěre. { Omnia consilia alicui creděre.
To distrust, mistrust any one.	Diffiděre alicui.
Do you trust this man ?	Confidĩsne huĩc hómĩni ?
I do not trust him.	Nōn confĩdo.
He trusts me.	Mĩhi confĩdit.
We must not trust everybody.	Nōn cuĩvis confiděre lícet.
Let this be said in confidence !	{ Hóc tibi sǒli dictum pũta ! { Hóc lĩpidi dixěrim !

A word with you in confidence.	<i>Tribus vĕrbis tē vōlo.</i>
As to, as for, with respect to.	<i>Quod attinet ad.</i>
As to me, you, him, the book.	<i>Quōd ad mē, ad tē, ad illum, ad librum attinet.</i>
With respect to the book which you demand, I do not know what to write you.	<i>Quod ad librum, quem pōscis, attinet, nōn hābeo quōd tibi scribam.</i>
To speak Hungarian, Bohemian.	<i>Hungarice, Bohemice loqui</i>
The goose.	<i>Anser, ĕris, m.</i>
The devil.	<i>*Diabŏlus, i, m.</i>

EXERCISE 168.

Do your scholars learn their exercises by heart? — They will rather tear them than learn them by heart. — What does this man ask me for? — He asks you for the money which you owe him. — If he will repair to-morrow morning to my house, I will pay him what I owe him. — He will rather lose his money than repair thither. — Charles the Fifth, who spoke fluently several European languages, said that we should speak Spanish with the gods, Italian with our mistress (*amicŭla*), French with our friend, German with soldiers, English with geese, Hungarian with horses, and Bohemian with the Devil. — Why does the mother of our old servant shed tears? What has happened to her? — She sheds tears because the old clergyman, her friend, who was so very good to her (*qui ei tam multa beneficia tribuĕrat*), died a few days ago. — Of what illness did he die? — He was struck with apoplexy. — Have you helped your father to write his letters? — I have helped him. — Will you help me to work when we go to town? — I will help you to work, if you will help me to get a livelihood. — Have you inquired after the merchant who sells so cheap? — I have inquired after him; but nobody could tell me what has become of him. — Where did he live when you were here three years ago? — He lived then in Charles Street, No. 55. — How do you like this wine? — I like it very well; but it is a little sour. — Have you already received the works of Cæsar and Cicero? — I have received Cæsar's only; as for those of Cicero, I expect to receive them next week. — How does your sister like those apples? — She likes them very well; but she says that they are a little too sweet. — Will you have the goodness to pass that plate to me? — With much pleasure. — Do you wish me to pass these fishes to you? — I will thank you to pass them to me. — Shall I pass the bread to your sister? — You will oblige me by passing it to her. — How does your mother like our food? — She likes it very well; but she says that she has eaten enough. — What dost thou ask me for? — Will you be kind enough to give me a little bit of that mutton? — Will you pass me the bottle, if you please? — Have you not drunk enough? — Not yet; for I am still thirsty. — Shall I pour out some wine for you? — No, I like cider better. — Why do you not eat? — I do not know what to eat. — Who knocks at the door? — It is a foreigner. — Why does he cry? — He cries because a great misfortune has happened to him. — What has happened

to you? — Nothing has happened to me. — Where will you go to this evening? — I don't know where to go to. — Where will your brothers go to? — I do not know where they will go to; as for me, I shall go to the theatre. — Why do you go to town? — I go thither in order to purchase some books. — Will you go thither with me? — I will go with you; but I do not know what to do there. — Must I sell to that man on credit? — You may sell to him, but not on credit; you must not trust him, for he will not pay you. — Has he already deceived anybody? — He has already deceived several merchants who have trusted him. — Must I trust those ladies? — You may trust them; but as for me, I shall not trust them; for I have often been deceived by the women, and that is the reason why I say, we must not trust everybody. — Do those merchants trust you? — They do trust me, and I trust them. — Why do those people laugh at us? — They laugh at us because we speak badly. — What are you laughing at? — I am laughing at your hat.

Lesson XCIV. — PENSUM NONAGESIMUM QUARTUM.

PREPOSITIONS.

A. Prepositions are particles, placed before certain cases of nouns or pronouns, in order to point out their relation to some other word of the sentence.

Prepositions primarily express either motion or a certain direction towards or from a place or object, in answer to the questions *whither?* *whence?* or else rest or motion in a place or object, in answer to the question *where?*

These purely local determinations are, however, frequently transferred to other ideas, and prepositions also express *relations of time* and *causal relations*.

B. Some Latin prepositions govern the accusative, others the ablative. Several are followed by either, according to the sense to be conveyed.

I. The prepositions which govern the accusative are, —

ad, to, towards; *at*, near.
adversus, adversum, towards,
against.
ante, before.
apud, at, with, in, near.
circa, circum, around, about.
circiter, about, towards.

cis, citra, on this side.
contra, against, opposite.
erga, towards, in respect to.
extra, without, beyond.
infra, below.
intra, within.
inter, between, among.

juxta, near, close by.
 ob, for, on account of.
 penes, with, in the power of.
 per, through, by, during.
 pone, behind.
 post, after, behind.
 praeter, beyond, by, before, except.

prope, near, close by.
 propter, near; on account of.
 secundum, along, next to; according to.
 supra, above, over, upon
 trans, beyond, over.
 ultra, beyond.

II. The prepositions which govern the ablative are, —

a, ab, abs, from, from the part of.	prae, before, for, on account of.
absque, without.	pro, before, for; in the place of; in consideration of, according to.
coram, before, in the presence of.	sine, without.
cum, with, together with, beside.	tenus, as far as, up to (after its case).
de, from, down from, concerning.	
e, ex, out of, from, after, since.	

III. The prepositions, which sometimes govern the accusative, and sometimes the ablative, are, —

in, in, into, towards, upon.	subter, under, beneath.
sub, under, near, towards.	super, upon, above.

REMARKS.

1. Prepositions generally precede the cases governed by them, except *tenus*, which is placed after them.*

2. *A* is put before consonants only, *ab* before vowels and sometimes also before consonants. The same rule applies to *e* and *ex*. — *Al* is seldom used except in composition and before words beginning with *c*, *t*, *q*. E. g. *abscindo*, *abstrāho*, *absque*.

3. Compound prepositions either retain the case of the second component, or are converted into adverbs. E. g. *in ante diem*, until the day before; *ex ante diem*, from the day before; *ex adversum Athenas*, opposite to Athens. But adverbs are *circum circa*, all around; *desuper*, from above; *insuper*, above, besides; *praeter propter*, about, more or less; *protinus*, onward, further on.

4. *Prope* is the only preposition compared, and retains its case after the comparative and superlative. E. g. *propius urbem*, nearer the city; *proxime Italianam*, nearest to Italy. But the adverb *prope* is followed by the dative; as, *propius Tiberi*, nearer to the Tiber.

5. A number of the above prepositions are originally adverbs, and still used as such without a case. Such are *ante*, before, in front; *circum* or *circa*, around; *cūtra*, on this side; *contra*, on the opposite side; *extra*, on the outside; *intra*, within; *infra*, below; *juxta*, close by; *post* or *pōne*, behind; *prope*, near. E. g. *Ante et post moveri*, To be moved forward and backward. *Ingrēdi ante*, *non retro*, To enter forward, and not backward. *Prope, propius accēdere*, To approach near, nearer. *Ut supra, infra scripsi*, As I have shown above (i. e. before), below. *Juxta consistere*, To stand near.

* On the exceptions to this rule, see Lesson XCVII. B. VII.

6. Poets and later prose-writers employ also the adverbs *clam*, *palam*, *simul*, and *prœcul* as prepositions with the ablative. E. g. *Clam vobis*, Without your knowledge. *Palam populo*, Before the eyes of the people. *Simul his*, Together with these. *Prœcul urbe*, Far from the city. *Prœcul dubio*, Without any doubt.

PREPOSITIONS IN COMPOSITION.

C. Prepositions are frequently compounded with other parts of speech, especially with verbs.

The regular prepositions thus employed are called *separable*, in contradistinction to others which occur in composition only, and are hence called *inseparable*. In composition, the final consonant of prepositions frequently is assimilated or otherwise modified. (Cf. Lesson XXVII. A. Rem. 2.)

Prepositions generally add their proper signification to that of the word to which they are prefixed. Not unfrequently, however, they impart other shades, and sometimes even a different sense, to the original word.

I. The separable prepositions used in composition are, —

1. The following, which also occur either as adverbs or with cases: *ad*, to, towards, at, near, by; *ante*, before; *circum*, around, about, all around; *post*, after, behind; *prae*, before, very (with adjectives); *praeter*, past, by, beyond, besides; *super*, above, over, left, remaining; *subter*, beneath, under, privately. E. g. *advenio*, I arrive; *adduco*, I fetch, adduce; *antepōno*, I prefer; *circumduco*, I lead around; *posthabeo*, I esteem less; *praecēdo*, I go before; *praecēlūrus*, very celebrated; *praetervehor*, I ride by; *praeterquam*, besides; *superjacio*, I throw over or upon; *subterjacio*, I throw beneath. (Cf. Lessons LIX. A. and LXII. B.)

2. The following, which also occur separately, but with cases only: *a*, *ab*, *abs*, away, from, down, un-; *de*, away, from, off, down, entirely; *e*, *ex*, out, forth, upward, very, completely; *in*, in, on, at, into, against; *inter*, between, among; *ob*, towards, against, before, around; *per*, through, much, very, thoroughly; *pro*, before, forth, for; *sub*, under, from below, secretly, somewhat, rather; *trans*, beyond, over, across. E. g. *abeo*, I go away; *abjungo*, I unyoke; *abscido*, I cut off; *depello*, I drive down, away; *descendo*, I descend; *defungor*, I discharge, get rid of; *edornio*, I sleep away or out; *effero*, I carry forth or out; *exhaurio*, I draw out, exhaust; *ineo*, I go in (into); *inspicio*, I look into, inspect; *intercādo*, I interpose, insert between; *intersto*, I stand between or among; *obtendo*, I spread before or against; *oblāro*, I stop or close up; *occumbo*, I sink down, fall into; *perfero*, I carry through; *perficio*, I accomplish, carry to an end; *procēdo*, I go forth; *prodico*, I foretell; *proconsul*, a proconsul; *subeo*, I undergo; *surgō* (or *surgō*), I lift or raise up; *subrūfus*, somewhat red, reddish; *transcendo*, I pass over, I cross; *transversum*, across, crosswise; and many others.

3. The following, which are compounded with adjectives only : *cis*, on this side ; *extra*, outside, beyond ; *intra*, within, on the inside ; *ultra*, beyond, on the other side. E. g. *cisalpinus*, on this side of the Alps, Cisalpine ; *extraordinarius*, extraordinary ; *intramurānus*, within the walls ; *ultramundānus*, ultramundane.

II. The inseparable prepositions, employed in composition only, are, —

1. *Ambi* (*amb, an*), around, about, on both sides. E. g. *ambifariam*, double ; *ambigo*, I drive about ; *amplector*, I embrace ; *anquiro*, I send after ; *anfractus*, a bend (in a road).

2. *Dis* (or *dī*), asunder. E. g. *discēdo*, I leave ; *dissipo*, I scatter, disperse ; *dimitto*, I dismiss ; *dirimo*, I part, separate.

3. *Re* (*red*), re-, again, back. E. g. *redeo, revertor*, I return ; *reclūdo*, I unlock, unbolt ; *reicio*, I reject ; *remitto*, I send back again.

4. *Se* (for *sine*), aside, apart. E. g. *secēdo*, I step aside, retire ; *sedūco*, I lead aside, astray ; *sepōno*, I lay aside or apart ; *secūrus*, secure, without care.

5. *Sus*, upward. E. g. *suscipio*, I undertake ; *suscīto*, I raise up, I rouse ; *suspendo*, I hang up ; *sustineo*, I hold up, sustain.

6. To these may be added *ve*, which denotes a faulty excess or deficiency (= *male*). E. g. *vegrandis*, ill-grown, diminutive ; *vecors*, heartless ; *vesānus*, insane, frantic. So also the negative prefixes *ne* and *in*, in compounds like *nefus*, not right, wrong ; *inhumānus*, inhuman, ill-bred.

Who is here ?

It is I.

Is it you ?

It is not I.

Is it I ?

It is you.

It is he, she.

It is they.

Are they your brothers ?

They are.

Are these your books ?

They are not.

Is this my father ?

It is.

Is it he, or not ?

Are you the man, pray ?

I am the man.

Are you the man who is called doctor ?

You are the man who has honored me most frequently.

Quis hic est ? Quis adest ?

Ego sum.

Tūn' es ? Nūmquid tū es ?

Nōn ego sum.

{ Nūmquid ego sum ?

{ Ego sum ?

Dixisti : tū es.

Is est, ea est.

Illi (ī, illi) sunt.

Sūntne illi frātres tui ?

Sunt.

Nūm hi librī tui sūnt ?

Nōn sūnt.

Est hūcce pater meus ?

Est.

Is est, an nōn est ?

Quaeso, an tū is es ?

Is sum enimvero.

Esne tū is, qui medicus appellaris ?

Tū es is, qui me saepissime ornasti.

- I am the same that I was as an infant, as a boy, and as a young man. *Égo idem sum, qui et infans fui, et puer, et adolescens.*
- It will be agreeable to us at least, who love you. *Nobis quidem, qui te amamus, erit gratum.*
- Is it you who laugh? *Tū' (is) es, qui rides?*
- It is you who have done this. *Tū es is, qui hoc fecisti.*
- It is you, gentlemen, who have said that. *Vos estis si, viri nobiles, qui hæc dixistis.*
- It is I who speak. *Égo sum is, qui loquor.*
- Is it they who speak? *Nūquid ii sunt, qui loquuntur?*
- I have done this, who was a companion. *Hæc is feci, qui sodalis eram.*
- I am towards him what you wish me to be. *Is in illum sum, quem tu me esse vis.*
- Do you give me that advice? *Idne estis auctores mihi?*
- We are not of the number of those who hold to no truth. *Nō sumus ii, quibus nihil verum videatur.*
- Nor are you such a man as not to know who you are. *Nēque tū is es, qui, quia sis, nescias.*
- I and my brother are going to write letters. *Égo et frater meus litteras daturi sumus.*
- You and your sister were at church. *Tū et soror tua sacris publicis adfuistis.*
- You and I have written this. *Égo et tū hæc scripsimus.*
- Lycurgus, the Spartan legislator. *Lycūrgus, Spartanōrum legum sanctor.*
- Religion, that daughter of heaven, is the most faithful companion of men. *Coelo illa nata, religio, hominum est comes fidelissima.*
- The duty of a father, as the natural tutor of his children, is to provide for them. *Officium patris est, quippe tutoris filiorum naturalis, salutis suorum consulere.*
- This honor is due to my friend, who is a brave man. *Hic honos amico meo, viro egregio, debetur (tribuendus est).*
- I gave the father, the honest old man, the model of his family, that advice. *Dedi hoc consilii patri, seni illi probissimo, familiaeque suae exemplari egregio.*
- That happened under Constantine the Great, the first Christian emperor. *Evenerunt hæc sub Constantino Magno, Christianorum illo imperatore primo.*
- It concerns my friend, the Counsellor N. *Refert (interest) familiaris mei, consilarii N.*
- I have been well acquainted with him, who was the father of his country. *Égo illo, qui patriae suae pater fuit, familiariter usus sum.*
- To thee, my dearest friend, I give this ring. *Tibi, amico mihi carissimo, hunc ego anulum tribuo.*
- Of me, who am his nearest relation, he asks nothing. *A me, qui propinquissimæ ei cognatione conjunctus sum, nihil postulat.*

O philosophy, thou guide of our life, that leads us to virtue, delivers us from vice.

The duty ; part.

This is your duty, your part.

The companion.

The guardian.

The model.

A model of a man.

A model of a woman.

An example of moderation and prudence.

A model of every virtue.

The family.

The people (nation).

Honest.

True, faithful.

A faithful servant.

Faithful children.

A true picture.

To look like, to appear.

To look white, black, red, pale.

To look well (healthy).

To look respectable (in dress, &c.).

How does he look ?

He looks gay, sad, contented.

He looks modest.

He looks like a girl.

You look terribly.

He looks like a slave.

You look like a doctor.

He has the appearance of an honest man.

You are more stupid than you look.

This beer looks like water.

O vitæ philosophia dux, virtutis indagatrix, expultrixque vitiörum.

Officium, i, n. ; partes, ium, f. pl. ; munus, ęris, n.

Tuum hoc ęst munus, tuę partes.

Comes, Itis, m. & f. ; socius, i, m. ; socla, ae, f.

Tutor, ęris, m.

Exemplum, i, n. ; exemplar, ęris, n. ; specimen, iuis, n.

Vir recti exempli.

Uxor singulęris exempli.

Temperantię prudentięque specimen.

Auctor (exemplar) omnium virtutum.

Familia, ae, f. ; domus, ęs, f.

Natio, ęnis, f. ; genus, ęris, n. ; populus, i, m.

Prębus, bönus, a, um.

Fidelis, fideli animo.

Servus fidelis domino.

Filii pii (officii memöres).

Pictura veritati similis.

Aliquam (alicujus) speciem habere, prębere or prę se ferre.

Aliquā specie esse.

Alicujus (or alicui) similem esse.

Albo, nigrö, rubro, pallido esse colore.

Plenum et speciosum et coloratum esse.

Decoro habitu esse.

Formā esse honestā et liberālī.

Quali est specie ?

Quam formam prę se fert ?

Speciem hilaris, tristis, contenti prębet.

Modestiam prę se fert.

Virginis ęs habitumque gerit.

Terribili es facie.

Apparet hunc servum ęsse.

Speciem pręfers medici.

Speciem viri boni prę se fert.

Praeter speciem stultus ęa.

Cerevisia hac aquę similis ęst.

<i>My (his, our) equals.</i>	{ <i>Homīnes mei (sui, nostri) genēris or ordinis.</i> <i>Homīnes meae (suae, nostrae) farinae.</i> <i>Aequi et pāres mei (sui, nostri).</i>
One of our number.	<i>Ūnus e nobis.</i>
He has not his equal.	<i>Pārem habet nēminem.</i>
<i>To resemble any one.</i>	<i>Similem (consimilem) esse alicui or alicūjus.</i>
To resemble one in features.	{ <i>Facie alicūjus similem esse.</i> <i>Os vultumque alicujus referre.</i>
To resemble one in manners.	<i>Mores alicūjus referre.</i>
<i>Each other ; mutually.</i>	{ <i>Alius alii or alium.</i> <i>Alter alteri or alterum.</i> <i>Inter se ; inter ipsos.</i> <i>Invicem ; mutūo.</i>
They love each other.	{ <i>Alter altērum amat.</i> <i>Inter sē amant.</i>
They chided each other.	<i>Alius alium increpābant.</i>
We love each other.	<i>Amāmus inter nōs.</i>
They assist each other.	{ <i>Alter alterum adiūvat.</i> <i>Alius alii subsidium fērunt.</i>
They look at each other.	<i>Inter sē aspiciēbant.</i>
They quarrel with each other.	<i>Inter sē (invicem, mutuo) dissēntiunt.</i>
You struck each other.	<i>Alter alterum verbēribus caecidistis.</i>
Neither party could see the other.	<i>Neūtri alteros cornēbant.</i>
He resembles me.	<i>Fācie mīhi similis ēst.</i>
I resemble your brother.	<i>Ēgo frātri tuo similis sūm.</i>
You resemble me.	<i>Tū mīhi similis es.</i>
They resemble each other.	<i>Inter se consimiles sunt.</i>
We resemble each other.	<i>Inter nōs consimiles sūmus.</i>
He resembles him, as one egg does the other.	<i>Nōn ovum tām simile ovo, quān hic illi est.</i>
The brother and the sister love each other.	<i>Frāter et sōror inter sē amant.</i>
Are you pleased with each other ?	<i>Estisne inter vōs contēnti ?</i>
We are so.	<i>Sūmus.</i>
<i>To drink to any one.</i>	{ <i>Propināre alicui.</i> <i>Provocāre aliquem bibendo (or ad bibendum).</i>
To drink anything to any one.	{ <i>Propināre (or praebibēre) alicui aliquid.</i> <i>Poculum alicui tradēre.</i>
To drink to any one's health.	<i>Alicui salutē propināre.</i>

I drink to your health.	Salûtem tibi propino.
He drank a cup to him.	Cálicem suam ei propinavit.
He challenged him repeatedly to drink.	Crébris eum propinatióibus lacesivit.
To make the acquaintance of any one.	{ Nosco, ère, nôvi, nôtum. { Cognosco, ère, ôvi, ùm. (ALIQUEM.)
To have made any one's acquaintance; to know one.	Aliquem nosse, cognosse, vidisse.
To know any one very well, intimately.	Aliquem bene, probe, pulchre, optime, penitus nosse or cognosse.
To know each other.	Se inter se nosse.
To have (or enjoy) the acquaintance of any one.	{ Usus mihi et consuetúdo est (inter- • cedit) cum aliquo. { Familiaritas mihi intercêdit cum aliquo.
I have made his acquaintance.	Êgo eum cognôvi (vidi).
I was glad to make his acquaintance.	Perlîbenter eum vidi, eum cognôvi.
They know each other.	Nôti sunt inter sê.
They know each other very well.	Notissimi sunt inter sê.
He knows himself thoroughly.	Pénitus ipsum sê nôvit.
To know any one by sight.	Aliquem de facie nosse.
Not to know any one.	{ Aliquem non nosse (or ignorâre). { Aliquis mihi est ignôtus.
Do you know him?	Novistne eum?
I do not know him.	{ Êum ignôro. { Êst mihi ignôtus.
I am intimately acquainted with him.	{ Familiâritas mihi cum eo intercêdit. { Ûtor eo familiâriter.
He is an acquaintance of mine.	Nôtus est mihi.
He is an old acquaintance of mine.	Ûsus mihi vétus et consuetúdo cum eo intercêdit.
He is not a friend, he is but an acquaintance.	Nôtus tantum, nôn amicus, est.
She is an acquaintance of mine.	Nôta est mihi.
The acquaintance (knowledge of each other).	{ Notitia; ùsus, ùs, m. { Consuetúdo, inis, f.
Our acquaintance is quite recent.	Notítia ínter nôs nuper ádmôdum ést.
Again, once more.	Itêrum, denuo, rursus (adv.).
Since, seeing that, as.	Quoniam (conj. c. Ind. or Subj.).
Since you have not done your exercises well, you must do them again.	Quóniam pénsa túa pérperam absolvistî, absolvénda sunt tibi itêrum.
As he did not come, I sent for him.	Quóniam nôn vénerat, eum arcessívi.
As it is already night, go ye to your homes.	Vôs, quóniam jám nóx ést, in véstra técta discédite.

EXERCISE 169.

Where have you become acquainted with that lady? — I have become acquainted with her at the house of one of my relations. — Is it thou, Charles, who hast soiled my book? — It is not I, it is your little sister who has soiled it. — Who has broken my fine inkstand? — It is I who have broken it. — Is it you who have spoken of me? — It is we who have spoken of you, but we have said of you nothing but good (*nihil nisi bonum*). — Why does your cousin ask me for money and books? — Because he is a fool; of me, who am his nearest relation and best friend, he asks nothing. — Why did you not come to dinner? — I have been hindered, but you have been able to dine without me. — Do you think that we shall not dine, if you cannot come? — How long did you wait for me? — We waited for you till a quarter past seven, and as you did not come, we dined without you. — Have you drunk my health? — We have drunk yours and that of your parents. — A certain man was very fond of wine, but he found in it two bad qualities (*qualitâtes*). “If I put water to it,” said he, “I spoil it, and if I do not put any to it, it spoils me.” — How does your uncle look? — He looks very gay; for he is much pleased with his children. — Do his friends look as gay as he? — They, on the contrary, look sad, because they are discontented. — My uncle has no money, and is very contented, and his friends, who have a great deal of it, are scarcely ever so. — Do you like your sister? — I like her much, and as she is very complaisant towards me, I am so towards her; but how do you like yours? — We love each other, because we are pleased with each other. — Does your cousin resemble you? — He does resemble me. — Do your sisters resemble each other? — They do not resemble each other; for the eldest is idle and naughty, and the youngest assiduous and complaisant towards everybody. — Who knocks at the door? — It is I; will you open it? — What do you want? — I come to ask you for the money which you owe me, and the books which I lent you. — If you will have the goodness to come to-morrow, I will return both to you. — Do you perceive yonder house? — I do perceive it, what house is it? — It is an inn (*deversorium*); if you like, we will go into it to drink a glass of wine; for I am very thirsty. — You are always thirsty when you see an inn. — If we enter it, I shall drink your health. — Rather than go into an inn, I will not drink. — When will you pay what you owe me? — When I have money; it is useless to ask me for some to-day, for you know very well that there is nothing to be had of him who has nothing. — When do you think you will have money? — I think I shall have some next year. — Will you do what I shall tell you? — I will do it, if it is not too difficult. — Why do you laugh at me? — I do not laugh at you, but at your coat. — Does it not look like yours? — It does not look like it; for mine is short and yours is too long, mine is black and yours is green.

Lesson XCV.—PENSUM NONAGESIMUM QUINTUM.

CONJUNCTIONS.

A. Conjunctions are particles, which serve to designate the relation between one predicate and another, and to effect the connection of sentences.

The relation of one predicate to another may be either equal or unequal. Hence there are two kinds of conjunctions, of which one connects *similar sentences*, or, when the repetition of the predicate is unnecessary, *similar parts* of a sentence, and the other *dissimilar sentences*.

The connection of dissimilar sentences is either a possible, real, or necessary one.

I. The following classes of conjunctions connect similar sentences or parts of them : —

1. **COPULATIVES**, or those which join or unite : — *et*, *ac*, *atque*, *-que* (enclitic), and ; *et*, *etiam*, *quōque*, also ; *nec*, *neque*, and not, nor.

2. **DISJUNCTIVES**, or those which separate or disjoin : — *aut*, *vel*, *-re* (enclitic), *sive*, *seu*, or ; *aut* — *aut*, either — or ; *neve* — *neve*, *neu* — *neu*, neither — nor.

3. **ADVERSATIVES**, or those which indicate opposition : — *at*, *ast*, *vērūm*, *vērō*, *enimvērō*, *autem*, *sed*, but, however ; *atqui*, but yet.

II. The conjunctions connecting dissimilar sentences are as follows : —

1. **CONDITIONALS**, or those which express a condition : — *si*, if ; *sin*, but if ; *nī*, *nisi*, if not, unless ; *modo*, *dummōdo*, provided, so that ; *dumne*, *dummōdo ne*, provided that not.

2. **CAUSALS**, or those which indicate a cause, ground, or reason : — *nam*, *namque*, *enim*, *etēnim*, for ; *quia*, because ; *quod*, that, because ; *quando*, *quandoquidem*, *quoniam*, *quum* or *cum*, *siquidem*, since.

3. **FINALS**, or those denoting an object, end, or purpose : — *ut*, *utī*, that, in order that ; *quo*, that, that the (with comparatives) ; *ne*, that not, lest ; *neve*, *neu*, and that not, nor that ; *quominus*, that not.

4. **CONSECUTIVES**, or those which denote a consequence : — *ut*, that, so that ; *ut non*, that not, so that not ; *quin*, that not, but what.

5. **CONCESSIVES**, or those which denote a concession : — *etsi*, *tametsi*, *etiāmsi*, even though, although ; *quanquam*, *quamvis*, although, however ; and their corresponding adversatives, *tāmen*, yet, still ; *attāmen*, *veruntāmen*, yet, nevertheless.

6. **ILLATIVES**, or those which denote an inference or conclusion : — *ergo*, *igītūr*, *itaque*, therefore ; *ideo*, *idcirco*, *proinde*, *propterēa*, therefore, on that account ; *quāre*, *quōcirca*, *quapropter*, wherefore, on which account.

7. Among conjunctions may also be included a number of particles denoting a relation of time, and others used in questions or comparisons. Such are, —

a) The *temporal* conjunctions *quum*, *ut*, *ubi*, when; *quum primum*, *ut primum*, *simulac*, *simulatque* (or simply *simul*), as soon as; *postquam*, after; *antequam* and *priusquam*, before; *quando*, when, at what time; *dum*, *usque dum*, *donec*, and *quoad*, until.

b) The *interrogative* conjunctions *num*, *utrum*, *an*, and the enclitic *ne*. To these may be added *ec* and *en* in words like *ecquid*, *ecquando*, and *en unquam*, and also *numquid*, when it stands for *num*.

c) The *comparative* conjunctions *ut* or *uti*, *sicut*, *velut*, *prout*, *præut*, the poetical *ceu*, *quam*, *tamquam* (with or without *si*), *quasi*, *ut si*, *ac si*, *ac*, and *atque*, all of which are rendered by the English *as*, *just as*, *as if*.

OF THE USE OF CONJUNCTIONS.

B. Copulative, disjunctive, and adversative conjunctions generally connect the same cases of nouns, pronouns, and adjectives, the same moods of verbs, and particles belonging to the same word. E. g.

Mâter tua et sôror a mē diligitur. Your mother and sister are loved by me.

Cur tibi fâsces ac secûres, et tantam vim impérii tantæque ornamenti data cénset? Why do you suppose the fasces and the axes,* and such great power of office, with so many marks of honor, were given you?

Ea esse dico, quæ cerni tângive pôssunt. I maintain the existence of those things, which can be seen or touched.

Vive diu ac feliciter. Live long and happily.

Nôn módo princeps, sed et sôlus bellum indixit. He was not only the principal man that declared the war, but even the only one.

Pécûres vel pôtiùs rogâres, stupôrem hómînis vel dicam pecûdis vidète. You might ask or rather entreat us; look at the stupidity of the man, or I should rather say of the brute.

REMARKS.

1. This rule extends also to comparative conjunctions, and to all such as introduce clauses which are not subordinate or dependent on the preceding sentence, but co-ordinate or in the same construction with it.

2. The words connected with these conjunctions need not always be in the same case or mood, provided they sustain the same relation

* These were the emblems of office of the Roman consuls, &c.

to the general construction of the sentence. E. g. *Mcā et patris causā. — Tuā non magis quam reipublicae refert. — Veniebat quotidie, et frequentius etiam venisset, nisi, &c.*

3. The conjunction is often emphatically omitted. E. g. *Velim nolim*, Willing or unwilling. *Ire redire*, To go backward and forward. *Qui indicabantur, eos vocari, custodiri, ad senātum adduci jussi*, Those who were indicated I ordered to be summoned, put into custody, (and) brought before the senate.

4. On the construction of the remaining conjunctions, which introduce subordinate or dependent clauses, compare Lessons LXXXVI — LXXXIX.

DOUBLE CONJUNCTIONS.

C. Copulative and disjunctive conjunctions are frequently *doubled*, i. e. expressed in both members of the sentence, so as to connect them more emphatically. Such combinations are, —

et — et (ac, atque),	}	<i>both — and, as well — as, at once — and.</i>
et — -que,		
-que — et,		
-que — -que.*		
nec — nec,	}	<i>neither — nor.</i>
neque — neque,		
neque — nec,		
nec — neque.†		
et — nec (neque).	}	<i>both — and not.</i>
neque (nec) — et,		
nec (neque) — -que.		
aut — aut,		
vel — vel.	}	<i>either — or.</i>
sive — sive,		
seu — seu.		

EXAMPLES.

<i>Tē et mōneo et hōrtor.</i>	I (both) admonish and exhort you.
<i>Et mārī et terrā.</i>	Both by sea and by land.
<i>Officia et servāta praetermissaque.</i>	Duties both observed and omitted.
<i>Militiāeque domique.</i>	Both abroad and at home.
<i>Nōn pōssum reliqua nec cogitare nec scribere.</i>	The rest I can neither think of nor write.
<i>Et rēm agnōscit, nec hōminem ignōrat.</i>	He not only knows the thing, but is besides not ignorant of the man.
<i>Nec miror et gaudeo.</i>	I not only do not wonder, but rejoice.
<i>Nec tū interfuisti, et ego id ēgi.</i>	Nor had you anything to do with the affair, but I did it.

* In poetry only.

† Rarely used.

Aut discere aut discède.

Either learn or leave (one of the two).

Vel imperatōre vel milite mē utīmini.

Use me either as your commander or as a soldier (as you please).

Sive casu sive consilio deōrum.

Either by chance or by divine appointment (I know not which).*

D. Adverbs are sometimes doubled in the same way, and used to connect words or clauses like conjunctions. Such are, —

mōdo — mōdo, }	now — now, now — then again, at one time —
nunc — nunc. }	at another.
partim — partim.	partly — partly.
simul — simul, }	both — and, as well — as.
quā — quā. }	
tum — tum.	both — and ; at one time — at another.
quum — tum.	as — so especially ; not only — but especially.

EXAMPLES.

Mōdo hōc, mōdo illud dicit.

He at one moment says one thing, and then again another.

Mōdo hūc, mōdo illuc volat.

He now flies hither, now thither.

Nūc singulos provocat, nūc omnes incūpat.

He sometimes challenges them individually, and sometimes provokes them as a mass.

Simul sui purgāndi causā, simul ut, si quid possent, de indūciis impetrārent.

Both in order to excuse themselves, and that they might, if possible, obtain some concessions respecting an armistice.

Partim mē amici deseruerunt, partim prodiderunt.

My friends have partly deserted and partly betrayed me.

Quā dōminus, quā advocātī sibi-lis conscissi.

Both the master and the advocates were put down with hisses.

Tum Graece tum Latīne.

Both Greek and Latin.

Fortūna quum in reliquis rebus, tum praecipue in bello, plurimum potest.

The power of fortune is supreme, as in other things, so more especially in war.

E. Two conjunctions of different classes are sometimes placed in correlation with each other, or a conjunction with an adverb. *E. g.*

etsi, tametsi, etiametsi, ut, quamquam, quamvis — tamen, attamen, veruntamen, nihilominus. }	although — yet, nevertheless.
non mōdo, non solum, non tantum — sed etiam, verum etiam. }	not only — but also.
non dicam (or dico) — sed.	I will not say — but only.

* The student will notice here the distinction between the words *aut*, *vel*, and *sive*. Cf. page 388.

non mōdo (non) — sed ne	} not only not — but not even.
— quidem.	
non mōdo — sed vix.	
non minus — quam.	
non magis — quam.	not only not — but scarcely.
	no less — than ; as much — as.
	no more — than ; as much — as.

EXAMPLES.

<i>Tamēsi vicisse dēbeo, tamen de meo jure decēdam.</i>	Although I ought to have conquered, I will nevertheless surrender part of my right.
<i>Ut dēsint vīres, tamen est laudanda volūtas.</i>	Though the ability be wanting, yet the will is to be commended.
<i>Tullus Hostilius nōn solum proximo regi dissimilis, sed ferocior etiam Rōmulo fuit.</i>	Tullus Hostilius was not only unlike the preceding king, but even more warlike than Rōmulus.
<i>Ego nōn mōdo tibi nōn irāscor, sed ne reprehēndo quidem factum tuum.</i>	I am not only not angry with you, but I do not even reprehend what you have done.
<i>Vērūm hæc gēnera virtūtum nōn solum* in mōribus nōstris, sed rix jam in libris reperiuntur.</i>	But virtues of this description are not only not found in our practice, but scarcely now in books.
<i>Quid est enim minus nōn dico oratoris, sed hōminis ?</i>	For what is less becoming, I will not say to an orator, but to a man ?
<i>Alexānder nōn dūcis magis quam miltis mūnia exēquebātur.</i>	Alexander was wont to perform the duties of a soldier, no less than those of a commander.

To get into a scrape.

	{ <i>Jurgia cum aliquo inceptāre.</i>
	{ <i>Rixas in se conflāre.</i>
	{ <i>In angustum venīre.</i>
To bring or get one into a scrape.	{ Aliquem jurgii (or rixis) implicāre or illaqueāre.
To be involved in a scrape.	{ Ad incitas redigēre.
To get out of a scrape (any one, one's self).	{ Rixis implicārī or illigārī.
The quarrel, scrape.	{ Expedire, extricāre (aliquem, se) angustis.
The snare.	{ Jurgium, i, n. ; rixa, æ, f.
Always, perpetually.	{ Laqueus, i, m.
	{ Semper, perpetuo.
I have got out of the scrape.	{ Mē expēdīvi.
	{ Sālvus evāsi.
He is getting into a scrape.	{ Rixas in se cōnflat.
He is in a bad scrape.	{ Ad incitas redactus est.
That man perpetually gets into bad scrapes ; but he always helps himself out again.	{ Hōmo ille perpētuo fēre jurgiis se implicat, semper tamen sē rursus expēdit.

* Instead of *non solum non*. Cf. page 584.

<i>Between.</i>	<i>Inter (Prep. cum Acc.).</i>
There is a difference between.	Est (intercēdit) discrimen inter....
The appearance, form, aspect.	{ Aspectus, visus, ūs, <i>m.</i> , species, ēi, f.; forma, ae, <i>f.</i>
The face, sight.	Os, ōris, <i>m.</i>
The mien, look.	Vultus, ūs, <i>m.</i>
The countenance, physiognomy.	{ Oris habitus or lineamenta. Ōs vultusque.
To have the appearance, to appear, seem.	Videor, ēri, visus sum.
To look, appear.	{ Speciem aliquam habēre, præbēre or pre se ferre. Aliquā specie or formā esse. Vi- dēri.
To look well (healthy).	{ Vigōris speciem prae se ferre. Valetudinem vultu prodere.
To look sad.	Tristi esse vultu.
To look ugly.	Deformem habēre aspectum.
To look good.	{ Vidēri esse bonum, benignum. Speciem boni viri prae se ferre.
To look angry, contented, pleased.	{ Speciem irāti, contenti, hilāris prae se ferre.
To look pleased with one.	Arridere alicui.
To look cross at one.	Torvis oculis aliquem intuēri.
To receive one kindly.	Accipere (excipere) aliquem hu- maniter, comiter, benigne.
A good-looking man.	Vir formā honestā (specie insigni).
A bad-looking man.	Homo specie tenūi.
Bad-looking people.	Homines specie tenūi (or humili).
You look very well.	{ Spēciem bonam præbes. Vigōris spēciem prōdis.
He looks angry.	Vultum iratum prae se fert.
She appears to be angry.	Videtur esse irata.
They appear to be contented.	Contenti esse videntur.
They look pleased.	Vultu hilari atque laeto sunt.
When I go to see that man, in- stead of receiving me with pleasure, he looks displeased.	Cum istum visito, tantum abest, ut benigne me excipiat, ut torvis oculis me intuēri solēat.
The man whom you see appears desirous of approaching us.	Ille, quem vides, nos adire velle videtur.
To visit, to go to see some one ; to pay one a visit.	{ Aliquem visere (si, sum). Invisere, visitare aliquem. Ad aliquem ire visere (ire et visere).
To visit one on business.	Aliquem adire or convenire.
To frequent, visit (a place).	Obire, adire, frequentare, cele- brare.
To visit a sick person.	{ Aegrutum visere (or visitare). Ad aegrutum ire visere.

To frequent any one's house.	Alicūjus dōmum frequentāre <i>or</i> celebrāre.
To frequent a society.	Conventum (circūlum) celebrāre.
The society ; assembly.	Conventus, ūs, <i>m.</i> ; circūlus, <i>i, m.</i>
To be in society.	{ Circūlos frequentāre.
We have society to-day.	{ Multum inter hōmīnes esse.
	Conventus visitāntium (salutāntium) apud nōs est hōdie.
To associate with some one.	{ Aliquo multum <i>or</i> familiariter ūti (ūsus sum).
	{ Est mihi cum aliquo consuetūdo (familiaritas).
To imagine.	Opināri, putāre ; in opiniōnem venire.
He imagines that you will not come.	In opiniōnem vēnit, fōre, ut nōn vēnias.
Does he often visit you ?	Venitne sæpe ad tē visere ?
He visits me every day.	Immo mē quotidie visitat.
Did you ever associate with that man ?	Fuitne tibi cum illo ūnquam consuetūdo ?
Yes, I have associated much with him.	Sāne ; eo multum et familiariter ūsus sūm.
Did you frequent society, when you were in the city ?	Celebrabāsne conventus (circūlos), quum in ūrbe ēsses ?
I did frequent it.	Véro, celebrābam.
He is perpetually in society (among men).	Perpétuo fere inter hōmīnes est.
It is all over with me ! I am undone !	Actum est de mē ! Périi !
It is all over !	Actum est ! Actum jam de isto est !
It is too late to consult to-day about what was done yesterday.	Factum fieri infectum nōn pōtest.
<i>The spite, displeasure.</i>	<i>Stomāchus, i, m. ; molestia, æ, f.</i>
<i>The grief, sorrow.</i>	{ <i>Dōlor, ōris, m. ; ægritūdo, inis, f. ; sollicitūdo, inis, f.</i>
To vex, spite, irritate one.	{ Molestiam exhibere alicui.
	{ Stomachum alicui movere.
	{ Vexare, irritare aliquem.
To hurt any one's feelings.	{ Aegre facere alicui.
	{ Aliquem (<i>or</i> alicūjus animum) offendere (IN ALIQUA RE).
To wound any one's feelings.	{ Aliquem mordere.
To hurt any one's honor.	Alicūjus existimatiōnem offendere.
To detract from any one's reputation.	De famā alicūjus detrahere.
To feel hurt.	{ Dolere, in maerore esse.
	{ Aegre <i>or</i> moleste ferre (aliquid).

This hurts my feelings.	{ Hóc mīhi aēgro ēst.
You have vexed that man.	{ Hóc mē mōrdet.
You have hurt that man's feelings.	{ Moléstiam exhibuísti illi.
You have detracted from his honor.	{ Virum istum offendísti.
You have wounded him with words.	{ Existimatiōnem ejus offendísti.
I did not wish to offend you.	{ Dignitatem ejus labefactavísti.
He takes it ill that you did not come.	{ Tū eum vōce vulneravísti.
You should never offend against any one's honor or liberty.	{ Tē offensum nolui.
	{ Pāce tuā dixerim.
	{ Aēgre fert, tē nōn venísse.
	{ Nihil ex cujúsquam dignitatē, nihil ex libertatē decerpseris.
<i>To swim.</i>	{ Nō, nāre, nāvi, —.
	{ Nāto, are, āvi, ātum.
The art of swimming.	{ Ars nandi.
A good (fit) place for swimming.	{ Locus ad nandum idoneus (or opportūnus).
I know a good place for swimming.	{ Locum ad nandum idoneum cognitum habeo.
<i>To experience.</i>	{ Experior, iri, pertus or peritus sum.
	{ Paliōr, pati, passus sum.
<i>To suffer, endure.</i>	{ Perpetior, i, pessus sum.
	{ Perferre, tolerāre (ALIQUID).
To feel (experience).	{ Sentio, ire, si, sum.
To suffer, experience pain.	{ Dolēre, sentire dolōrem.
I have experienced (suffered) a great deal.	{ Mūlta ego expértus sūm.
I have experienced a great many misfortunes.	{ Māla ego permūlta perpéssus sūm.
He endures and suffers everything easily.	{ Pérfert et pátitur ómnia fácite.
His sick mind can neither suffer nor endure these things.	{ Ánimus ejus aēger hāc néque páti, néque pérpeti pótest.
We can endure neither our vices nor their remedies.	{ Néc vítia nóstra, néc remédia páti póssūmus.
I know this rather from experience than from instruction.	{ Hóc mágis experiēdo quam discēdo cognóvi.
I had the misfortune to fall.	{ Accidit mīhi, ut cādērem.
He had the misfortune to lose all his children.	{ Accidit ei, ut líberos suos ómnes amitteret.
I feel a pain in my head, in my heart.	{ Dólet mīhi cápūt, pēs.
	{ Cápite, péde labóro.
	{ Nōn curāre (ALIQUID).
<i>To neglect,</i>	{ Negligo, ēre, lexi, lectum (ALIQUID,
	{ FACERE ALIQUID).

To miss (neglect).	Negligĕre, praetermittĕre (rem, opportunitātem, &c.).
To omit.	Omittĕre, praetermittĕre, praeterire (ALIQUID).
You have neglected your promise.	Promissa tua neglexisti.
You have neglected to come to your lesson.	In scholam venire neglexisti (praetermisisti).
He never neglects or omits anything.	Nihil unquam negligit, nec praetermittit.
Did he neglect the opportunity of defending himself?	Nūquid occasiōnem suī defendēdi praetermisit?
So far from neglecting it, he has seized it eagerly.	Tantum ābest, ut praetermisērit, ut avidissime amplexus sit.
To yield.	Cēdo, ĕre, cessi, cessum (ALICUI DE RE).
To yield to any one.	Cēdere, mōrem gerere, obsĕqui alicui (aliquā re).
To yield, give up one's place.	Cēdere loco or ex loco.
To yield to something; to acquiesce in it.	Cēdere rei; se accommodāre rei; acquiescere (ēvi, ētūm) re, in re.
To yield to necessity.	{ Necessitati parere (cēdere). Veniam dare necessitati.
To make a virtue of necessity.	Errōres in consilium vertere.
We must yield to necessity.	Cedendum est necessitati.
Did his brother acquiesce in his fate?	Nūm frāter ejus fortunā suā acquiēvit?
He did not acquiesce; but he has resolved to yield to necessity.	Nōn acquiēvit; nihilōmīnus veniam necessitati dare statuit.
Did the copyist omit anything?	Omisitne scriptor aliquid?
He has omitted only a few words.	Pauca tantum verba omisit (praeteriit).

EXERCISE 170.

Is it right to laugh thus at everybody? — If I laugh at your coat, I do not laugh at everybody. — Does your son resemble any one? — He resembles no one. — Why do you not drink? — I do not know what to drink; for I like good wine, and yours looks like vinegar. — If you wish to have some other, I shall go down into the cellar (*doliārīum*) to fetch you some. — You are too polite, sir; I shall drink no more to-day. — Have you known my father long? — I have known him long, for I made his acquaintance when I was yet at school (*quam scholam adhuc frequentābam*). — We often worked for one another, and we loved each other like brothers. — I believe it, for you resemble each other. — When I had not done my exercises, he did them for me, and when he had not done his, I did them for him. — Why does your father send for the physician? — He is ill, and as the physician does not come, he sends for him. — Is that man angry with you?

— I think he is angry with me, because I do not go to see him; but I do not like to go to his house: for when I go to him, instead of receiving me with pleasure, he looks displeased. — You must not believe that he is angry with you, for he is not so bad as he looks. He is the best man in the world (*homo omnium præstantissimus*); but one must know him in order to appreciate him (*diligere carumque habere*). — There is a great difference between you and him; you look pleased with all those who come to see you, and he looks cross at them. — Why do you associate (*utëris*) with those people? — I associate with them because they are useful to me. — If you continue to associate with them you will get into bad scrapes, for they have many enemies. — How does your cousin conduct himself? — He does not conduct himself very well; for he is always getting into some bad scrape. — Do you not sometimes get into bad scrapes? — It is true that I sometimes get into them, but I always get out of them again. — Do you see those men who seem desirous of approaching us? — I do see them, but I do not fear them; for they hurt nobody. — We must go away, for I do not like to mix with people whom I do not know. — I beg of you not to be afraid of them, for I perceive my uncle among them. — Do you know a good place to swim in? — I do know one. — Where is it? — On that side of the river, behind the wood, near the high-road (*via publica*). — When shall we go to swim? — This evening, if you like. — Will you wait for me before the city-gate? — I shall wait for you there; but I beg of you not to forget it. — You know that I never forget my promises. — Have you reminded your brother not to write to-day? — I have both reminded and exhorted him. — Who has conquered (*pervicit*)? — Cæsar has conquered both by sea and by land. — He has not only conquered, but even triumphed (*triumphare*). — Does he speak Latin? — He speaks both Greek and Latin. — Can he write a letter? — He not only cannot write a letter, but he can scarcely read one.

Lesson XCVI. — PENSUM NONAGESIMUM SEX- TUM.

INTERJECTIONS.

A. Interjections are particles denoting natural sounds, expressive of certain emotions of the mind.

The nature of these emotions, and their degree of intensity, are indicated by the tone or force with which this natural utterance is effected. Interjections thus take the place of an entire sentence, in which the verb would express the emotion, and an adverb its degree of intensity.

B. Interjections are classified according to the character of the emotion expressed by them. They denote,—

1. DELIGHT; as, *io, iu, oh!* *ah!* *euax* or *evax*, *euoë* or *eroe*, hurrah! huzzah!
2. LAUGHTER; as, *ha ha, ha ha he, ha!* *ha!*
3. GRIEF, PAIN; as, *ah, ah!* *alas!* *au*, hold! stop! *hei, heu, cheu, hoi, vae*, alas! woe! *o, oh, proh, oh!* *alas!*
4. SURPRISE; as, *aha, aha!* *atat, attate*, strange! *ha!* *hem, ehem*, ho! lo! how? there! *hui, ha!* ho! away! *papae*, strange! indeed! *tatae*, strange! wonderful! *vah, hah!* zounds!
5. DERISION; as, *hem, ha!* there! bravo! *vah, vaha, iohia, ha!* bravo!
6. PRAISE, APPLAUSE; as, *euge, eugepae, heia*, well done!
7. ENCOURAGEMENT; as, *eia*, up! come! on! and the imperatives *age, agēdum*, pl. *agēte*, come on! come now!
8. CALLING; as, *heus, eh, ehodum*, ho! soho! hark you (ye)!
9. ANSWERING; as, *hem,* ehem*, well! very well!
10. IMPRECATION; as, *vae*, woe!
11. DIRECTING ATTENTION; as, *en, ecce*, lo! behold!
12. AVERSION; as, *apāge* (an imperative), begone! away! fie! tush!
13. SILENCING; as, *'st*, hush!

REMARKS.

1. A number of substantives, adjectives, adverbs, and verbs are sometimes used like interjections. Such are: *Pax*, peace! be still! *Malum, indignum, nefas, infandum, misērum, miserabile!* as expressions of disgust or impatient astonishment. *Macte*, pl. *macti*, bravely! prosper! *Nae profecto*, surely! certainly! So *apage*, begone! *cedo*, give here! fetch hither (and also, pray tell me!); *sis* (= *si vis*), hear! do you hear? *agesis, agedum, agiledum*, come on! well! *sōles* (= *si audies*), do you hear? hark you! To these add *quaeso, precor, obsecro* (sc. *te* or *vos*), I pray, I beg, prithee! pray! and *amabo* (sc. *te* and = *si me amas*), I pray you! pray do!

2. Among interjections may also be included the invocations of the deities, which frequently appear intercalated between the regular parts of a sentence. Such are *mehercule, hercūle, mehercle, hercle, mehercules, hercules*, by Hercules! so help me Hercules! *pro Juppiter, per Jovem*, by Jupiter! *pol, edepol*, by Pollux! *ecastor, mecastor*, by Castor! *medius fidius*, by my faith! so help me God! *pro deum fidem, per fidem*, by my faith! faith! † &c.

* Some interjections, like *hem! vah!* &c., are used to express several different emotions.

† The expressions *mecastor* and *mehercules* may be resolved into, *Ila me Castor* or *Hercules juvet*, So help me Castor or Hercules! and *mehercule* into, *Ilu me Hercule* (vocative) *juves*, So help thou me, Hercules!

C. Interjections either stand alone, or are followed by the nominative, genitive, dative, accusative, or vocative.

With the nominative, *en, ecce, o* (cf. page 344).

With the accusative, *o, ah, heu, en, hem, pro, bene* (cf. page 343.)

With the dative, *vae, hei, heu, ecce* (cf. page 369).

With the genitive, *o, heu, proh, &c.* (cf. page 383, Rem. 8).

With the vocative, see D.

<i>Sed ecce nuntii, ecce litterae !</i>	Behold the messengers! See the letter!
<i>En dextra fidēsque !</i>	There is our right hand and our plighted faith!
<i>O fortunāta mors, quae pro patriā est potissimum reddita !</i>	Happy the death incurred especially for one's fatherland!
<i>En miserum hōminem !</i>	Lo there a wretched man!
<i>Eheu me miserum !</i>	Wretch that I am!
<i>O hōinem fortunātum, qui ejusmodi nuntios habeat !</i>	O lucky man, to have messengers like those!
<i>Sed bene Messālam ! sua quisque ad pocula dicat.</i>	The health of Messala! Let each one say so to his cup!
<i>Hei (or vae) misero mihi !</i>	Woe is me!
<i>Vae victis esse !</i>	Woe to the conquered!
<i>O mihi nuntii beatī (gen.) !</i>	O blessed harbinger to me!
<i>O patēni gēnēris oblīte (voc.) !</i>	O thou forgetful of thy ancestry!

OF THE USE OF THE VOCATIVE CASE.

D. The vocative case is the special form for calling or invoking the person or object addressed.

The vocative constitutes in itself an entire sentence, like an interjection, and frequently occurs in connection with one. But if the sentence in which the vocative occurs contains a finite verb or an imperative, these must agree with it in number and person. E. g.

<i>O dū boni ! quid ēst in hōinis vitā dū ?</i>	Good gods! What can be said to last in human life?
<i>Quae res ūquam, pro sancte Jūpiter ! nōn mōdo in hāc ūrbe, sed in omnibus tērris ēst gēsta mājor ?</i>	What greater exploit, O holy Jupiter! was ever achieved, not only in this city, but in any land?
<i>Vincere scis, Hannibal ; victoriā ūti nescis !</i>	You know how to conquer, Hannibal, but not to use your victory!
<i>Equo ne credite, Teucri !</i>	Do not trust the horse, Trojans!
<i>Quinctili Vāre, legiōnes redite !</i>	Return the legions, Quinctilius Varus.
<i>Ūrbem, ūrbem, mi Rūfe, cōle et in istā lūce vive !</i>	Keep to the city, my Rufus, to the city, and live in that sun of yours!
<i>Rūfe, mihi frustra ac nequidquam credite amice !</i>	O Rufus, in vain and to no purpose called my friend!

Primus nâte méo nómine dicte puer!	O son, the first boy, called by my name!
Salve primus ómnium párens pátriæ appellâte; primus in tógâ triúmphum linguaeque laúream mérite!	Hail first of all called parent of thy country; the first, who in the toga earned a triumph and the wreath of eloquence!

REMARKS.

1. Participles sometimes occur alone in the vocative, but only in poetry. E. g. *Primâ dicte mihi, summâ dicende Camenâ*, (O thou) sung in my first ode, to be sung in my last! And the two last of the above examples.

2. Poets, in imitation of the Greeks, thus frequently put the vocative of participles and adjectives where we might expect the nominative. E. g. *Quo moritûre mis?* Whither art thou hastening so precipitately, ready to perish? *Sic venias hodiernæ!* Thus may you come to-day! So the common expression: *Macte virtute esto!* Success to you! Go on and prosper!

3. The nominative, on the other hand, sometimes occurs instead of the vocative, especially in poetry. E. g. *Degēner o populus!* O degenerate people! *Salve, urbis genius!* Hail, genius of the city! *Jane, veni; novus anne, veni!* Come Janus, come new year, come!

<i>What a grief!</i>	<i>What a joy!</i>	<i>Quî dōlor!</i>	<i>Quôl gaudium!</i>
What a man!		Qui vir!	Quântus (quâlis) vîr!
How well you have done!		Quam béne fecisti!	
How wretched the man is!		Quam miser ést hómo!	

E. Obs. In exclamations, the Latin *qui, quæ, quod, or quid* corresponds to the English "what a!" or "what!" *Quomodo, ut or quam* (with verbs and adjectives), to the English "how!" Sentences of this kind may also be introduced by *quantus, qualus, quoties, &c.*

What men!	Quî hómīnes!
How many men!	Quid hómīnum!
What a fine book!	Quam pŭlcher líber!
What fine weather!	
What good people they are!	Quam illi sŭnt benévŏli!
What a happiness!	Quánta felicitas!
How fortunate (how lucky)!	Quam Félix! Quam fortunátus!
How good you are!	Quam bŏnus és!
How stupid she is!	Quam stŭlta ést!
How rich this man is!	Quam díves iste ést!
How handsome that woman is!	Quam formŏsa ést mŭlier illa!
How kind you are to me!	Quám és erga mē benévŏlus!
How happy you are!	Quam Félix és!
What an affliction to my mind!	Quî mŏeror affligit ánimum méum!
What language, what precepts, what a knowledge of antiquity!	Qui sĕrmo, quæ præcĕpta, quanta notítia antiquitátis!
How many, how great, how incredible misfortunes he has undergone!	Quŏt, quántus, quam increíbles háusit calamitates!

To what a friend I have trusted my property!	Qualine amico meâ commendâvi bôna!
How much is conveyed in so few words!	Quam multa quam paucis!
How insignificant man is!	Quam nihil est tótus homúncio!
How really troublesome the affair is!	Quam véro molésta ést rês!
How minute you are in imparting advice!	Quam nihil prætermittis in consilio dâdo!
How changed!	Quântum mutâtus!
How much she wept on the bosom of her daughter!	Quântum in sinu filiae flêvit!
How those who are fond of praise are unwilling to accuse themselves!	Ut sê accusâre nólunt, qui cúpiunt laudâri!
How blind I was not to see that before!	Mê caëcum, qui hæc ántea nôn vidërim!
How much I am indebted to you!	Quam multa tibi débeo!
How much I am obliged to you!	Quântum tibi sum devíctus!
How many obligations I am under to you!	Quam multis beneficii vínculis tibi sum devíctus!
See how the matter has changed!	Vide, quam convérsa rês ést!
You remember how popular the law seemed.	Memínistis, quam populâris léx videbâtur.
Think of the shortness of life!	Vita quam sít brévis, cógita!
How valuable knowledge is!	Quánti ést sâpère!
<i>To run up to or towards (any one).</i>	<i>Accurro, ère, accurri (or accucurri), accursum (AD ALIQUEM, IN LOCUM).</i>
To hasten up.	Appropérâre, advolâre (AD ALIQUEM, IN LOCUM).
To run to the assistance of any one.	In alicûjus auxilium accurrere, appropérâre, advolâre.
To save, preserve.	Servâre, conservâre.
To deliver, rescue.	Eripio, ère, pûi, eptum (ALIQUEM A RE, EX RE).
To liberate, free, save any one from anything.	Liberâre aliquem ab aliquâ re.
To try to save one's self.	Salûtém petère; salûti suae consu- lère.
To wish any one safe.	Aliquem salvum esse velle.
To hasten, hurry.	Festinâre, properâre, maturâre (REM, or NEUT.).
To plunder, rob.	{ Prædâri (IN GENERAL).
Deliver us from misery!	{ Pilâre, expilâre (ALIQUEM, REM).
Save me from danger, from death!	{ Eripite nôs ex misériis!
Hurry slowly!	{ Éripe mê a perícûlo!
	{ Sérvâ mê a mórte!
	Festína lénte!

He desires you to be safe.
 They sought their safety in flight.
 Many people had hastened up;
 but instead of extinguishing
 the fire, the wretches set them-
 selves to plundering.

Tē sālūm esse vult.
 Sālūtem suā fugā petiverunt.
 Mūlti advolāvērunt; flāmmas vērō
 pērditi nōn mōdo nōn extinxē-
 runt, sed praedāri etiā coēpe-
 rant.

To begin, commence (anything).

{ Incipere, coepisse, inchoare (ALI-
 QUID).
 Initium facere (REI).

To set about something.

Aggredior, i, gressus sum (REM,
 AD REM, FACERE REM.)

I begin to work.

Incipio (coēpi) laborare.

He has commenced to write.

Initium fecit scribendi.

He has set himself to writing.

Aggressus est ad scribendum.

I am beginning to speak.

Dicere aggredior.

Have they been able to extin-
 guish the fire?

Num extingui potuerunt flammae?

Have they succeeded in extin-
 guishing the fire?

Contigitne sis, ut flammās extin-
 guerent?

They have not succeeded.

Non contigit.

To indicate, show.

Indicare, ostendere, significare.

To quarrel (with any one, with
 each other).

Rixari, iurgare; altercari; litigare
 (CUM ALIQUO, INTER SE).

To chide, reprove (any one).

Objurgare, reprehendere (ALI-
 QUEM).

To scold one.

{ Increpare aliquem.
 Aliquem asperioribus verbis casti-
 gare.

To dispute, contend about any-
 thing.

Certare, disputare, dimicare, con-
 tendere (CUM ALIQUO, INTER
 SE DE RE).

The quarrel, dispute.

Rixa, ae, f.; iurgium, i, n.; lis, li-
 tis, f.

Did your master ever scold you?

Num te magister tuus unquam in-
 crepuit?

Never.

Nunquam.

What are they quarrelling a-
 bout?

Quam ob rem inter se rixantur?

They are quarrelling about a
 slave.

De servo inter se rixantur.

They are disputing about who
 shall go first.

Disputant, quis eorum primus ire
 debeat.

By all means, obstinately.

{ Obstinato animo, pertinaciter, prae-
 fracte.

By every means in one's power,
 with might and main.

Omni vi; summa ope; manibus pe-
 dibusque.

To pursue (any one).

Perssequi, insequi; consectari, in-
 sectari (ALIQUEM).

To follow (any one, or <i>neut.</i>).	Sēqui, consēqui (ALIQUEM).
To come next in order.	Sēqui, excipere (rem).
The following words.	Haec verba.
It follows from this, that, &c.	Hīnc sēquitur (or consēquitur), ut
To lose one's wits.	{ Mente cāpior (captus sum). De mentis potestate exire. Insānum fieri.
The proverb.	Verbum, proverbium, adagium, i, n.
The difference.	Discrimen, Inis, n. ; differentia, ae, f.
There is a difference between.	{ Aliquid interest (or differt) inter . . . Est quod differrat inter
What a difference !	Quāntum differt !
The officer.	Praefectus militāris.
The ass.	Asinus, i, m.
The hare.	Lepus, ōris, m.
To accept anything from any one.	Accipere (cēpi, ceptum) aliquid ab aliquo.
To our disgrace.	Cum ignominiā nostrā.
To my misfortune (ill luck).	Cum meā calamitūte (or perniciē).

EXERCISE 171.

Ah, it is all over with me ! — But, bless me ! (*pro Juppiter !*) why do you cry thus ? — I have been robbed of my gold rings, my best clothes, and all my money : that is the reason why I cry. — Do not make so much noise, for it is we who have taken them all in order to teach you to take better care of your things (*tua*), and to shut the door of your room when you go out. — Why do you look so sad ? — I have experienced great misfortunes : after having lost all my money, I was beaten by bad-looking men ; and to my still greater ill-luck I hear that my good uncle, whom I love so much, has been struck with apoplexy. — You must not afflict yourself so much, for we must yield to necessity ; and you know well the proverb : “ It is too late to consult to-day about what was done yesterday.” — Can you not get rid of that man ? — I cannot get rid of him, for he will absolutely (*utique*) follow me. — He must have lost his wits. — What does he ask you for ? — He wishes to sell me a horse, which I do not want. — Whose houses are these ? — They are mine. — Do those pens belong to you ? — No, they belong to my sister. — Are those the pens with which she writes so well ? — They are the same. — Which is the man of whom you complain ? — It is he who wears a red coat. — “ What is the difference between a watch and me ? ” inquired a lady (of) a young officer. — “ My lady,” replied he, “ a watch marks the hours, and near you one forgets them.” — A Russian peasant, who had never seen asses, seeing several in Germany, said : “ Lord (*mehercule*), what large hares there are in this country ! ” — How many obligations I am under to you, my dear friend ! you have saved my life ! without you I had been lost. — Have those miserable men hurt you ? — They have beaten

and robbed me; and when you ran to my assistance they were about to strip (*exuere*) and kill me. — I am happy to have delivered you from the hands of those robbers. — How good you are! — Will you go to your friend's to-night? — I shall perhaps go. — And will your sisters go? — They will perhaps. — Was you pleased at the concert yesterday? — I was not pleased there, for there was such a multitude of people there that one could hardly get in. — I bring you a pretty present with which you will be much pleased. — What is it? — It is a silk cravat. — Where is it? — I have it in my pocket. — Does it please you? — It pleases me much, and I thank you for it with all my heart. — I hope that you will at last accept something of me. — What do you intend to give me? — I will not tell you yet, for if I do tell you, you will find no pleasure when I give it to you. — Why do those men quarrel? — They quarrel because they do not know what to do. — Have they succeeded in extinguishing the fire? — They have at last succeeded in it; but it is said that several houses have been burnt. — Have they not been able to save anything? — They have not been able to save anything; for, instead of extinguishing the fire, the wretches who had come up set themselves to plundering. — Why did our friend set out without me? — They waited for you till twelve o'clock, and seeing that you did not come, they left without you.

Lesson XC VII.—PENSUM NONAGESIMUM SEPTIMUM.

OF THE ORDER OF WORDS IN SENTENCES.

A. The order or succession of words in Latin sentences is determined by their degree of relative importance, which depends upon the intention of the speaker. The general principle of this order is, that *the most important word should occupy the first place*, and that those modifying, expanding, or defining it should *follow each other* in regular succession, according to their relative weight in the construction. This is called the *natural order*.

B. In unconnected sentences, the word which the speaker intends to make prominent is placed at the beginning. But words limiting or defining others are placed after them. E. g.

- | | |
|-------------------------------------------------------------------------|---------------------------------------------------------------------------------------------|
| <i>Ratio</i> præest, <i>appetitus</i> obtemperat. | Reason commands, desire obeys. |
| <i>Habet</i> res publica adolescentes nobilissimos, paratos defensores. | The republic has noble young men, ready for its defence. |
| <i>Semper</i> oratorum eloquentiæ moderatrix fuit auditorum prudentia. | The intelligence of the audience has always been the regulator of the eloquence of orators. |

Lacedæmone fuit honestissimum
domicilium senectutis.

Bellum sociæle. Senatus popu-
lusque *Românus*.

D. Brutus Imperator, Consul desi-
gnatus, S. D.* *Ciceroni*.

Jus gentium. *Lex naturæ*. *Pe-*
ritus rei militaris. *Paratus ad*
periculum.

Divina natura dedit *agros*, *ars*
humana aedificavit *urbes*.

At *Lacedæmon* there was the most
honorable home for old age.

The social war. The senate and
people of Rome.

D. Brutus commander, consul elect,
to *Cicero* greeting.

The law of nations. The law of
nature. Skilled in military af-
fairs. Ready for danger.

Divine nature gave us our lands,
and human art has built our
cities.

I. According to the natural order, the subject precedes the predicate. The oblique cases, and other words serving to expand the predicate, are commonly put before the verb, which then occupies the last place in the sentence. E. g.

Cónsules núnquam fúerant; *ré-*
gibus exáctis creati sunt.

There had never been any consuls;
they were created after the ex-
pulsion of the kings.

Vidi Catónem in bibliothecâ *se-*
dentem.

I saw *Cato* sitting in the library.

Hábent opiniónem, *Apóllinem*
mórbos depéllere, *Jóvem im-*
périum coeléstium tenére,
Mártem bélla régere.

They believe that *Apollo* cures dis-
eases, that *Jupiter* is the ruler of
the gods, that *Mars* presides over
battles.

Hóminem *natura* nón solum ce-
leritate méntis ornávit, sed
etiam sênsus tánquam satéliti-
tes attribuit ac núntios, figu-
rámque córporis hábilem et
aptam ingénio *humano* *dedit*.

Nature has not only endowed man
with quickness of intellect, but
has also furnished him with the
senses as its satellites and mes-
sengers, and given him a suita-
ble bodily form, adapted to the
human mind.

REMARK. — The copula *sum* is put either at the end or between the subject and the predicate. E. g. *Haec vita mors est*. — *Numa Pompilius rex creatus est*. — *Patres fuere auctores*. — *Claudius erat sonni brevissimi*. — *Facta dictis sunt exaequanda*.

II. An adjective denoting a quality is commonly put after its noun; but when that quality is represented as the leading or distinctive characteristic, it precedes it.

The same applies to the genitive, which may either follow the word limited by it, or, as the emphatic word, precede it. E. g.

* I. e. *Salutem dicit*, Sends greeting. In superscriptions to letters, the name of the writer usually comes first. The abbreviation S. D. then either precedes or follows the person addressed, which is always in the dative. Thus equally correct: *Cicero Trebatio S. D.* Among the later writers, however, the order is reversed, and the person addressed is put first.

Vir <i>óptimus</i> . Civis <i>bónus</i> . Poë- na <i>merita</i> . Dii <i>immortales</i> . Júppiter <i>Optimus Máximus</i> .	A most excellent man. A good citizen. Merited punishment. The immortal gods. Jupiter the Supreme.
Magíster <i>équitum</i> . Curatóres <i>viarum</i> .*	The master of cavalry. The inspectors of roads.
Ornaméntum <i>civilátis</i> . Auditor <i>Platónis</i> .	The ornament of the state. A hearer of Plato.
<i>Bónus</i> vir or civis. <i>Súmma</i> res pública. <i>Tuum</i> consílium. <i>Atheniensis</i> Demosthenes.	A good man, citizen.† The whole state. <i>Your</i> advice. The Athe- nian Demosthenes.
<i>Senátus</i> consúltum. <i>Persárum</i> rex Darius. Eudóxus, <i>Platónis</i> auditor. Miltiádes, <i>Cimónis</i> filius.	A decree of the senate. The king of the Persians, Darius. Eudox- us, the hearer of Plato. Mil- tiades, the son of Cimon.

REMARKS.

1. An adjective or noun limiting the meaning of two or more nouns is placed either before or after them. E. g. *Nostro incommúlo detrimentoque doleámus*, Let us lament over our misfortune and loss. *Zeno non tam rerum inventor fuit, quam verborum novorum*, Zeno was not so much an inventor of new things, as of new words.

2. When an adjective is limited by other words, it is put first, and separated from its noun by the words thus limiting it. E. g. *Tua erga me benignitas*, Your kindness towards me. *Maríma* post hominum memoriam *classis*, The largest fleet since the memory of man. *Brevissimus* in Britanniam *tractus*, The shortest crossing into Britannia.

III. A demonstrative pronoun before its noun directs the attention to the latter; but when placed after it, it merely points out its relation to the predicate. E. g.

<i>Hic</i> vir. <i>Haec</i> ménsa. <i>Hoc</i> bá- cúlum. <i>Illá</i> principia et <i>hí</i> recéntes rerum éxitus.	This man. This table. This staff. Those beginnings and this re- cent issue of things.
<i>Haec</i> est méa et <i>hújus</i> frátris méi germána pátria.	This is my proper country and that of this brother of mine.
<i>Virginem</i> égo <i>hanc</i> sum ductúrus.	I am going to marry this virgin.
<i>Caedem</i> <i>hanc ipsam</i> contra rem- públicam senátus fáctam ésse decrévit.	The senate has declared, that this very carnage was made against the republic.
<i>Túnulus</i> <i>is ipse</i> , in quo cóndíta úrbs est.	The very hill on which the city was built.

IV. *Quisque* is commonly put after *sibi*, *suus*, superlatives, or ordinals. E. g.

* In titles the genitive is thus commonly put last.

† I. e. one whose leading trait is goodness. *Vir bonus* is only in general opposed to *malus*.

<i>Sua cuique virtuti laus propria debetur.</i>	Every virtue is entitled to its proper praise.
<i>Sua cuiusque animantis natura est.</i>	Every animal has its peculiar nature.
<i>Minime sibi quisque notus est, et difficillime de se quisque sentit.</i>	Every one knows least of himself, and every one experiences the greatest difficulty in observing himself.
<i>Epicuræos doctissimus quisque contemnit.</i>	The wisest men all despise the Epicureans.
<i>Decimus quisque fusti necatur.</i>	Every tenth man was beaten to death.
<i>Optimi quique expetebant a me doctrinam.</i>	The best men have all sought instruction from me.

REMARK. — *Sibi* and *suus* before *quisque* thus acquire a distributive signification. When the distribution is already contained in other words of the sentence, *quisque* precedes the reflexive. E. g. *Quantum quisque se ipse facit, tanti fiat ab amicis.* — *Gallos Hannibal . . . in civitates quemque suas dimisit.* — The same order is observed in *alius ullus*; e. g. *Neque alia ulla fuit causa.*

V. Adverbs before the words qualified by them denote that which is distinctive or characteristic; after them they merely limit or restrict their signification.

<i>Bene facta male locata male facta arbitror.</i>	I consider ill-bestowed acts of kindness injuries.
<i>Accidit, ut reliquæ (sc. naves) fere omnes rejicerentur.</i>	It happened that nearly all the rest of the ships were driven back.
<i>Flumen Dubis paene totum oppidum cingit.</i>	The river Dubis surrounds nearly the entire town.
<i>Historia exiguo tempore absolvi non potest.</i>	History cannot be despatched in a short time.
<i>Laelius semper fere cum Scipione solebat rusticari.</i>	Laelius generally was accustomed to rusticate with Scipio.
<i>Legem eisdem prope verbis in decimam tabulam coniecerunt.</i>	They have expressed the law in nearly the same words in the twelfth table.
<i>Quodsi Cneus Italiam relinquet, faciet omnino male.</i>	But if Cneus will leave Italy, he will act very unwisely.

VI. The same applies to the oblique cases determining the predicate; before the verb they indicate the sense in which it is to be taken, after it they only specify or limit it (cf. I.). E. g.

<i>Médici ex quibusdam rebus et advenientes et crescentes morbos intelligunt.</i>	Physicians understand both approaching and growing diseases from certain symptoms.
<i>Epedorix et Viridomarus, insi-</i>	Epedorix and Viridomarus, having

muláti prodiçãois ab Romá-
nis indictā causā interfécti
sunt. Men are naturally too eloquent in
Ingénia humána sūnt ad suam
cuique levándam culpam nimio
plús faciúda. palliating every one his own
guilt.

VII. Prepositions, as their name implies, are generally placed before the cases governed by them. *Tēnus* and *versus* alone follow them. So also *cum* in *mēcum*, *tēcum*, *sēcum*, *nobiscum*, *vobiscum*, *quōcum*, *quibuscum*. E. g.

Ab hóste ótium fúit. There was rest from the enemy.
Mánus de tábulā! Hands off from the picture!
Germáni státim e sómno lavántur. The Germans bathe immediately
after sleep.
Vix sūm apud mē. I am scarcely in my senses.
Póst móntem sē occultávit. He concealed himself behind the
mountain.
Antíochus Taúro tenus regnāre Antiochus was commanded to rule
jussus est. as far as the Taurus.
A Pompéio dissidēbat, quōcum He was at variance with Pompey,
junctissime víxerat. with whom he had been on terms
of intimacy.
Curándum est, ut eos, quibuscum We must endeavor to have the
sermōnem conferēmus, et ve- appearance of respecting and
réri et dilígere videámur. cherishing those with whom we
engage in conversation.

REMARKS.

1. An adjective or relative pronoun is often emphatically put before the preposition, so that the latter stands between it and its noun. E. g. *Magno cum metu*. — *Quā in urbe*. — *Hanc ob causam*. — *Quem ad modum*. — *Nullā in re*.

2. Relatives, and sometimes also the demonstrative *hic*, are frequently put before their preposition, although no substantive follows. E. g. *Socii putandi*, quos inter (= inter quos) *res communicāta est*. — *Res, causa*, quā de (= de quā) *agitur*. So also: *Hunc adversus*; *hunc circum*; *hunc juxta*; *quem penes*; *quam super*; *quem ultra*, &c.*

3. Prepositions are sometimes separated from their cases, generally by an attributive genitive or an adverb, sometimes also by some other word. E. g. *Post vero Sullae victoriam*. — *Post autem Alexandri Magni mortem*. — *Propter vel gratiam, vel dignitatem*. — *Honore digni cum ignominia dignis non sunt comparandi*. — *In suum cuique tribuendo*.†

* Poets and later prose-writers extend this transposition to personal pronouns and to substantives. E. g. *Se erga*; *te propter*; *me penes*; *te sine*; *Scythas inter*; *Misenum apud* et *Ravennam*; *thalamo sub fluminis*.

† Poets extend this liberty much further. E. g. *Per ego te deos oro*. — *Vis animi pervicit et extra processit longe flammantia moenia mundi*, &c.

VIII. When two terms are opposed to or contrasted with each other, they are placed as near together as possible.

A word may thus be opposed to itself in a different form, or to one of kindred signification; as, *Manus manum lavat.* — *Aliis aliunde est periculum.** Or else two different terms may form an antithesis to each other; as, *Fragile corpus animus sempiternus movet.*

Hominēs hominibus maxime utiles esse possunt. Men can become eminently serviceable to each other.

Arma armis propulsantur. Arms are repelled by arms.

Nihil est unum uni tam simile, tam par, quam omnes inter nosmetipsos sumus. Nothing resembles another so closely as we all do each other.

Noxii ambo, alter in alterum causam conferunt. Both mortal, they cast the blame upon each other.

Uterque utrique est cordi. They like each other.

Aliud aliis videtur optimum. One thing seems best to one, another to another.

Trēs frātres vidēre videor. It seems to me as if I saw three brothers.

Quae mē movērunt, movissent eādem tē pfecto. The same things which affected me would certainly have affected you.

Mortali immortalitatem nō arbitror contemnendam. I do not think that immortality should be despised by a mortal.

Ratio nostra consēnit, pugnat oratio. Our reason assents, but language opposes.

Est gēnus hōminum fallācium, ad voluntatem loquēntium omnia, nihil ad veritatem. There is a class of deceitful men, who always speak as others would have them, and never according to the truth.

REMARK. — This rule includes formulas like *Dii deaeque.* — *Dies noctesque.* — *Die ac nocte.* — *Domi bellicue.* — *Domi militiaeque.* — *Terrā marique.* — *Utro citroque,* &c.

C. I. In sentences containing two or more connected clauses, the connecting word generally occupies the first place in the clause introduced by it.

The connecting word may be either a relative, a demonstrative pronoun or adverb, or a conjunction. Sometimes also another word, and always the one which bears the closest relation to what has gone before.

If the connective refers to a particular word of the preceding clause (e. g. a relative to its antecedent), the latter stands as near to it as possible.

Correlatives (e. g. *tantus* — *quantus*, &c.) occupy the same relative position in their respective clauses.

* I. e. "To some there is danger from one quarter, to others from another."

The conjunctions usually put at the beginning of their clause are : *et, ac, atque; sed, at, verum; vel, aut; nam, namque, and etenim.* Generally also *itaque*. E. g.

*Lóquimur de iis amicis, quós nó-
vit víta commúnis.*

*Cónsul, qui únus supérerat, mó-
rítur.*

*Hánnibal trēs exércitus máximos
comparávit. Ex his únun in
Áfricam misit.*

*Tántum cuique tribuéndum,
quántum ipse efficere póssis.*

*Némo orátor tam múlta scrípsit,
quam múlta nóstra súnť.*

*Furor in sapiéntem cádere pó-
test, non pótest insánia. Sed
haec ália quaestío ést.*

*Nón ést in parietibus rēs públi-
ca, at in áris et fócis.*

*Alcibiádes ad ómnes rēs áptus
consílitque plénus. Namque
imperátor fúit súmmus mári et
térřa.*

*A tē pétó, ne témere náviges.
Sólent náutae festináre quéstus
súi causā.*

*Pausánias nón móres pátrios sô-
lum, sed étiam cúlťum vestítum-
que mutávit. Apparátu régio
utebátur, véste Médiā; satél-
lites Médi et Aegýptii seque-
bántur; epulabátur móre Per-
sárum . . . supérbe respondé-
bat et crudéliter imperábat.
Spártam redire nolébat.*

We speak of such friends as are
known in ordinary life.

The only surviving consul dies.

Hannibal raised three very large
armies. One of these he sent
into Africa.

You should assign to another no
more than what you can per-
form yourself.

No orator has written as much as
my writings amount to.

The philosopher is susceptible of
rage, but not of madness. But
that is another question.

The republic is not in the walls of
our homes, but upon our hearths
and altars.

Alcibiades was fit for every kind
of business, and full of sagacity;
for he was the commander-in-
chief by sea and land.

I ask of you not to be too rash
about sailing. It is the custom
of seafaring men to hurry for
the sake of gain.

Pausanias changed not only the
established customs of his coun-
try, but also his entire mode of
life. He kept up the state of a
king and wore a Persian dress.
Medes and Egyptians consti-
tuted his retinue; he dined af-
ter the fashion of the Persians;
his replies were haughty; his
commands cruel. He was un-
willing to return to Sparta.

II. The conjunctions *quoque, autem, vero, enim, quidem*, and the enclitics *que, ne*, and *ve*, always follow the emphatic word of the sentence. So frequently *etiam, igitur, tamen, ergo, deinde*, and *praeterea*; sometimes also *itaque* and *idcirco*.

These words then generally occupy the second or third place in the clause. When the copula *est* or a verb is the emphatic word, then *autem, enim, igitur*, and *ergo* often stand in the third, fourth, or fifth place. E. g.

Gyges a nullo videbatur; *ipse autem omnia videbat.*

Quid est enim libertas? Potestas vivendi, ut velis.

Sensit in se iri Brutus. *Avide utaque se certamini offert.*

Nulli est igitur naturae obediens aut subiectus Deus.

Huic homini parcetis igitur, iudices, cuius tanta peccata sunt?

Scimus musicen nostris moribus abesse a principis personā; saltare vero in vitio poni.

Scire velim, quid cogites, de totaque re quid existimes.

Quid sapiente possit esse praestantius, quum utatur tot, tam variisque virtutibus?

Nostra corpora vertuntur, nec quod fuimusve, sumusve, cras erimus.

Gyges was not visible to any one. But he himself saw everything.

For what is liberty? The power of living as you please.

Brutus perceived, that he was assailed. Hence he at once offered to engage in the contest.

God is therefore obedient or subject to no nature.

Will you then spare this man, O judges, whose crimes are so great?

We know that, according to our manners, music is incompatible with the character of our prince, and that dancing is considered a vice in him.

I should like to know what your plans are, and what you think of the entire business.

What can be superior to the philosopher, when he enjoys so many and such a variety of virtues?

Our bodies undergo perpetual change, nor will we be to-morrow what we have been or are at present.

III. In quotations, the formulas *inquam, aio, dico, nego, quaeso, obsecro, censeo, credo, spero, opinor, existimor*, and *arbitror* are placed after the emphatic words. So also the vocative.

E. g.

Caesar, prolapsus in egressu navis, *Teneo te, inquit, Africa!*

Virtus, virtus, *inquam, Caii Fannini*, et conciliat amicitias, et conservat.

Vide, *quaeso*, satisne rectum sit, nos in istis locis esse.

Attica mea, *obsecro te*, quid agit?

In eadem solitudines tu ipse, *arbitror*, venies, in quibus nos consedissee audies.

Caesar, advancing from the ship, exclaimed: Africa, I have you!

Virtue, virtue, I say, Caius Fannius, is at once the conciliator and the preserver of friendships.

Pray see whether it is exactly right, that we should be in places like these.

Pray tell me, what is my Attica doing?

You will, I think, get into the same retirement, in which you will hear that we have settled down.

IV. Conjunctions, relatives, interrogatives, and interjections, which commonly occupy the first place of a clause, are sometimes supplanted by the emphatic word. E. g.

Nemo est, tibi qui suadere, sapientius possit te ipso.

Non quoe, vetera illa populi Romani gaudia quanta fuerint, iudicare.

Quid? liberalitas gratuita est, an mercenaria?

Sic profecto res se habet, nullum ut sit vitae tempus, in quo non deceat leporem humanitatemque versari.

Tu quum ipse tantum librorum habeas, quos hic tandem requiris? — *Commentarios quosdam*, inquam, *Aristotelios*, quos hic sciebam esse, veni ut auferem, quos legerem, dum essem otiosus.

REMARK. — So frequently *quod si*, *quod etsi*, *quod nisi*, *quod quoniam*, *quod quia*, *quod quum*, &c. E. g. *Sunt qui dicant, a me in exilium ejectum esse Catilinam. Quod ego si verbo assequi possem, istos ipsos ejicerem qui haec loquuntur.*

V. Words properly belonging together according to the natural arrangement, are frequently separated by others, to which the speaker attaches greater importance.

Words thus crowded out of the first place in the sentence are often emphatically put at the end. E. g.

Justitia est una omnium domina et regina virtutum.

Aedui equites ad Caesarem omnes revertuntur.

In hac sunt insulae domicilia Aegyptiorum.

Recepto Caesar Oricum, nulla interposita mora, Apollonium proficiscitur.

Cimon barbarorum uno concursu maximam vim prostravit.

Insula est Melita satis lato ab Sicilia mari, periculosoque disjuncta.

Sit hoc a principio persuasum civibus, dominos esse omnium rerum ac moderatores deos.

Quis potione uti aut cibo dulci diutius potest?

Hanc perfectam philosophiam

There is no one that can give you better advice than you yourself.

I am unable to judge how great those former pleasures of the Roman people were.

What? Is liberality gratuitous or mercenary?

It is really so, that there can be no time of life, in which pleasantries and urbanity cannot be indulged in.

As you yourself have so many books, which, pray, are you searching for here? — I came to take off certain commentaries of Aristotle, which I knew were here, in order that I might read them while I am at leisure.

Justice is pre-eminently the queen and mistress of all the virtues.

The cavalry of the Aedui all return to Caesar.

This island contains abodes of Egyptians.

After retaking Oricum, Caesar, without any delay, advances into Apollonia.

Cimon defeated in one engagement a very large force of Barbarians.

The island of Malta is separated from Sicily by a tolerably deep and dangerous sea.

Let the citizens first of all be persuaded of this, that the gods are the masters and governors of all things.

Who can use drink or sweet food any longer?

I have always considered that to

<i>sēper iudicāvi, quae de máximis quaestiónibus copiose pōset, ornateque dicere.</i>	be perfect philosophy which can discourse with copiousness and elegance on questions of the highest interest.
Hōc mēlius, quām tū, fācere potest nemo.	No one could do this better than you can.
Hōc tēpore data ēst Eumēni Cappadōcia.	At this time Cappadocia was given to Eumenes.
Propterea quōd aliud iter haberent nullum.	Because they had no other road.
Omnes mūndi pārtes undique mēdium locum capessētes nituntur aequaliter.	All parts of the world tend from every direction towards the central spot with equal forces.

ARRANGEMENT OF SENTENCES AND CLAUSES.

D. Clauses which mutually determine each other follow an arrangement similar to that of the words composing them.

I. Periphrastic clauses, or such as represent a noun, adjective, or adverb, occupy precisely the place in which the word for which they stand would be.

Clauses of this kind generally commence with a relative. But they include also those containing an infinitive with a case, and participial clauses.

<i>Homines imperiti facilius, quod stulte dixeris, reprehendere, quam, quod sapienter taceris, laudare possunt.</i>	Ignorant men can more easily find fault with a foolish remark of yours, than they can praise the wisdom of your silence.
<i>Laudare eloquentiam, et, quanta vis sit ejus, exprimere, quantumque is, qui sint eam consecuti, dignitatem afferat, neque propositum nobis est hoc loco, neque necessarium.</i>	To praise eloquence, and to show the greatness of its force, and the dignity it bestows on those who have followed it, is neither our purpose in this place, nor is it necessary.
<i>Profecto studia nihil prosunt perveniendi aliquo, nisi illud, quod eo, quod intendas, ferat deducere, cognoscis.</i>	Your studies are of no avail in arriving at any result, unless you have become acquainted with that which carries and guides where you intend to go.

II. Relative clauses precede those of their antecedents when they contain the leading idea of the proposition; but when they merely expand or explain, they follow them. The same applies to clauses containing a comparison or an indirect question.
E. g.

<i>Nō fecissem hominis paene infimi mentionem, nisi iudicarem, qui suspiciosius aut crimi-</i>	I should not even mention the well-nigh lowest man, unless I thought that I had never heard
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*nósius diceret, audivisse mē
nēmīnem.*

*Tēpus est hujúsmodi, ut, ubi
quisque est, ibi esse mínime
velit.*

*Fráter tuus quánti mē faciát
sempérque fécerit, esse hómi-
nem, qui ignórat, árbítror né-
minem.*

*Quemádmódlum córam qui ad nós
intempestive ádeunt, molesti
saépe sūnt, sic epístolae offén-
dunt, nōn loco réddítæ.*

*Quó májor est in ánimis præstán-
tia et divínior, eo májore indí-
gent diligéntiã.*

*Véres ita se géssit in his rébus,
quási réus núnquam ésset futú-
rus.*

any one that spoke more suspi-
ciously and criminally.

The times are such now, that every
one wishes to be least where he
happens to be.

I believe there is no one who does
not know how much your brother
thinks of me, and has always
thought of me!

As those who come into our pres-
ence at improper seasons are
often troublesome, so letters are
offensive to us, that are not de-
livered at the proper time.

The greater and diviner the supe-
riority of intellect, the greater
diligence it stands in need of.

Verres has conducted himself in
this business, as if he never were
going to be impeached.

III. Clauses containing a determination of time or place, and those denoting a cause, condition, or concession, occupy the first place, when they contain the conditions necessary to produce the given result; but if they merely limit or explain, they are put last. E. g.

*Alexánder, quum interemísset
Clitum, familiárem súum, vix
a se mánuS abstínuit.*

*Cogítare debébas, ubicúnque es-
ses, tē fóre in ejus ipsíus,
quém fúgis, potestáte.*

*Ut consuetúdinem dicéndi mutá-
rem, éa cáusa mhi in Ásiam
proficiscéndi fúit.*

*Fábula étiam nonnúnquam, etsi
est incredibílís, támen hómines
cómmovet.*

*Conténdi cum Clódio, quum égo
públicam cáusam, ille súam de-
fénderet.*

*Scipióni érat mágna glória pro-
pósita,* si Hannibalem in Afri-
cam retraxísset.*

When Alexander had killed Cli-
tus, his friend, he could scarcely
refrain from violence to himself.

You should have considered, that,
wherever you might be, you
would be in the power of the
very man from whom you en-
deavor to escape.

The cause of my going into Asia
was, that I might change my
manner of speaking.

A fiction even sometimes affects
men, although it be an incredi-
ble one.

I fought with Clodius when I de-
fended the cause of the public
and his own.

Scipio would have had great glory
before him, if he could have
drawn Hannibal back into Af-
rica.

* On this *erat proposita*, compare Lesson LXXXIV. A. III.

IV. The union of several clauses, harmoniously joined together, so as to express a complete thought, is called a *period*.

Periods are divided into several kinds, according to the style of composition to which they belong. The principal are the *historical*, the *didactic*, the *epistolary*, and the *oratorical*. Of these the epistolary is characterized by the greatest ease, freedom from restraint, and naturalness, while the oratorical aims at the severest symmetry, euphony, and harmony of all its members. E. g.

De meâ in tē voluntâte sic vélím
júdices, mē, quibuscúnque rē-
bus ópus ésse intélligam, quán-
quam vídeam, qui sim hóc
tēpore et quid póssim, óperâ
túnen et consílio, stúdio quí-
dem cérte, réi, fámae, salúti
túae praesto futúrum.

With respect to my disposition to-
wards you, I wish you to think,
that although I am aware what I
am at present, and how little I
can do, I shall nevertheless be
ready to defend your interest,
your reputation, and your welfare
with my assistance and advice,
at any rate with my endeavors.

The witness.

An important witness.

The guest (host).

The intimate friend.

The tub.

The bath.

To depart this life.

To recommend any one.

To recommend any one ear-
nestly.

The recommendation.

To report anything to any one.

It has been so reported to me.

To hold, possess.

To hold openly or publicly.

Under another name.

To esteem or think much of any
one.

To treat any one generously.

To write more fully and more
frequently.

To be affected by anything.

I think I shall come to Rome.

I suppose you are aware.

See that you take proper care of.

Take care of your health.

Out of respect for me.

You will do me a very great favor.

I most earnestly request you.

Adieu.

Testis, is, m.

Testis gravis.

Hospes, itis, m.

Necessarius, i, m.

Labrum, i, n.

Balneum, i, n.

A vitâ discēdere.

Aliquem commendare (ALICUI).

Aliquem in majorem modum com-
mendare.

Commendatio, ōnis, f.

Alicui aliquid deferre.

Ita ad mē delāta rēs est.

Possideo, ēre, ēdi, essum.

Publice possidere (ALICUID).

Aliēno nomine.

Aliquem magni facere.

Aliquem liberaliter tractare.

Et pluribus verbis et saepius scri-
bere.

Affectum esse aliquā re.

In Rōmam mē ventūrum puto.

Tē scire arbitror.

Fac, ut cures (cum Acc.).

Dā opēram, ut valeas.

Honōris meae causā.

Id mihi vehemēter grātum erit.

Tē vehemēter etiā atque etiā
rōgo.

Vale.

EXERCISE 172. — (LETTERS.)

1. MARCUS TULLIUS CICERO TO * * * GREETING.*

I am deprived of an important witness of my high regard (*amōris summi*) for you, — of your father, of distinguished memory (*clarissimo viro*), who with his honors (*laulibus*), and especially with a son like you (*tum vero te filio*), would have overcome the destiny of (us) all (*superasset omnium fortunam*), if he had been so fortunate as to see you before he departed this life. But I hope that our friendship does not stand in need of any witnesses. May the gods prosper (*fortunāre*) your patrimony! You will at any rate (*certe*) have me (as one), to whom you may be as dear and agreeable (*jucundus*) as you were to your father. Adieu.

2. M. T. CICERO TO * * * GREETING.

I hope you are very well (*si vales, bene est*); I am well. We have thus far no reliable information (*quidquam certi*) either (*neque*) concerning Caesar's arrival or (*neque*) concerning the letter, which Philotinus is said to have. If there is anything certain (*si quid erit certi*), I shall let you know (*certiorem facere*) immediately. See that you take good care of your health. Adieu.

3. M. T. CICERO TO * * * GREETING.

I think that we shall come to Tusculanum either by the Nones (*Nōnis*),† or on the day after (*postrulie*). Let everything be (*ut sint*) ready (for us) there. Perhaps there will be several with us, and we shall, I think, remain there for some length of time (*diutius*). If the tub is not in the bath, let it be (put) there (*ut sit*). So also whatever else may be (*Item cetera, quae sunt*) necessary for life (*ad virtum*) and health. Adieu.

4. M. T. CICERO TO * * * GREETING.

I earnestly recommend to you Hippias, the son of Philoxenus, of Calacta (*Calactinus*), my guest and intimate friend. His property (*bona*), as (*quemadmodum*) the matter has been reported to me, is publicly held under another name, contrary to the laws of the Calactini. If this is so, the case itself (*res ipsa*) ought to prevail on your sense of justice (*ab aequitate tuā . . . impetrare debet*), that you should help (*subvenire*) him. But however that may be, I ask of you to relieve him (*expedire*) out of respect for me, and to render him such assistance (*tantumque ei commodos*), both in this matter and in other respects (*et in ceteris*), as (*quantum*) your honor (*fides*) and dignity will admit (*patietur*). You will do me a very great favor.

* For greeting put either *S. D.*, i. e. *Salutem dicit*, or *S. P. D.*, *Salutem plurimam dicit*. The name of the person addressed in the dative. E. g. *Planco, Trebatio, Metello, Curioni, Terentiae suae*.

† The Romans called the fifth day of the month *Nōnae, drum*. In March, May, July, and October, this was the seventh day. Consult Lexicon.

5. M. T. CICERO TO * * * GREETING.

I think you are aware how greatly I esteemed Caius Avianus Flaccus; and I had learned from himself (*ex ipso audieram*), (who was) a most excellent and agreeable (*gratus*) man, how generously he had been treated by you. The sons of this (man), worthy in every respect (*dignissimos*) of that father, and my intimate friends, whom I greatly cherish (*unice diligo*), I recommend to you as earnestly (*sic*) as I can recommend any one (*ut majore studio nullos commendare posim*). Caius Avianus is in Sicily. Marcus is with us. My desire is (*te rogo*), that you should honor (*ornare*) the merit (*dignitas*) of the one present with you (*illius praesentis*), and defend the interest (*rem*) of both (of them). You can do nothing in that province (that will be) more agreeable to me. I most earnestly request you to do so.

6. M. T. CICERO TO * * * GREETING.

I hope you are very well; I am well. If I had anything to write to you, I should do (so) in more words and more frequently. You see how matters stand at present (*nunc quae sint negotia*). As to how I am personally (*ego autem quomodo*) affected, you will be able to ascertain (*cognoscere*) from Leptas and Trebatius. See that you take proper care of (*Tu fac ut . . . cures*) your health and that of Tullia. Adieu.

7. M. T. CICERO TO * * * GREETING.

I have read your letter; from which I understand that Cæsar considers you very learned in the law. You have reason to rejoice, that you have come to those places where you might have the appearance (*ubi viderere*) of knowing something (*aliquid sapere*). But if (*quodsi*) you had also gone into Britannia, there certainly would have been no one in that great island more experienced (*peritior*) than you. And yet (*verum tamen*) I envy you somewhat (*subinvideo*), for having been called, of his own accord (*ultro*), by one to whom others cannot even aspire (*aspirare*), not on account of his pride, but on account of his occupation. But in that letter of yours you have written me nothing about your affairs, which, I assure you (*mehercule*), are no less an object of concern to me (*mihî non minori curae sunt*) than my own. I am very much afraid of your feeling cold in your winter-quarters (*in hibernis*); on which account I advise you to keep up (*utendum censeo*) a good fire (*camino luculento*). Mucius and Manilius are of the same opinion (*idem placebat* with the dat.), especially as you are but sparingly supplied with military cloaks (*qui sagis non abundares*). I hear however (*quamquam audio*) that you feel warm enough where you are (*istic*); on account of which intelligence (*quo quidem nuntio*) I was, I assure you, very much concerned about you (*dè te timueram*). But you are more cautious in military affairs than in the law (*in ad- vocationibus*), since you desired neither to swim in the ocean, (though) extremely fond (*studiosissimus homo*) of swimming, nor to see the esse-

darii,* (though the man), whom before we could not even cheat blindfolded (*quem antea ne andabatam quidem† defraudare poteramus*). But jesting aside (*jam satis joci sumus*), you yourself know how earnestly (*diligenter*) I have written to Cæsar about you; how often (I have done so), I (myself know). But I had already ceased to do so (*jam intermiseram*), lest I might seem to distrust the disposition (*voluntas*) of a man most generous and affectionate towards me. And yet (*sed tamen*) I thought that it was necessary to remind the man (*esse hominem commonendum*) in the letter (dat.) which I sent him last. I accordingly did so (*Id feci*). I wish you to inform me of the result (*quid profecerim*); and, at the same time, of your entire condition (*de toto statu tuo*) and of all your plans. For I am anxious (*cupio*) to know what you are doing, what you expect, (and) how long you suppose this absence of yours from us (*istum tuum discessum a nobis*) will be (i. e. last). For I assure you, that it is one consolation to me, which enables me to bear more easily (*quare facilius possim pati*) your absentment from us (*te esse sine nobis*), if it is an advantage to you (to be so); but if it is none, (then) nothing can exceed the folly of both of us (*nihil duobus nobis est stultius*); of me, for not drawing you to Rome; of you, for not flying hither (at once). . . . Let me know therefore (*quare* at the beginning of the sentence) about all (these) matters, as soon as you can. I shall certainly help you (*juvero*), either with my sympathy (*consolando*), or with advice, or with substantial assistance (*re*).

* An *essedarius* was either a soldier or a gladiator, that fought from a war-chariot or *essedum*.

† An *andabata* was a sort of gladiator, who wore a helmet without visors, and thus fought like a blind man.

L A T I N V E R B S .

**A. PARADIGMS TO THE REGULAR CONJUGATIONS OF LATIN
VERBS.**

B. ANOMALOUS VERBS.

C. DEFECTIVE VERBS.

**D. VERBS IRREGULAR IN THE FORMATION OF THE PERFECT
AND SUPINE.**

I. FIRST CONJUGATION.

II. SECOND CONJUGATION.

III. THIRD CONJUGATION.

IV. FOURTH CONJUGATION.

E. DEPONENT VERBS.

F. INCHOATIVE VERBS.

A. PARADIGMS TO THE REGULAR CONJUGATIONS OF LATIN VERBS.

(To LESSON XXVIII A-E.)

ACTIVE VOICE.

PRES.	INFIN.	PERF.	SUPINE.
1. Amo,	amāre,	amāvī,	amātum, <i>to love.</i>
2. Monēo,	monēre,	monuī,	monitum, <i>to admonish.</i>
3. Lēgo,	lēgere,	lēgi,	lectum, <i>to read.</i>
4. Audio,	audire,	audīvi,	audītum, <i>to hear.</i>

INDICATIVE MOOD.

PRESENT, I love, admonish, read, hear.

1. S. am-o, ās, at; P. amus, ātis, ant.
2. S. mōn-ēo, ēs, et; P. emus, ētis, ent.
3. S. lēg-o, is, it; P. imus, itis, unt.
4. S. aud-lo, is, it; P. imus, itis, unt.

IMPERFECT, I loved, admonished, read, heard.

1. S. am-ābam, ābās, ābat; P. abāmus, abātis, ābant.
2. S. mōn-ēbam, ēbās, ēbat; P. ebāmus, ebātis, ēbant.
3. S. lēg-ēbam, ēbās, ēbat; P. ebāmus, ebātis, ēbant.
4. S. aud-iēbam, iēbās, iēbat; P. iebāmus, iebātis, iēbant.

PERFECT, I have loved, admonished, read, heard.

1. S. amāv- 2. monū- { i, isti, it; P.
3. lēg- 4. audīv- { imus, istis, erunt or ēre.

PLUPERFECT, I had loved, admonished, read, heard.

1. S. amāv- 2. monū- { eram, erās, erat;
3. lēg- 4. audīv- { P. erāmus, erātis, erant.

SUBJUNCTIVE MOOD.

PRESENT, that I may love, admonish, read, hear.

- S. am-em, ēs, et; P. emus, ētis, ent.
- S. mōn-ēam, ēās, ēat; P. eāmus, ēātis, ēant.
- S. lēg-am, ās, at; P. amus, ātis, ant.
- S. aud-iam, iās, iat; P. iāmus, iātis, iant.

IMPERFECT, that I might love, admonish, read, hear.

- S. am-ārem, ārēs, āret; P. arēmus, arētis, ārent.
- S. mon-ērem, ērēs, ēret; P. erēmus, erētis, ērent.
- S. lēg-ērem, ērēs, ēret; P. erēmus, erētis, ērent.
- S. aud-irēm, irēs, ireret; P. irēmus, irētis, irerent.

PERFECT, that I may have loved, admonished, read, heard.

1. S. amāv- 2. monū- { erim, eris, erit;
3. lēg- 4. audīv- { P. erimus, eritis, erint.

PLUPERFECT, that I might have loved, admonished, read, heard.

1. S. amāv- 2. monū- { issem, isset, isset;
3. lēg- 4. audīv- { P. issemus, issetis, isserent.

FUTURE TENSES INDICATIVE.

FUTURE I, I shall love, admonish, read, hear.

1. S. am-ābo, ābis, ābit; P. abīmus, abitis, ābunt.
2. S. mōn-ēbo, ēbis, ēbit; P. ebīmus, ebitis, ēbunt.
3. S. lēg-am, ēs, et; P. emus, ētis, ent.
4. S. aud-iam, iēs, iet; P. iēmus, iētis, ient.

FUTURE II, I shall have loved, admonished, read, heard.

1. S. amāv- 2. monū- { ero, eris, erit; P. erimus, eritis, erint.
3. lēg- 4. audīv- {

ACTIVE VOICE. — *Continued.*

IMPERATIVE MOOD.

PRESENT.

1. S. *ām-a*; P. *āte*, *love thou, love ye.*
2. S. *mōn-ē*; P. *ēte*, *admonish thou, admonish ye.*
3. S. *lēg-ē*; P. *ite*, *read thou, read ye.*
4. S. *aud-i*; P. *ite*, *hear thou, hear ye.*

FUTURE.

1. S. *ām-āto*, *āto*, *thou shalt, let him, love.*
P. *ām-ātōte*, *anto*, *ye shall, let them, love.*
2. S. *mōn-ēto*, *ēto*, *thou shalt, let him, admonish.*
P. *mōn-ētōte*, *ento*, *ye shall, let them, admonish.*
3. S. *lēg-ito*, *ito*, *thou shalt, let him, read.*
P. *lēg-itōte*, *unto*, *ye shall, let them, read.*
4. S. *aud-ito*, *ito*, *thou shalt, let him, hear.*
P. *aud-itōte*, *iunto*, *ye shall, let them, hear.*

INFINITIVE MOOD.

PRESENT.

1. *ām-āre*, *to love.*
2. *mōn-ēre*, *to admonish.*
3. *lēg-ēre*, *to read.*
4. *aud-ire*, *to hear.*

PERFECT.

1. *amāv-isse*, *to have loved.*
2. *monit-isse*, *to have admonished.*
3. *lēg-isse*, *to have read.*
4. *audiv-isse*, *to have heard.*

FUTURE.

1. *amāt-ūrum esse*, *to be about to love.*
2. *monit-ūrum esse*, *to be about to admonish.*
3. *lect-ūrum esse*, *to be about to read.*
4. *audit-ūrum esse*, *to be about to hear.*

PARTICIPLES.

PRESENT.

1. *ām-ans*, *loving.*
2. *mōn-ens*, *admonishing.*
3. *lēg-ens*, *reading.*
4. *aud-iens*, *hearing.*

FUTURE.

1. *amāt-ūrus*, *about to love.*
2. *monit-ūrus*, *about to admonish.*
3. *lect-ūrus*, *about to read.*
4. *audit-ūrus*, *about to hear.*

GERUNDS.

1. *am-andi*, *of loving.*
2. *mōn-endi*, *of admonishing.*
3. *lēg-endi*, *of reading.*
4. *aud-iendi*, *of hearing.*

SUPINES.

1. *amāt-um*, *to love.*
2. *monit-um*, *to admonish.*
3. *lect-um*, *to read.*
4. *audit-um*, *to hear.*

PASSIVE VOICE.

PRES.

1. Amor,
2. Monëor,
3. Lëgor,
4. Audior,

INFIN.

- amäri,
- monëri,
- lëgi,
- audiri,

PERFECT.

- amätus sum, *to be loved.*
- monitus sum, *to be admonished.*
- lectus sum, *to be read.*
- auditus sum, *to be heard.*

INDICATIVE MOOD.

PRESENT, *I am loved, admonished, read, heard.*

1. S. äm-or, äris or re, ätur; P. ämar, ämini, antur.
2. S. mön-ëor, ëris or re, ëtur; P. ëmur, ëmini, entur.
3. S. lëg-or, ëris or re, itur; P. imur, imini, untur.
4. S. aud-ior, iris or re, itur; P. imur, imini, iuntur.

IMPERFECT, *I was loved, admonished, read, heard.*

1. S. äm-äbar, äbäris or re, äbätur; P. äbämur, äbämini, äbantur.
2. S. mön-ëbar, ëbäris or re, ëbätur; P. ëbämur, ëbämini, ëbantur.
3. S. lëg-ëbar, ëbäris or re, ëbätur; P. ëbämur, ëbämini, ëbantur.
4. S. aud-iëbar, iëbäris or re, iëbätur; P. iëbämur, iëbämini, iëbantur.

PERFECT, *I have been loved, admonished, read, heard.*

1. amätus, 2. monitus,
 3. lectus, 4. auditus,
- { sum or fui, es
or fuisti, est
or fuit, &c.
(Cf. p. 243.)

PLUPERFECT, *I had been loved, admonished, read, heard.*

1. amätus, 2. monitus,
 3. lectus, 4. auditus,
- { eram or fuë-
ram, eräs or
fuëräs, erat
or fuërat, &c.
(Cf. p. 464.)

SUBJUNCTIVE MOOD.

PRESENT, *that I may be loved, admonished, read, heard.*

- S. äm-er, ëre or ris, ëtur; P. ëmur, ëmini, entur.
- S. mön-ëar, eäre or ris, ëätur; P. ëämur, ëämini, ëantur.
- S. lëg-ar, äre or ris, ätur; P. ämur, ämini, antur.
- S. aud-iar, iäre or ris, iätur; P. iämur, iämini, iantur.

IMPERFECT, *that I might be loved, admonished, read, heard.*

- S. äm-ärer, ärere or ris, ärëtur; P. ärëmur, ärëmini, ärëntur.
- S. mön-ërer, ërere or ris, ërëtur; P. ërëmur, ërëmini, ërentur.
- S. lëg-ërer, ërere or ris, ërëtur; P. ërëmur, ërëmini, ërentur.
- S. aud-irer, irere or ris, irëtur; P. irëmur, irëmini, irentur.

PERFECT, *that I may have been loved, admonished, read, heard.*

1. amätus, 2. monitus,
 3. lectus, 4. auditus,
- { sim or fuërim,
sis or fuëris,
sit or fuërit,
&c.

PLUPERFECT, *that I might have been loved, admonished, read, heard.*

1. amätus, 2. monitus,
 3. lectus, 4. auditus,
- { essem or fuis-
sem, essës or
fuissës, esset
or fuisset, &c.

FUTURE TENSES INDICATIVE.

FUTURE I, *I shall be loved, admonished, read, heard.*

1. S. äm-äbor, äbëris or re, äbitur; P. äbimur, äbimini, äbuntur.
2. S. mön-ëbor, ëbëris or re, ëbitur; P. ëbimur, ëbimini, ëbuntur.
3. S. lëg-ar, ëris or re, ëtur; P. ëmur, ëmini, entur.
4. S. aud-iar, iëris or re, iëtur; P. iëmur, iëmini, iëntur.

FUTURE II, *I shall have been loved, admonished, read, heard.*

1. amätus, 2. monitus,
 3. lectus, 4. auditus,
- { ëro or fuëro, ëris or fuëris, ërit or fuërit, &c.
(Cf. p. 519.)

PASSIVE VOICE. — *Continued.*

IMPERATIVE MOOD.

PRESENT.

1. S. *ām-āre*; P. *āmlni*, *be thou, be ye, loved.*
2. S. *mōn-ēre*; P. *ēmīni*, *be thou, be ye, admonished.*
3. S. *lēg-ēre*; P. *īmīni*, *be thou, be ye, read.*
4. S. *aud-īre*; P. *imīni*, *be thou, be ye, heard.*

FUTURE.

1. S. *ām-ātor*, *ātor*, *thou shalt, let him, be loved.*
P. *ām-āmlnor*, *antor*, *ye shall, let them, be loved.*
2. S. *mōn-ētor*, *ētor*, *thou shalt, let him, be admonished.*
P. *mōn-ēmīnor*, *entor*, *ye shall, let them, be admonished.*
3. S. *lēg-ītor*, *ītor*, *thou shalt, let him, be read.*
P. *lēg-īmīnor*, *untor*, *ye shall, let them, be read.*
4. S. *aud-ītor*, *ītor*, *thou shalt, let him, be heard.*
P. *aud-īmīnor*, *īuntor*, *ye shall, let them, be heard.*

INFINITIVE MOOD.

PRESENT.

1. *ām-āri*, *to be loved.*
2. *mōn-ēri*, *to be admonished.*
3. *lēg-i*, *to be read.*
4. *aud-īri*, *to be heard.*

PERFECT.

1. *amāt-um esse*, *to have been loved.*
2. *monit-um esse*, *to have been admonished.*
3. *lect-um esse*, *to have been read.*
4. *audit-um esse*, *to have been heard.*

FUTURE.

1. *amāt-um īri*, *to be about to be loved.*
2. *monit-um īri*, *to be about to be admonished.*
3. *lect-um īri*, *to be about to be read.*
4. *audit-um īri*, *to be about to be heard.*

PARTICIPLES.

PERFECT.

- | | |
|-----------------------------------------|------------------------------------|
| 1. <i>amāt-us</i> , <i>loved.</i> | 3. <i>lect-us</i> , <i>read.</i> |
| 2. <i>monit-us</i> , <i>admonished.</i> | 4. <i>audit-us</i> , <i>heard.</i> |

FUTURE.

- | | |
|------------------------------------------------|--------------------------------------------|
| 1. <i>am-andus</i> , <i>to be loved.</i> | 3. <i>lēg-endus</i> , <i>to be read.</i> |
| 2. <i>mon-endus</i> , <i>to be admonished.</i> | 4. <i>aud-lendus</i> , <i>to be heard.</i> |

SUPINES.

- | | |
|----------------------------------------------|-----------------------------------------|
| 1. <i>amāt-u</i> , <i>to be loved.</i> | 3. <i>lect-u</i> , <i>to be read.</i> |
| 2. <i>monit-u</i> , <i>to be admonished.</i> | 4. <i>audit-u</i> , <i>to be heard.</i> |

B. ANOMALOUS VERBS.

The anomalous verbs of the Latin language are *sum*, *possum*, *volo*, *nolo*, *mālo*, *ēdo*, *fēro*, *fio*, *eo*, *quēo*, and *nequēo*.

1. *Sum*, *esse*, *fui*, *futūrus*, *to be*.

INDICATIVE.		SUBJUNCTIVE.	
		PRESENT.	
SING.	<i>sum</i> , <i>I am</i> <i>ēs</i> , <i>thou art</i> <i>est</i> , <i>he is</i> ,	SING.	<i>sim</i> , <i>that I may be</i> <i>sis</i> , <i>that thou mayst be</i> <i>sit</i> , <i>that he may be</i> ,
PLUR.	<i>sūmus</i> , <i>we are</i> <i>estis</i> , <i>ye are</i> <i>sunt</i> , <i>they are</i> .	PLUR.	<i>simus</i> , <i>that we may be</i> <i>sitis</i> , <i>that ye may be</i> <i>sint</i> ,* <i>that they may be</i> .
		IMPERFECT.	
SING.	<i>eram</i> , <i>I was</i> <i>erās</i> , <i>thou wast</i> <i>erat</i> , <i>he was</i> ,	SING.	<i>essem</i> , <i>that I might be</i> <i>essēs</i> , <i>that thou mightst be</i> <i>esset</i> , <i>that he might be</i> ,
PLUR.	<i>erāmus</i> , <i>we were</i> <i>erātis</i> , <i>ye were</i> <i>erant</i> , <i>they were</i> .	PLUR.	<i>essēmus</i> , <i>that we might be</i> <i>essētis</i> , <i>that ye might be</i> <i>essent</i> ,† <i>that they might be</i> .
		PERFECT.	
SING.	<i>fui</i> , <i>I have been</i> <i>fuisti</i> , <i>thou hast been</i> <i>fuit</i> , <i>he has been</i> ,	SING.	<i>fuērim</i> , <i>that I may have been</i> <i>fuēris</i> , <i>that thou mayst have been</i> <i>fuērit</i> , <i>that he may have been</i> ,
PLUR.	<i>fuimus</i> , <i>we have been</i> <i>fuistis</i> , <i>ye have been</i> <i>fuērunt</i> (<i>fuēro</i>), <i>they have been</i> .	PLUR.	<i>fuērīmus</i> , <i>that we may have been</i> <i>fuēritis</i> , <i>that ye may have been</i> <i>fuērint</i> , <i>that they may have been</i> .
		PLUPERFECT.	
SING.	<i>fuēram</i> , <i>I had been</i> <i>fuērās</i> , <i>thou hadst been</i> <i>fuērat</i> , <i>he had been</i> ,	SING.	<i>fuissem</i> , <i>that I might have been</i> <i>fuissēs</i> , <i>that thou mightst have been</i> <i>fuisset</i> , <i>that he might have been</i> ,
PLUR.	<i>fuērāmus</i> , <i>we had been</i> <i>fuērātis</i> , <i>ye had been</i> <i>fuērānt</i> , <i>they had been</i> .	PLUR.	<i>fuissēmus</i> , <i>that we might have been</i> <i>fuissētis</i> , <i>that ye might have been</i> <i>fuissent</i> , <i>that they might have been</i> .
FUTURE TENSES INDICATIVE.			
FUTURE I.		FUTURE II.	
SING.	<i>ero</i> , <i>I shall be</i> <i>eris</i> , <i>thou wilt be</i> <i>erit</i> , <i>he will be</i> ,	SING.	<i>fuēro</i> , <i>I shall have been</i> <i>fuēris</i> , <i>thou wilt have been</i> <i>fuērit</i> , <i>he will have been</i> ,
PLUR.	<i>erīmus</i> , <i>we shall be</i> , <i>eritis</i> , <i>ye will be</i> <i>erunt</i> , <i>they will be</i> .	PLUR.	<i>fuērīmus</i> , <i>we shall have been</i> <i>fuēritis</i> , <i>ye will have been</i> <i>fuērint</i> , <i>they will have been</i> .
IMPERATIVE.			
PRESENT.	SING. <i>ēs</i> , <i>be thou</i> . <i>este</i> , <i>be ye</i> .	PLUR.	FUTURE. SING. <i>esto</i> , <i>thou shalt be</i> ; <i>esto</i> , <i>let him be</i> . PLUR. <i>estōte</i> , <i>ye</i> <i>shall be</i> ; <i>sunto</i> , <i>let them be</i> .

* Obsolete forms are *siem*, *sies*, *siet*, *sient*, and *suam*, *suas*, *sua*, *suam*.

† Another form for the imperfect subjunctive is *fōrem*, *fōres*, *fōret*, &c.

INFINITIVE.

PRESENT. *esse, to be.* PERFECT. *fuisse, to have been.* FUTURE. *futūrum*
(*am, um*) *esse or simply fōre, to be about to be.*

PARTICIPLES.

PRESENT. (*ens*), *being.* FUTURE. *futūrus, a, um, about to be.*

REMARKS.

1. The participle *ens* is not used except as a substantive (the philosophical "being," "entity"), and in the compounds *absens* and *praesens*.

2. Like *sum* are conjugated the compounds *absūm, adūm, desūm, inūm, intersum, obsum, praesum, subsum, and superum*. The preposition *pro* of *prosum* becomes *prod* when an *e* follows; as, *prodes, prodest, prodēram, prodēro, prodes, &c.*

2. Possum, posse, potui, *I am able, I can.*

INDICATIVE.

SUBJUNCTIVE.

PRESENT.

S. possum. potēs, potest;
P. possumus, potestis, possunt.

S. possim, possis, possit;
P. possimus, possitis, possint.

IMPERFECT.

S. potēram, potēras, potērat;
P. poterāmus, poterātis, poterant.

S. possem, posses, posset;
P. possemus, possētis, possent.

PERFECT.

S. potūi, potuisti, potūit;
P. potuimus, potuistis, potuerunt.

S. potuerim. potueris, potuerit;
P. potuerimus, potueritis, potuerint.

PLUPERFECT.

S. potuerāram, potuerāras, potuerārat;
P. potuerāmus, potuerātis, potuerārant.

S. potuissēram, potuissēras, potuissērat;
P. potuissēmus, potuissētis, potuissērant.

FUTURE TENSES INDICATIVE.

FUTURE I.

FUTURE II.

S. potēro, potēris, potērit;
P. poterimus, poteritis, poterunt.

S. potuerō, potueris, potuerit;
P. potuerimus, potueritis, potuerint.

IMPERATIVE (*wanting*).

INFINITIVE.

PRES. posse. PERF. potuissē.

PARTICIPLE PRES. potens (*only used adjectively*).

3. Volo, velle, volūi, *I am willing, I wish.*

4. Nolo, nolle, nolūi, *I am unwilling.*

5. Mālo, malle, malūi, *I would rather, I prefer.*

INDICATIVE MOOD.

PRESENT.

S. vōlo, vīs, vult;
P. volūmus, vultis, vōlunt.

nōlo, non vīs, non vult;
nōlūmus, non vultis, nōlunt.

mālo, māvīs, māvult;
mālūmus, mavultis,
mālunt.

IMPERFECT.

S. volēbam, as, at;
P. volebāmus, &c.

nolēbam, as, at;
nolebāmus, &c.

malēbam, as, at;
malebāmus, &c.

PERFECT.

S. volui, isti, it;
P. voluimus, &c.

nolui, isti, it;
noluimus, &c.

malui, isti, it;
maluimus, &c.

PLUPERFECT.

S. voluēram, as, at;
P. voluerāmus, &c.

noluēram, as, at;
noluerāmus, &c.

maluēram, as, at;
maluerāmus, &c.

FUTURE I.

S. vōlam, ēs, et;
P. volēmus, &c.

nōlam, ēs, et;
nolēmus, &c.

mālam, ēs, et;
malēmus, &c.

FUTURE II.

S. voluēro, is, it;
P. voluerimus, &c.

noluēro, is, it;
noluerimus, &c.

maluēro, is, it;
maluerimus, &c.

SUBJUNCTIVE MOOD.

PRESENT.

S. vōlim, is, it;
P. vellimus, itis, int.

nōlim, is, it;
nolim, itis, int.

mālim, is, it;
malimus, itis, int.

IMPERFECT.

S. vellem, ēs, et;
P. vellēmus, &c.

nollem, ēs, et;
nollēmus, &c.

mallem, ēs, et;
mallēmus, &c.

PERFECT.

S. voluērim, is, it;
P. voluerimus, &c.

noluērim, is, it;
noluerimus, &c.

maluērim, is, it;
maluerimus, &c.

PLUPERFECT.

S. voluissē, ēs, et;
P. voluissēmus, &c.

noluissē, es, et;
noluissēmus, &c.

maluissē, es, et;
maluissēmus, &c.

IMPERATIVE MOOD.

(*Wanting.*)

nōli — nolite
nolito — nolitote
nolito — nolunto.

(*Wanting.*)

INFINITIVE MOOD.

PRES. velle
PERF. voluisse.

nolle
noluisse.

malle
maluisse.

PARTICIPLE.

vōlens.

nōlens.

(*Wanting.*)

GERUND.

volendī
volendo.

nolendī.

(*Wanting.*)

6. Edo, ēre or esse, ēdi, ēsum, *I eat.*

PRES. INDIC. S. ēdo, ēdis or ēs, ēdit or est; P. edimus, editis or estis, edunt.
IMPERF. SUBJ. S. edērem or essem, edēres or esses, ederet or esset; P. ederāmus or essāmus, ederētis or essētis, ederent or essent.

IMPERAT. PRES. S. ēde or ēs; P. edite or este.

IMPERAT. FUT. S. edito or esto, edito or esto; P. editote or estote, edunto.

INFIN. edere or esse.

PASSIVE FORMS. editur or estur; —
ederetur or essetur.

The remaining tenses of this verb are regular.

The compounds of *edo*, inflected like it, are *adēdo*, *ambēdo*, *comēdo*, *exēdo*, *perēdo*.

7. *Fēro, ferre, tūli, lātum, I carry, bear.*

ACTIVE VOICE.

PRES. S. *fēro, fers, fert*;
 P. *ferimus, fertis, fērunt*.
 IMPERF. *ferēbam, as, at, &c.*
 PERF. *tūli, isti, it, &c.*
 PLUPERF. *tulēram, as, at, &c.*
 FUT. I. *fēram, ēs, et, &c.*
 FUT. II. *tulēro, is, it, &c.*

PASSIVE VOICE.

INDICATIVE.

S. *fēror, ferris or re, fertur*;
 P. *ferimur, ferimini, feruntur*.
ferēbar, āris or re, ātur, &c.
lātus sum or fui, &c.
lātus ēram or fuēram, &c.
fērar, ēris or re, ētur, &c.
lātus ēro or fuēro.

SUBJUNCTIVE.

PRES. *fēram, ās, at, &c.* *fērar, āre or ris, ātur, &c.*
 IMPERF. *ferrem, ēs, et, &c.* *ferrer, ēre or ris, ētur, &c.*
 PERF. *tulērim, is, it, &c.* *lātus sim or fuērim, &c.*
 PLUPERF. *tulissem, es, et, &c.* *lātus essem or fuissem, &c.*

IMPERATIVE.

PRES. S. *fer*; P. *ferte*. S. *ferre*; P. *ferimini*.
 FUT. S. *ferto, ferto*; P. *fertōte, fē-*
 runto. S. *fertor, fertor*; P. *ferimīnor, ferun-*
 tor.

INFINITIVE.

PRES. *ferre*. PERF. *tulisse*. PRES. *ferri*. PERF. *lātum esse or*
 FUT. *latūrum esse*. fuisse. FUT. *lātum iri*.

PARTICIPLES.

PRES. *ferens*. FUT. *latūrus*. PERF. *lātus*. FUT. *ferendus*.
 GERUND. SUPINES.

ferendi, do, dum, do. *lātum. — lātu.*

So also the compounds *affēro, antefēro, aufēro* (= *ab + fēro*), *circumfēro, confēro, defēro, diffēro*, &c. — Instead of *sustūli*, the proper perfect of *suffēro*, the form *sustinui* (from *sustineo*) is commonly employed, and *sustūli*, as well as the supine *sublātum*, are considered parts of the verb *tollo*, I pick up, take away.

8. *Fio, fiēri, factus sum, I become, am made.*

INDICATIVE.

S. *fio, sis, sit*;
 P. *simus, sitis, stant*.

PRESENT.

S. *fiām, siās, fiat*;
 P. *fiāmus, fiātis, fiant*.

IMPERFECT.

S. *fiēbam, as, at*;
 P. *fiēbāmus, ātis, ant*.
 S. *fiērem, es, et*;
 P. *fiērēmus, ētis, ent*.

FUTURE.

S. *fiām, es, et*;
 P. *fiēmus, ētis, ent*.

INFINITIVE.

PRES. *fiēri*. PERF. *factum esse*.
 FUT. *factum iri*.

The remaining parts of this verb are from *facere*. Such are *factus, faciens, factus sum, eram, ero*, &c.

Among the compounds of *fio* are the defective *infi*, he begins; *desi* (*defiunt, desiat, desieri*), there is wanting, and *confi* (*confieri*), there is made.

9. *Eo, ire, iui (ii), itum, I go.*

INDICATIVE.

S. *eo, is, it*;
 P. *imus, itis, eunt*.

SUBJUNCTIVE.

PRESENT.

S. *ēam, eas, ent*;
 P. *eāmus, eātis, eant*.

IMPERFECT.

S. *ibam, ibas, ibat*;
P. *ibāmus, ibātis, ibant*.

S. *irem, ires, iret*;
P. *irēmus, irētis, irant*.

PERFECT.

S. *ivi, ivisti, ivit*;
P. *ivimus, &c.*

S. *ivērim (iērim), ivēris, &c.*
P. *iverimus, &c.*

PLUPERFECT.

S. *ivēram (iēram), as, at*;
P. *ivērāmus, &c.*

S. *ivissem, ivisses, ivisset*;
P. *ivissēmus, &c.*

FUTURE TENSES INDICATIVE.

FUTURE I.

S. *ibo, ibis, ibit*;
P. *ibimus, ibitis, ibunt*.

FUTURE II.

S. *ivēro, ivēris, ivērit*;
P. *iverimus, &c.*

IMPERATIVE.

PRES. S. I — P. *ite*.
FUT. { S. *ito* — P. *itōte*
 { S. *ito* — P. *eunto*.

INFINITIVE.

PRES. *ire*.
PERF. *ivisse* or *isse*.
FUT. *itūrum (am, um), esse*.

GERUND.

eundi, do, dum, do.

PARTICIPLES.

PRES. *iens, gen. euntis*.
FUT. *itūrus, a, um*.

SUPINES.

ACT. *itum*. PASS. *itu*.

So the compounds *abeo, adeo, coeo, exeo, inco, intereo, pereco, praetereo, prodeco, redeo*. But all these have generally *ti* instead of *ti* in the perfect; as, *abii, exii, perii, prodii, &c.* To these add *veneo* (= *venum + eo*), I am sold. *Ambio*, I go around, is the only compound regularly conjugated like *audio*, and has consequently *ambiēbam, ambiens, ambiendi, &c.*

The only passive forms of *eo* are the impersonal *itur* and *itum est*. But the compounds of *eo* which have acquired a transitive sense have a regular passive voice; as, *adeo, inco, praetereo*.

A future in *eam, ies, iet, ient* (instead of *ibo, ibis, &c.*), occurs only in later authors, and is confined to the compounds.

10. *Quēo, quīre, quīvi, quītum, I can*.

11. *Nequēo, nequīre, nequīvi (nequī), nequītum, I cannot*.

PRESENT INDICATIVE.

S. *quēo, quīs, quit*;
P. *quīmus, quītis, quēunt*.

S. *nequēo, nequīs, nequit*;
P. *nequīmus, nequītis, nequēunt*.

IMPERFECT.

S. *quībam, as, at*;
P. *quībāmus, &c.*

S. *nequībam, as, at*;
P. *nequībāmus, &c.*

PERFECT.

S. *quīvi — quīvit*;
P. — — *quīvērunt*.

S. *nequīvi, nequisti, nequīvit (nequīti)*;
P. — — *nequīvērunt (nequīērunt)*.

PLUPERFECT.

S. — — *nequīērāt*.
P. — — *nequīērāt*.

FUTURE.

S. *quībo — —*;
P. — — *quībunt*.

S. — — —
P. — — *nequībunt*.

PRESENT SUBJUNCTIVE.

S. *quēam, quēas, quēat*;
P. *quēāmus, quēātis, quēant*.

S. *nequēam, nequēas, nequēat*;
P. *nequēāmus, &c.*

IMPERFECT.

S. *quīrem* — *quīret*;
P. — — *quīrent*.

S. *nequīrem* — *nequīret*;
P. *nequīrēmus* — *nequīrent*.

PERFECT.

S. — — *quīvērit*.

S. *nequīvērim* — *nequīvērit*;
P. — — *nequīvērint*.

PLUPERFECT.

S. — — —;
P. — — *nequīssent*.

S. — — *nequīssēt*;
P. — — *nequīssent*.

INFINITIVE.

PRES. *quīre*. PERF. *quīvisse*
(*quīsse*).

PRES. *nequīre*. PERF. *nequīvisse*
(*nequīsse*).

PARTICIPLE.

PRES. *quīens*, *gen. quēuntis*.

PRES. *nequīens*, *gen. nequēuntis*.

These verbs are both conjugated like *eo*. Many of the forms, however, are seldom used, except those of the present. *Nepos* and *Cæsar* never employ any of them. Instead of *nequeo* *Cicero* frequently puts *non queo*.

Passive forms are *quītur*, *nequītur*, *quīta est*, *nequītum est*, but these are rarely used, and only in connection with an infinitive passive. E. g. *Forma nosci non quīta est*. The form could not be distinguished.

C. DEFECTIVE VERBS.

Defective verbs are those which occur only in certain forms and connections.

The principal verbs of this class are *aio* and *inquam*, I say; *fīri*, to speak; the præteritives *coepi*, I have begun; *memīni*, I remember; *nōvi*, I know; *odī*, I hate; the imperatives *ap̄ge*, *āve*, *salve*, and *vāle*. So also *cēdo*, *quaeso*, and *fōrem*.

1. *Aio*, I say.

INDIC. PRES. *āio*, *āis*, *āit*; P. — — *āiunt*.

" IMPERF. *aiēbam*, *as*, *at*; P. *aiēbāmus*, *ātis*, *ant*.

" PERFECT. — — *āit*.

SUBJ. PRES. — *aias*, *aiat*; P. — — *aiant*.

IMPER. *ai* (*obsolete*).

PART. *aiens* (*only as subject*).

Instead of the interrogative *aiene* the contracted *ain* frequently occurs.

2. *Inquam*, I say.

INDIC. PRES. *inquam*, *inquis*, *inquit*; P. *inquīmus*, *inquītis*, *inquunt*.

" IMPERF. *inquēbam*, &c. P. *inquēbāmus*, &c.

" PERF. — *inquisti*, *inquit*; P. — *inquistis*, —.

" FUTURE. — *inquies*, *inquiet*; P. — — —.

SUBJ. PRES. — *inquias*, *inquiat*; P. — *inquīātis*, *inquiant*.

IMPERAT. S. *inque*, *inquitto*; P. *inquitte*.

The present *inquam* sometimes supplies the place of the first person perfect, which is wanting.

3. *Fāri*, to speak, say.

INDIC. PRES. — — *fātur*; P. — — *fantur*.

IMPERAT. *fāre*.

PART. *fātus*, *a*, *um*.

GER. *fando*.

So the compound forms *affāmur*, *affāmini*, *affābar*, *effābor*, *effāberis*. This verb rarely occurs except in poetry. The first person *for*, and the subj. *fer*, *fītur*, are never used.

4. Coepi, coepisse, coepturus, *I have begun.*
 5. Memini, meminisse, —, *I remember.*
 6. Nōvi, novisse, —, *I know.*
 7. Ōdi, odisse, osūrus, *I hate.*

INDICATIVE PERFECT.

S. coepi	memini	nōvi	ōdi
coepisti,	meministi	novisti (nōsti)	odisti
coepit,	meminit,	nōvit,	ōdit,
P. coepimus	meminimus	novimus	odimus
coepistis	meministis	novistis (nōstis)	odistis
coepērunt.	meminērunt.	novērunt (nōrunt).	odērunt.

PLUPERFECT.

coepēram,	meminēram,	novēram (nōram),	odēram,
as, at, &c.	as, at, &c.	as, at, &c.	as, at, &c.

FUTURE.

coepēro,	meminēro,	novēro,	odēro,
is, it, &c.	is, it, &c.	is, it, &c.	is, it, &c.

SUBJUNCTIVE PERFECT.

coepērim,	meminērim,	novērim (nōrim),	odērim,
is, it, &c.	is, it, &c.	is, it, &c.	is, it, &c.

PLUPERFECT.

coepissem,	meminissem,	novissem (nossem),	odissem,
es, et, &c.	es, et, &c.	es, et, &c.	es, et, &c.

IMPERATIVE.

(Wanting.)	S. memento,	(Wanting.)
	P. mementōte.	

INFINITIVE.

coepisse.	meminisse.	novisse.	odisse.
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PARTICIPLES.

PERF. PASS. coeptus.	—	—	peritus, exūsus (active).
FUT. ACT. coepturus.	—	—	osūrus.

Of the above verbs *memini*, *nōvi*, and *ōdi* have a present signification. Hence the pluperfect has the sense of the imperfect, and the second future that of the first.

Instead of *coepi* the passive *coeptus est* is also used, especially in connection with the infinitive passive. E. g. *Oppugnāri coeptum est oppidum*, The town began to be besieged.

8. Apāge, away! Ave, Salve, hail. Vale, farewell.

Apāge has sometimes an accusative after it; as, *Apāge te*, Away with you! *Salve* also occurs in the present indic., *salveo*. *Vale* and *ave* are regular imperatives of the verbs *valeo*, I am well, and *aveo*, I am desirous, and are defective only in consequence of the change of signification.

All of these imperatives have also a plural and a future form; as,

S. ave.	F. avēto.	P. avēte.
S. salve.	F. salvēto.	P. salvēte.
S. vale.	F. valēto.	P. valēte.

FUTURE forms with the imperative force are *salvēbis*, *valēbis*.

INFINITIVES are *salvēre*, *valēre*.

9. Cēdo, give me, or say, tell.

This verb may stand either as the singular or plural. Special plural forms are *cedite* and *cette*. Its sense is similar to that of the French *tenez*.

10. *Quaeso, I pray, pray.*

This verb is most commonly interjected in the sentence, like the English "pray," "please." Its plural is *quaesumus*.

11. *Förem, I might be.*

From the obsolete root *fao*, and contracted for *fuërem*. It is otherwise regular, and the infinitive is *före*, "to be about to be." (Cf. page 666.)

D. VERBS WHICH ARE IRREGULAR IN THE FORMATION OF THE PERFECT AND SUPINE.

Many Latin verbs are irregular in the formation of the second and third roots, which frequently assume the characteristics of another conjugation. These will be enumerated and examined in the following lists, according to their respective conjugations.

L. FIRST CONJUGATION.

Regular verbs of the first conjugation end in *o, äre, ävi, ätum*. E. g.

Ambulo, ambuläre, ambulävi, ambulätum, to walk.

Celo, celäre, celävi, celätum, to conceal.

Impero, imperäre, imperävi, imperätum, to command.

Vulnero, vulneräre, vulnerävi, vulnerätum, to wound.

Several verbs of the first conjugation follow the analogy of the second, and form their perfect in *üi* and the supine in *ütum*. A few more are otherwise irregular in these parts. They are:—

Cräpo, äre, crepüi, creptum, to ring, clatter, resound.

Compounds are *concrepäre, discrepäre, and increpäre*.

Cubo, äre, cubüi, cubütum, to lie, recline.

So the compounds *accubo, excubo, incubo, secubo*, and others. But the compos. of *cubo* which take an *m* before *b* are of the third conjugation (e. g. *discumbere*). — The regular perfects *cubävi* and *incubävi* also occur.

Dö, däre, dëdi, dätum, to give.

So *circumdäre, persuadäre, satiadäre, and venundäre*. But the remaining compos. belong to the third conjugation; as, *addäre, condäre, reddäre, &c.* — Obsolete forms of the pres. subj. are *duim, duis, duit*, from the secondary *duo*.

Döno, äre, domüi, domltum, to tame, curb.

So the compos. *edömäre* and *perdömäre*.

Frico, äre, fricüi, fricätum or frictum, to rub.

So the compos. *defricäre, infricäre, perfricäre, and refricäre*.

Jüvo, äre, jüvi, jütum, juvatürus, to assist, help.

So also *adjuväre, adjüri, adjütum, adjutürus* or *adjuvatürus*.

Lävo, äre, lävi, lavätum, lautum, and lötum, to wash.

An infinitive *laväre* occurs in the older Latinity and in poetry.

Mico, äre, micüi, —, to glitter, shine.

So *emico, äre, emicüi, emicätum*. But *dimico*, I contend, fight, has the regular perfect *dimicävi*.

Nëco, äre, ävi, ätum, to kill, is regular, but the

Compos. *enëcäre* has *ävi, ätum* and *enecüi, enectum*. The participle is commonly *enectus*; *internecäre* has *internecätus*.

Plīco, āre, āvi and ūi, ātum and itum, to fold.

So the compos. *applicāre, complicāre, explicāre*, and *implicāre*. But *duplico, multiplico*, and *supplico*, which are derived from adjectives in *plex*, have regularly *āvi, ātum*.

Pōto, āre, āvi, potātum and more commonly pōtum, to drink.

The participle is *pōtus*, which is both passive, "drunk," and active, "having drunk." The compos. *appōtus* is active, "having drunk sufficiently"; and *epōtus*, passive, "emptied by drinking."

Sēco, āre, sēcui, sectum, secātūrus, to cut.

Compos. *desecāre, dissecāre, persecāre*. But *praesecāre* and *resecāre* have *cātum* or *ctum* in the supine.

Sōno, āre, sonūi, sonitum, sonātūrus, to sound.

So *consonāre, dissonāre, personāre, resonāre*.

Stō, stāre, stēti, stātum, to stand.

So *antestāre, circumstāre, interstāre*, and *superstāre*. But the remaining

compounds have *ui* in the perfect; as, *adstāre, constāre*, perf. *adstiti, constiti*; so *existāre, instāre, obstāre, perstāre, praestāre*, and *restāre*. Some of these compounds want the supine. *Distāre* has neither perf. nor supine. *Praestāre* has (in later authors only) sup. *praestitum*, but very frequently *praestaturus*.

Tōno, āre, tonūi, (tonitum,) to thunder.

So *attonāre* (part. *attonitus*), *intonāre* (part. *intonatus*); but *circumtonāre* wants the third root.

Vēto, āre, vetūi, vetitum, to prohibit, forbid.

Among the irregularities of the first conjugation may be included the perfect participles of the verbs *coenāre* and *jurāre*, which are used in an active sense; — *coenātus*, "having dined"; *jurātus*, "having sworn." So the compounds *conjurātus*, "having conspired," and *injurātus*, "one who has not sworn." Among later authors *conspirātus* is used actively like *conjurātus*, and in the same sense.

II. SECOND CONJUGATION.

Regular verbs of the second conjugation end in *ēo, ēre, ūi, ūtum*. E. g.

Dēbēo, debēre, debūi, debītum, to owe.

Hābēo, habēre, habūi, habītum, to have.

Mērcō, merēre, merūi, merītum, to earn.

Tācēo, tacēre, tacūi, tacītum, to be silent.

The verbs of the second conjugation, which deviate from the forms exhibited in these examples, may be divided into, —

1. Those which are irregular or defective in the formation of the perfect or supine roots, but yet remain within the limits of the conjugation.

2. Those which follow the analogy of the third conjugation in the formation of those parts.

3. Those which want the second and third roots entirely.

4. Semideponentia.

1. The verbs of the second conjugation which are irregular or defective in the second or third root, but still do not transcend the limits of the conjugation, are, —

a) Those which have *vi* instead of *vūi*, or *ēvi* instead of *ūi*, in the perfect.

Cāvēo, ēre, cāvī, cautum, to beware. **Conniveo, ēre, nivi and nixi, —, to close the eyes, to wink.**

Deleo, ēre, delēvi, delētum, *to extinguish, destroy.*

Fāveo, ēre, fāvi, fautum, *to favor.*

Ferveo, ēre, fervi and ferbui, —, *to glow, to be hot.*

Obsolete are the forms *fervit, fervat, fervēre*, according to the third conj. The double perfect (in *vi* and *bui*) extends also to the inchoatives *deservescere, effervescere, and reservescere*. But *conservescere* has generally *conferbui*.

Flēo, flēre, flēvi, flētum, *to weep.*

Fōveo, fōvere, fōvi, fōtum, *to cherish.*

Mōveo, ēre, mōvi, mōtum, *to move.*

So the compos. *amovēre, admovēre, commovēre, permovēre, &c.*

The root OL, *to grow*, gives rise to the compos. *abolēo, I abolish*;

b) Those which have *tum* or *sum* instead of *itum* in the supine.

Censeo, ēre, censui, censum, *to suppose, think.*

The participle *census* occurs with an active sense. So also *census sum*, from a deponent *censor*. *Percenseo* wants the supine. *Accenseo* has *accensus*; *succenseo, successurus*; and *recenseo*, two supines *recensum* and *recensitum*.

Dōceo, ēre, docui, doctum, *to teach.*

So the compos. *dedocēre, edocēre, and perdocēre*.

Misceo, ēre, miscui, mistum or mixtum, *to mix.*

c) Those which have *ui* in the perfect regularly, but no supine.

Arceo, ēre, arcui, *to drive away.*

But the compos. *coercēre* and *exercēre* have a supine in *itum*.

Calleo, ēre, callui, *to be callous.*

Candeo, ēre, candui, *to shine, to glow.*

Egeo, ēre, egui, *to want, need.*

Compos. *indigēre*.

Emineo, ēre, eminui, *to project, rise aloft.*

Floreo, ēre, florui, *to bloom, flourish.*

Frondeo, ēre, frondui (and *effrondui*), *to have leaves.*

abolesco, I cease; adoleo and adolesco, I grow up; exoleo or exolesco and obsolēo or obsolesco, I grow out of use; all of which have ēvi in the perfect.

The supine of *aboleo* is *abolitum*. The rest want this part entirely, but have given rise to the adjectives *adultus, exolitus, and obsolētus*.

Pāveo, ēre, pāvi, —, *to fear, tremble.*

From this the inchoative *expaveco, ēre, expāvi*, of which the perfect is especially frequent.

The root PLE, *to fill*, gives rise to the compos. *complēo, explēo, and implēo, I fill, fill up; all of which have ēvi, ētum.*

Vōveo, ēre, vōvi, vōtum, *to vow.*

So the compos. *devovēre, to curse.*

The supine *mixtum* is the more common and correct. Compos. *aro admiscēre, commiscēre, immiscēre, permiscēre*.

Tēneo, ēre, tenui, (tentum,) *to hold.*

Compos. *abstinēre, atinēre, continēre, delinēre, distinēre, retinēre, and sustinēre*, all of which have *tentum* in the supine. *Pertinēre* wants the supine, and the simple *tentum* rarely occurs.

Torreo, ēre, torrui, tostum, *to roast.*

Horreo, ēre, horrui, *to shiver, shudder.*

So *abhorrēre* and a number of inchoatives.

Langueo, ēre, langui, *to languish.*

Lāteo, ēre, lātui, *to be concealed, to be hid.*

Compos. *interlatēre, perlatēre, and sublatēre*.

Mādeo, ēre, mādui, *to be wet.*

Niteo, ēre, nītui, *to shine.*

Compos. *enitēre, internitēre, and praeinitēre*.

Oleo, ēre, olūi, *to smell.*

Compos. *obolēre, redolēre, and subolēre.*

Palleo, ēre, pallui, *to be pale.*

Pāteo, ēre, patui, *to stand open.*

Rigeo, ēre, rigui, *to be stiff.*

Rūbeo, ēre, rubui, *to be red.*

Sileo, ēre, silui, *to be silent.*

Sorbeo, ēre, sorbui, *to sip.*

The perfect *sorpsi* rarely occurs.

Compos. are *absorbēre* and *exsorbēre.*

Sordeo, ēre, sordui, *to be filthy.*

Splendeo, ēre, splendui, *to shine.*

Stūdeo, ēre, studui, *to strive.*

Stūpeo, ēre, stupui, *to be astonished, amazed.*

Tīmeo, ēre, timui, *to be afraid.*

Torpeo, ēre, torpui, *to be torpid.*

Tūmeo, ēre, tumui, *to be tumid, to swell.*

Vigeo, ēre, vigui, *to be lively, strong.*

Vireo, ēre, virui, *to be green.*

REMARK. — Besides the verbs here enumerated, there are a number of others, derived from adjectives. But these occur more rarely in the form here presented, and are generally inchoatives. Cf. *F.*

2. The verbs of the second conjugation which form the perfect and supine after the analogy of the third, are as follows: —

a) Those which have *i* in the perfect and *sum* in the supine.

Mordeo, ēre, momordi, morsum, *to bite.*

Pendeo, ēre, pependi, pensum, *to hang.*

The compos. *dependeo* and *impendeo* lose the reduplication: *dependi, impendi.*

Prandeo, ēre, prandi, pransum, *to dine.*

The participle *pransus* has an active sense, "having dined."

Sēdeo, ēre, sēdi, sessum, *to sit.*

So the compos. *assidēre, circumse- dēre* or *circumsidēre, desidēre, insidēre, obsidēre, possidēre, and supersedēre.* But *dissidēre* and *praesidēre* want the supine.

b) Those which have *si* in the perfect and *sum* in the supine.

Ardeo, ēre, arsi, arsum, *to be on fire, to burn.*

Denseo, ēre, densi, densus (*ad- jective*), *to thicken.*

Haereo, ēre, haesi, haesum, *to ad- here, stick.*

Compos. are *adhaerēre, cohaerēre, inhaerēre.*

Jubeo, ēre, jussi, jussum, *to com- mand, bid.*

Maneo, ēre, mansi, mansum, *to remain.*

Compos. *permanēre, remanēre.*

Strideo, ēre, stridi, —, *to hiss.*

This verb wants the supine. In poetry the infinitive is often *strikere.*

Spondeo, ēre, sponondi, sponsum, *to vow, promise.*

Compounds drop the reduplication; as, *despondeo, desponsi; respondeo, responsi.*

Tondeo, ēre, totondi, tonsum, *to shave.*

Compounds without reduplication are *attondeo, attondi; delondeo, delon- di.*

Video, ēre, vidi, visum, *to see.*

So the compos. *inridēre, pervidēre, praevidēre, and providēre.*

Mulceo, ēre, mulsi, mulsum, *to soothe, caress.*

Compos. *demulcēre* and *permulcēre.* The participle *permulctus* for *permul- sus* is doubtful.

Mulgeo, ēre, mulsi, mulsum, *to milk.*

Comp. part. *emulsus.*

Rideo, ēre, risi, risum, *to laugh.*

Compos. *arridēre, deridēre, irridēre, subridēre.*

Suadeo, ēre, suāsi, suāsum, *to ad- vise.*

Compos. *dissuadēre, persuadēre.*

Tergeo, ēre, *tersi*, *tersum*, to wipe.

This verb is even more frequently of the third conj., *tergo*, ēre, *si*, *sum*. But

the compos. *abtergēre*, *detergēre*, *extergerēre*, are more commonly of the second.

c) Those which have *si* or *xi* in the perfect, and *tum* in the supine, or supine wanting.

Augeo, ēre, *auxi*, *auctum*, to increase.

Frigeo, ēre, *frixi*, —, to be cold.

Indulgeo, ēre, *indulsi*, *indultum*, to indulge.

Lūceo, ēre, *luxi*, —, to shine.

Lūgeo, ēre, *luxi*, —, to mourn.

Torqueo, ēre, *torsi*, *tortum*, to turn, twist.

Compos. *contorquēre*, *distorquēre*, *extorquēre*.

d) Those which have *si* in the perfect, but no supine.

Algeo, ēre, *alsi*, to be cold.

The supine is wanting, but an adjective *alsus*, *a*, *um*, cool, cold, exists.

Fulgeo, ēre (in poetry also *fulgēre*), *fulsi*, to glitter.

Turgeo, ēre, *tursi* (rarely), to swell.

Urgeo (*urgueo*), ēre, *ursi*, to urge, impel.

3. Those which have neither perfect nor supine.

Aveo, ēre, to desire. (Cf. p. 672.)

Calveo, ēre, to be bald.

Cāneo, ēre, to be gray.

Cieo, *ciēre*, to move, rouse.

An obsolete form of this verb is *cio*, *cire*. Both have the common perfect *civi*, supine *citum* (from *cio*) and *citum* (from *cio*). Compos. are *concieo*, *excieo*, *incieo*, *percieo*. Participles in use are *concitus*, *excitus*, moved, excited; but *excitus*, called out. So *incitus* and *percitus* in the sense of "to move"; but *accire*, to call, has only *accitus*. From *citum* the frequentative *citāre*, and the compos. *excitāre*, *incitāre*, and *suscitāre*.

Flāveo, ēre, to be yellow.

Foeteo, ēre, to stink.

Hēbeo, ēre, to be dull.

Hūmeo, ēre, to be moist.

Liveo, ēre, to be livid.

Mineo, ēre, to hang over.

Compos. *imminēre*, *prominēre*.

Mocreo, ēre, to mourn, to be sad.

Polleo, ēre, to have power.

Renideo, ēre, to shine; to smile.

Scāteo, ēre (sometimes *scātēre*), to swarm with.

Squāleo, ēre, to be filthy.

Vēgeo, ēre, to be active.

4. The following semideponentia. (Cf. page 161, Rem. 4.)

Audeo, ēre, *ausus sum*, to dare, venture.

An obsolete perfect is *ausi*, from which the future subjunctive *ausim*, *ausis*, *ausit*, *ausint*. The poets use the participle *ausus* and *inausus* in a passive sense.

Gaudeo, ēre, *gavisus sum* (Part.

Fut. gavisūrus), to rejoice.

Soleo, ēre, *solitus sum*, to be accustomed.

Compos. impera. *assōlet*.

III. THIRD CONJUGATION.

The verbs of the third conjugation exhibit the greatest diversity in the formation of their perfect and supine. The regular formation of the perfect has already been explained on page 237, Rem. 3, notes † and ‡, and that of the supine on page 246, Rem. 3. For the sake of clearness on this point, we will here enumerate the different classes of regular verbs, arranged according to the termination of their first root,

and then add to each class the verbs which deviate from the established rule.

1. Verbs which have a vowel or a *v* before the final *o* of the present, form their perfect in *i* and the supine in *tum*. E. g.

Acuo, ẽre, acũi, acũtum, to sharpen.

Compos. *exacuẽre, peracuẽre, and praeacuẽre.*

Arguo, ẽre, argũi, argũtum, to accuse.

Compos. *coarguẽre, redarguẽre.* The perf. part. is commonly *convictus*.

Congruo, ẽre, congrũi, —, to agree.

Supine wanting. So also *ingruẽre* (primitive root not in use).

Imbuo, ẽre, imbũi, imbũtum, to dip, steep.

Induo, ẽre, indũi, indũtum, to put on.

So also *exuẽre.*

Luo, ẽre, lũi, lũtum (luitũrus), to pay, alone for.

From another *lao*, I wash, are derived the compos. *abluẽre, eluẽre, diluẽre, and polluẽre*, all of which have a supine in *lũtum*.

Metuo, ẽre, metũi, —, to fear.

The supine *metũtum* rarely occurs.

Minuo, ẽre, minũi, minũtum, to diminish.

Compos. *comminuẽre, deminuẽre, diminũere, and imminũere.*

(*Nuo, to beckon*, is not used.)

Compos. *abnuo, ẽre, abnũi, abnũtũrus*, to deny, refuse. Others are *annũere, innũere, and renũere*, all without supine.

Irregular verbs of this class are, —

Cãpio, ẽre, cẽpi, captum, to take.

So *antecapẽre*. But other compounds change *a* into *i*, and the supine *a* into *e*; as, *accipẽre, excipẽre, decipẽre, percipẽre, praecipẽre, recipẽre, suscipẽre*, all of which have *captum* in the supine.

Cũpio, ẽre, cupivi, cupitum, to desire.

An imperf. subj. *cupiret* occurs. Compos. *discupẽre* and *percupẽre*.

Fãcio, ẽre, fẽci, factum, to do, make.

So *arefacẽre, calefacẽre, consuefacẽre, frigefacẽre, lubefacẽre, patefacẽre,*

Pluo, ẽre, pluĩ, generally impersonal pluit, it rains.

Compos. *compluẽre, impluẽre, and perpluẽre*, commonly likewise impersonal and without supine.

Ruo, ẽre, rui, ruitũrus, to fall.

Compos. have supine in *ritum*; as, *diruẽre, obruẽre, and proruẽre*. But *corruẽre* and *irruẽre* want the supine.

Solvo, ẽre, solvi, solũtum, to loosen, untie.

Compos. *absolvẽre, dissolvẽre, exsolvẽre, persolvẽre.*

Spuo, ẽre, spuĩ, spũtum, to spit.

Compos. *conspuẽre* and *despuẽre*.

Statuo, ẽre, statũi, statũtum, to place, establish.

Compos. *constituẽre, destituẽre, instituẽre, restituẽre, and substituẽre.*

Sternuo, ẽre, sternũi, —, to sneeze.

From this the frequentative *sternutãre*.

Suo, ẽre, suĩ, sũtum, to sew.

Compos. *consuẽre, dissuẽre, and resuẽre.*

Tribuo, ẽre, tribũi, tribũtum, to bestow, impart.

Compos. *attribuẽre, contribuẽre, and distribuẽre.*

Volvo, ẽre, volvi, volũtum, to roll.

Compos. *evolvẽre, involvẽre, and pervolvẽre.* Frequentative *volutãre*.

satisfacẽre, and tepesfacẽre, all of which have *fio, fieri, factus sum* in the passive. Other compounds change *a* into *i*, and have a passive in *ictor*, supine in *ectum*; as, *afficio, afficior, affectum*. So also *conficẽre, deficẽre, interficẽre, officẽre, perficẽre, proficẽre, and reficẽre*.

Fluo, ẽre, fluxi, fluxum, to flow.

Compos. *affluẽre, confluẽre, effluẽre, interfluẽre.*

Fõdio, ẽre, fõdi, fõssum, to dig.

Compos. *confõdẽre, fõdẽre, perfõdẽre, suffõdẽre.*

Fugio, ẽre, fugi, fugitum, to flee.

Compos. *aufugere, confugere, effugere, and perfugere.*

Jacio, ẽre, jeci, jactum, to throw.

So *superjacere*, which however has also *superjectum*. Other compounds change *a* into *i*, and in the supine into *e*; as, *abjicio, abjeci, abjectum*. So also *adjicere, dejicere, ejicere, injicere, objicere, rejicere, transjicere, or trajicere.*

(Lacio, frequentat. lactare, I allure, obsolete.)

Compos. in use are *allicio, ẽre, allezi, allectum*, to allure; and so *illicere* and *pellicere*. But *elicio* has *elicui, elictum*.

Pario, ẽre, peperĩ, partum (but paritũrus), to bring forth.

An infinitive *pariri* instead of *pãri* occurs.

Quatio, ẽre, —, quassum, to shake.

2. Verbs ending in *bo* or *po* form their perfect in *psi* and the supine in *ptum*. E. g.

Carpo, ẽre, carpsi, carptum, to pluck.

Compos. *concerpo, concerpsi, concerptum*. So *decerpere* and *discerpere*.

Glũbo, ẽre, glupsi, gluptum, to peel.

Nũbo, ẽre, nupsi, nuptum, to veil, to marry.

Compos. *obnũbere*.

Rẽpo, ẽre, repsi, reptum, to creep.

Compos. *adrepere, irrepere, obrepere, prorepere, and subrepere*.

Irregular verbs of this class are, —

Accumbo, ẽre, cubũi, cubitum, to recline.

So all the compounds of *cubare*, which assume an *m*; as, *discumbere, incumbere, occumbere, procumbere, and succumbere*.

Bibo, ẽre, bibi, bibitum, to drink.

Compos. *ebibere, imbibere*.

Lambo, ẽre, lambi, lambitum, to lick.

3. Verbs ending in *do* or *to* form their perfect in *si* and the supine in *sum*. E. g.

Claudo, ẽre, clausi, clausum, to shut.

Compos. *conculcio, ẽre, cussi, cussum*. So *discutio, exculcio, incutio, perculcio, reperculio*.

Rãpio, ẽre, rapũi, raptum, to seize, rob.

Compos. *arripio, arripui, arreptum*. So *abripere, deripere, eripere, surripere*.

Sãpio, ẽre, sapiui and sapui, —, to taste; to be wise.

So *resipere*, to smell after. But *desipere* has no perfect.

Spẽcio, ẽre, spexi, spectrum, to see.

Compos. *aspicio, spexi, spectrum*. So also *conspicere, despicere, dispicere, inspicere, peraspicere, respicere, and suspicere*.

Strũo, ẽre, struxi, structum, to build.

So *construere, exstruere, destruere, and instruere*.

Vivo, ẽre, vixi, victum, to live.

Scalpo, ẽre, scalpsi, scalptum, to carve, engrave.

Scribo, ẽre, scripsi, scriptum, to write.

So the compos. *adscribere, describere, inscribere, and praescribere*.

Sculpo, ẽre, sculpsi, sculptum, to cut, sculpture.

Compos. *exsculpere and insculpere*.

Serpo, ẽre, serpsi, serptum, to creep.

So *inserpere, proserpere*.

Rumpo, ẽre, rũpi, ruptum, to burst, break.

Compos. *abrumpere, corrumpere, erumpere, interrumpere, irrumpere, per-rumpere, prurumpere*.

Scãbo, ẽre, scabi, —, to scratch, rub.

Strẽpo, ẽre, strepui, strepitum, to rumble, rattle.

The compos. are derived from an other form, *clũdo*; as, *concludere, excludere, includere, secludere*.

Divido, ěre, divisi, divisum, to divide.

Laedo, ěre, laesi, laesum, to hurt, injure.

Compos. alliděre, colliděre, eliděre, illiděre.

Lūdo, ěre, lūsi, lūsum, to play.

Compos. alluděre, colluděre, deluděre, eluděre, and illuděre.

Plaudo, ěre, plausi, plausum, to clap, beat.

So applauděre. The remaining compos. have ōlo, ōsi, ōsum; as, comploděre, exploděre, supploděre.

Rādo, ěre, rāsi, rāsum, to scrape.

So abraděre, circumraděre, corraděre, deraděre, and eraděre.

Rōdo, ěre, rōsi, rōsum, to gnaw.

Compos. abroděre, arroděre, circumroděre, deroděre, and perroděre.

Trūdo, ěre, trūsi, trūsum, to push.

Compos. detruděre, extruděre, protruděre.

Vādo, ěre, —, —, to go, walk.

Perfect and supine wanting. But evīdo, evīsi, evīsum. So also invaděre and pervaděre.

The irregular verbs of this class are, —

a) Those which form their perfect in *dī* and the supine in *sum*. E. g.

Accendo, ěre, accendi, accensum, to set on fire.

So incenděre and succenděre.

Cūdo, ěre, cūdi, cūsum, to pound, forge.

Compos. excuděre, procuděre.

Defendo, ěre, di, sum, to defend.

Edo, ěre, ēdi, ēsum, to eat.

So exeděre and comeděre, ēdi, ēsum (but also comestus).

Fundo, ěre, fūdi, fūsum, to pour.

Compos. are affunděre, confunděre, diffunděre, effunděre, infunděre, offunděre, and profunděre.

Mando, ěre, mansi, (rarely) mansum, to chew, masticate.

Offendo, ěre, di, sum, to offend.

Prehendo (prendo), ěre, di, sum, to lay hold of.

Compos. apprehenděre, comprehenděre, deprehenděre, and reprehenděre.

Scando, ěre, di, sum, to climb.

So ascenděre, conscenděre, descenděre, inscenděre.

Strido (also strideo), ěre, stridi, —, to creak, grate.

b) Those which have reduplicated perfect. E. g.

Cādo, ěre, cecīdi, cāsum, to fall.

Compos. incido, inclidi, incāsum. So occiděre and reciděre. But the remaining compos. want the supine; as, accidit, concido, decido, and excido.

Cacdo, ěre, cecidi, caesum, to cut.

Compos. abscido, abscidi, abscisum. So conciděre, deciděre, exciděre, inciděre, occiděre, praeciděre, &c.

Condo, ěre, condidi, conditum, to construct.

So the remaining compos. of děre, except those mentioned on page 673; as, abděre, adděre, deděre, eděre, perděre, redděre, traděre, and venděre. But absconděre has generally perf. abscondi instead of absconditū; and instead of the passive vendi, it is common to say venire.

Crĕdo, ěre, crĕdidi, crĕditum, to believe.

So accrĕděre, accrĕdidi.

Pĕdo, ěre, pĕpĕdi, pĕditum, to break wind.

Pendo, ěre, pependi, pensum, to weigh.

Compos. appendo, appendi, appensum. So likewise without reduplication dependěre, expenděre, impenděre, perpenděre, suspenděre.

Tendo, ěre, tĕtendi, tensum or tentum, to stretch.

Compos. extendo, extendi, extensum and extentum; and so with both supines delenděre, ostenděre, protenděre, and retenděre. The rest have supine in tum only; as, attenděre, contenděre,

distendere, intendere, obtendere, praetendere, and subterdere. (But more commonly *extentum, protentum, and vice versa ostensum.*)

Tundo, ẽre, tũtũdi, tunsum and tũsum, to beat, strike.

c) Those which have *ss* in the supine, or are otherwise irregular.

Cedo, ẽre, cessi, cessum, to give place, to retire.

So the compos. *abcedo, accedo, antecedo, concedo, decedo, discedo, excedo, incedo, intercedo, recedo, and succedo.*

Fido, ẽre, fisis sum, to trust.

So *confidẽre, diffidẽre*; but these have sometimes perf. *confidi, diffidi*, instead of *confisus sum, &c.*

Findo, ẽre, fidi, fissum, to cleave, split.

So *diffindẽre, diffidi.*

Frendo, ẽre, —, fressum and frũsum, to crush, grind.

Instead of this also *frendẽre, frendũ.*

Meto, ẽre, messũ, messum, to reap.

Compos. *demetẽre.* Instead of *messui* and *demessui* more commonly *messem feci.*

Mitto, ẽre, misi, missum, to send.

So the compos. *admitto, amitto, committo, demitto, dimitto, emitto, immitto, omitto, permitto, praetermitto, promitto, remitto, and submitto.*

Pando, ẽre, pandi, passum (more rarely pansum), to lay open, set open.

Expandẽre has *expansum* and *expansum*; but *dispanẽre*, only *dispansum.*

Peto, ẽre, petivi or petli, petitum, to ask.

4. Verbs ending in *go, co, cto, quo, and guo* form their perfect in *xi* and the supine in *ctum.* E. g.

Cingo, ẽre, cinxi, cinctum, to gird, surround.

Compos. *accingere and discingere.*

Cõquo, ẽre, coxi, coctum, to cook.
So *concoquẽre and decoquẽre.*

Dico, ẽre, dixi, dictum, to say.

So the compos. *addico, contradico, edico, indico, interdico, and praedico.*

Dũco, ẽre, duxi, ductum, to lead, conduct.

Compos. have only *tũsum*, and no reduplication; as, *contundo, contũdi, contũsum.* So *extundẽre, obtundẽre, and retundẽre.*

Compos. are *appeto, competo, expeto, oppeto, and repeto.*

Scindo, ẽre, scidi, scissum, to split, to tear.

Compos. *conscindo, conscidi, conscissum.* So also *discindẽre, interscindẽre, perscindẽre, proscindẽre, and rescindẽre.* But *abscindo* has only *abscindẽre, abscidi*, and *exscindo* only *exscindẽre.*

Sido, ẽre, sidi or sēdi, sessum, to take a seat, sit down.

Perfect and supine commonly from *sēdẽre.* Compos. *consido, consēdi, consessum.* So *assidẽre, desidẽre, insidẽre, residẽre, and subsidẽre.*

Sisto, ẽre, stiti (obsolete), stitum, to put, set.

But *sisto* in the sense of "to stand still" has *stēti, stitum.* The compos. are all intransitive and have *stiti, stitum*; as, *consisto, constiti, constitum.* So *adsisto, desisto, existo, insisto, obsisto, persisto, and resisto.* Circumsto has either *circumstēti* or *circumstēti.*

Sterto, ẽre, stertũ (obsolete sterti), —, to snore, snort.

Verto, ẽre, ti, sum, to turn.

So the compos. *adverto, animadverto, averto, converto, ererto, perverto, and subverto.* — *Disvertẽre, praevertere, and revertere* are more frequently deponents in the present and imperfect.

So the compos. *abducẽre, adducẽre, circumducẽre, conducẽre, and a number of others.*

Fligo, ẽre, flixi, flictum, to strike (obsolete).

Compos. *affligẽre, configẽre, infligẽre.* But *profligare* is of the first conjugation.

Frigo, ẽre, frixi, frictum (rarely frixum), to roast.

Jungo, ěre, junxi, junctum, to join together.

So compos. *adjungo, conjungo, disjungo, sejungo*, and *subjungo*.

Lingo, ěre, linxi, linctum, to lick.

Mungo, ěre, munxi, munctum, to blow the nose.

Compos. *emungĕre*.

Plango, ěre, planxi, planctum, to strike; to lament.

Rĕgo, ěre, rexi, rectum, to guide, direct.

Compos. *arrigĕre, corrigĕre, dirigĕre, erigĕre, porrigĕre*. To these add *pergo* (for *perĕrgo*), *perrexi, perrectum*, and *surgo* (for *surrĕgo*), *surrexi, surrectum*. Compos. of *surgo* are *assurgo, consurgo, exsurgo*, and *insurgo*.

Stinguo, ěre, —, —, to extinguish (rarely used).

Compos. in use are *extinguo* and *re-*

The irregular verbs of this class are, —

a) Those which reject the *n* before *ctum* in the supine, or assume *xum*.

Anġo, ěre, anxġ, —, to choke. (Supine wanting.)

Clango, ěre, —, —, to sound.

Fġgo, ěre, fixġ, fixum, to fix or fasten in.

So *affġĕre, transġĖre*.

Fġngo, ěre, finxi, fictum, to form, fashion.

Compos. *affġĖre, confġĖre, effġĖre*, and *refġĖre*.

Flecto, ěre, flexġ, flexum, to bend.

Compos. *inflectĕre*.

Mġngo (or *mejo*), ěre, minxi, mġctum, to make water.

Necto, ěre, nexġ or nexġi, nexum, to tie, bind.

b) Those which do not change the characteristic consonant in the perfect.

Āġo, ěre, ěġġ, actum, to drive; to do.

Compos. *cġgo* (for *coġgo*), *cġġġ, coactum*. So also *abġĖre, aġġĖre, exġĖre, perġĖre, redġĖre, subġĖre*, and *transġĖre*. — *Prodġġe* wants the supine; *ambġĖre* and *satġĖre* have neither perfect nor supine.

Dġgo, ěre, dġġġ, —, to pass, spend (*vitam, life, &c.*).

stinguo, which have regularly *inxi, inctum*. So also *distinguo* and *instinguo*, but from another root.

Sġgo, ěre, suxi, suotum, to suck.

Tġgo, ěre, texġ, tectum, to cover.

Compos. *conġĖre, detġĖre, obġĖre, proteġĖre*, and *reġĖre*.

Tġngo (tinguo), ěre, xi, ctum, to dip in, moisten.

Trġho, ěre, traxġ, tractum, to draw.

So compos. *attrġho, contrġho, detrġho, extrġho, pertrġho, protrġho, retrġho*, and *subtrġho*.

Ungo (or *unguo*), ěre, unxi, unctum, to anoint.

Compos. *perungĖre* and *inungĖre*.

Vġho, ěre, vexġ, vectum (*frequent. vecto*), to carry, convey.

So *advġĖre, invġĖre*. — The passive is *vġhor, vġhi, vectus sum*, to drive, ride. So *circumvġhor, invġhor, praetervġhor*.

Nġngo, ěre, ninxi, —, to snow (*commonly impers. ningit, &c.*).

Pecto, ěre, pexġ, pexum, to comb.

Pġngo, ěre, pinxi, pictum, to paint.

Compos. *appġĖre, depġĖre*, and *expġĖre*.

Plecto, ěre, —, —, (*commonly only passive plector*), to punish.

Another *plecto*, to braid, is obsolete, but exists in the deponents *amplector* and *complector, plexus sum*.

Stringo, ěre, strinxġ, strictum, to draw tight.

Compos. *adstringĖre, constringĖre, dstringĖre, obstringĖre*, and *perstringĖre*.

Frango, ěre, frġġġ, fractum, to break.

Compos. *confrġĖre, effrġĖre, perfrġĖre*, and *refrġĖre*.

Ico (or *icio*), ěre, ġci, ġctum, to strike; to make (e. g. *foedus, a treaty*).

Lġgo, ěre, lġġġ, lectum, to read.

So compos. *perlġĖre, praelġĖre*, and with *ġ* in the root *collġĖre, delġĖ-*

re, eligere, and seligere. But *diligere, intelligere, and negligere* have *lexi* in the perfect.

Linguo, ere, liqui, —, to leave.

(Poetical.)

Compos. *relinquo, reliqui, relictum.*

c) Those which reduplicate in the perfect.

Pango, ere, pepigi, pactum, to make a compact.

But *pango*, I set or fix in, has *panxi* or *pēgi, pactum.* The compos. *compingo, impingo* have *pēgi, pactum.* So also *oppango, oppēgi.* But *depango* and *repango* have no perfect.

Parco, ere, peperci, parsum, to spare, save.

The perfect *parsi* is obsolete, and

d) Those which form their perfect in *si* and the supine in *sum*.

Mergo, ere, mersi, mersum, to immerse, dip.

So *demergere, emergere, immergere, submergere.*

Spargo, ere, sparsi, sparsum, to scatter.

Compos. *adspergere, conspergere, ex-*

So also *delinquere* and *dereelinquere.*

Vinco, ere, vici, victum, to conquer, vanquish.

Compos. *convincere, devincere, and evincere.*

the supine *parctum* uncertain. Compos. *comparcere.*

Pungo, ere, pupugi, punctum, to stab.

Compos. *compungo, punxi, punctum.* So *dispungere* and *interpungere.*

Tango, ere, tetigi, tactum, to touch.

Compos. *attingo, attingi, attactum.* So *contingo, contigi,* and the impersonals *contingit, contigit; obtingit, obtingit.*

aspergere, and respergere, all with asper, aspersum.

Tergo, ere, tersi, tersum, to wipe.

But also *tergeo, ere* (compare p. 677).

Vergo, ere, —, —, to incline or turn.

5. Verbs ending in *lo, mo, no, and ro* are mostly irregular.

The following in *mo* may be regarded as regular:—

Cōmo, ere, compsi, comptum, to adorn.

Dēmo, ere, dempsi, demptum, to take away.

Prōmo, ere, prompsi, promptum, to take out, to draw.

So compos. *deprōmere, exprōmere.*

Sūmo, ere, sumpsi, sumptum, to take.

Compos. *absūmere, adsūmere, consūmere, desūmere.*

Temno, ere, —, —, to despise. (Poetical.)

Compos. *contemnere, contempsit, contemptum.*

The irregular verbs of this class are,—

a) Those which have *vi* in the perfect.

Cerno, ere, crēvi, crētum, to sift.

In the sense of “to see,” the perfect and supine do not occur. Compos. *decerno, decrēvi, decrētum; and so discernere, excernere, and secernere.*

Lino, ere, lēvi (or livi), litum, to smear on, daub on.

So compos. *collino, illino, oblino* (part. *oblitus*), and *perlino.* Other compos. are of the fourth conj., as *allinire, circumlinire, and illinire.*

Sēro, ere, sēvi, sātum, to sow.

But *sero*, I join, connect, has *serui, sertum.* The compos. *consēro* and *in-*

sero have either *sēvi, situm* or *serui, sertum*, according to the sense. *Desēro, dissēro, and exsēro* have *serui, sertum* only.

Sino, ere, sivi, situm, to allow, permit.

From this perhaps also *situs, situate.* Compos. *desino, desi, desitum.* Instead of perf. also *desitus est.*

Sperno, ere, sprēvi, sprētum, to disdain.

Sterno, ere, strāvi, strātum, to prostrate.

So *compos. consterno, insterno, and prosterno.*

Tĕro, ěre, trĭvi, trĭtum, to rub.

b) Those which reduplicate in the perfect.

Cāno, ěre, cecĭni, cantum, to sing, sound.

Compos. succĭno, succinŭi, succentum. So also *occĭno* or *occāno*. But *accĭno, intercĭno, and recĭno* (or *recāno*) want the perf. and supine.

Curro, ěre, cucurri, cursum, to run.

The *compos. accurro, decurro, excurro, incurro, percurro, and praecur-*

So *conterĕre*. But *attĕro* has either *attĕrvi* or *attĕrŭi*.

ro have more frequently *curri* than *acurri* in the perfect.

Fallo, ěre, fefelli, falsum, to deceive.

Compos. refello, refelli without supine.

Pello, ěre, pepŭli, pulsum, to drive away.

Compos. appello, appŭli, appulsum. So the rest, *compello, depello, expello, impello, perpello, propello, and repello.*

c) Those which follow the analogy of the second conjugation.

Alo, ěre, alŭi, alitum or altum, to nourish.

Alus in Cicero and Sallust, *alitus* in later writers.

Cello (not in use), but

Compos. antecello, excello, and praecello, I excel, perf. cellui, supine wanting. But *percello, percŭli, perculsum, to strike down.*

Cŏlo, ěre, colŭi, cultum, to cultivate.

So *excolĕre, incolĕre, and percolĕre.*

Consŭlo, ěre, ŭi, ultum, to consult.

Gĕmo, ěre, ŭi, Itum, to sigh, groan.

Compos. congĕmo or congemisco, ingĕmo or ingemisco, perf. ŭi, supine wanting.

Gigno, ěre, genŭi, genĭtum, to beget, produce.

Perf. and supine from the obsolete *geno*. So *ingignĕre* and *progignĕre*.

Mŏlo, ěre, ŭi, Itum, to grind (in a mill).

Occŭlo, ěre, ŭi, ultum, to conceal, hide.

Pŏno, ěre, pŏsŭi, pŏsitum, to lay, place.

Obsolete perf. *posŭi*. *Compos. antepŏno, appŏno, compŏno, depŏno, dispŏno, expŏno, oppŏno, praepŏno, postpŏno, and sepŏno.*

Trĕmo, ěre, ŭi, —, to tremble.

Compos. contremĕre.

Vŏmo, ěre, ŭi, Itum, to vomit.

Compos. ecomĕre, revomĕre.

d) Those which are otherwise irregular in the perfect and supine.

Ĕmo, ěre, ĕmi, emptum, to buy.

Compos. adĕmo, adĕmi, ademptum. So *coĕmĕre, dirimĕre, ezinĕre, interimĕre, perimĕre, and redimĕre.*

Fĕro, ferre, tŭli, lātum, to bear, carry. (Cf. page 669.)

(Fŭro), fŭrĕre, —, —, to rage.

Perf. and supine wanting. So also first person singular. For the perf. commonly *insanŭi*.

Gĕro, ěre, gessi, gestum, to carry, bear; perform.

Compos. congĕrĕre, digerĕre, and ingerĕre.

Prĕmo, ěre, pressi, pressum, to press.

Compos. comprĕmĕre, deprĕmĕre, expĕmĕre, oppĕmĕre, and supĕmĕre.

Psallo, ěre, psalli, —, to play on a stringed instrument.

Quaero, ěre, quaesivi, quaesitum, to inquire, to seek.

So *compos. acquiro, conquirō, exquirō, inquiro, perquirō, and requiro.*

Ūro, ěre, ussi, ustum, to burn.

So *adŭrĕre, comburĕre, ezurĕre, and inurĕre.*

Vello, ěre, velli or vulsi, vulsum, *to pluck, pick.*

So *avello*, *evello*, and *revello*. But *convello* and *divello* have only *velli* in the perfect.

Verro, ěre, verri, versum, *to sweep.*

Compos. *everrere*.

6. Verbs in *so* and *zo* are, —

Depso, ěre, depsi, depsitum and depstum, *to knead.*

Pinso, ěre, pinsi, pinsitum or pistum, *to pound, grind.*

Texo, ěre, texi, textum, *to weave.*

Compos. are *atexo*, *conexo*, *obtexo*, *per texo*, *prae texo*, and *re texo*.

Viso, ěre, visi, —, *to go to see, to visit.*

A supine *visum* is borrowed from *videre*.

Some of this class follow the analogy of the fourth conjugation : —

Arcesso (or accerso), ěre, arcessi, arcessitum, *to send for.*

Capesso, ěre, capessi, capessitum, *to take up, lay hold of.*

Facesso, ěre, facessi, facessitum, *to perform, accomplish.*

Incesso, ěre, incessi, (or incessi), —, *to attack, assail.*

Lacesso, ěre, lacessi, (or li), lacessitum, *to provoke.*

7. Verbs in *sco* form their perfect and supine as follows : —

Compesco, ěre, compecsi, *to curb, restrain.*

Cresco, ěre, crevi, cretum, *to grow.*

So the compos. *conresco*, *decreasco*, and *excreasco*. But *accreasco*, *increasco*, and *succresco* want the supine.

Disco, ěre, didici, (discitrus), *to learn.*

Compos. *addisco*, *addidici*. So also *ediscere* and *dediscere*.

Dispesco, ěre, dispesci, —, *to divide, separate.*

Glisco, ěre, —, —, *to begin, spread.*

Hisco, ěre, —, —, *to yawn; to mutter.*

Nosco (gnosco), ěre, novi, notum, *to become acquainted with.*

So *ignosco* and *dignosco*. But *agnosco*, *cognosco*, and *recognosco* have supine *agnitum*, *cognitum*, and *recognitum*.

Pasco, ěre, pavi, pastum, *to pasture, feed.*

Posco, ěre, poposci, —, *to demand, ask.*

So *deposco*, *exposco*, both with *poposci*, and *reposco* without perfect.

Quiesco, ěre, quievi, quietum, *to rest.*

Compos. *acquiescere*, *conquiescere*, and *requiescere*.

Suesco, ěre, suavi, suetum, *to accustom one's self.*

Part. *suetus*, accustomed. Compos. *consuesco*, *desuesco*, and *insuesco*.

IV. FOURTH CONJUGATION.

Regular verbs of this conjugation form their perfect in *ivi* or *ii*, and the supine in *itum*. E. g.

Audire, *to hear.*

Erudire, *to instruct.*

Munire, *to fortify.*

Vestire, *to clothe.*

Irregular in one or both of the characteristic parts are the following:—

Amicio, ire, icŭi or ixi, ictum, to clothe, put on.

The perf. *amicŭi, amizi, and amictivi* scarcely ever occurs.

Aperio, ire, aperŭi, apertum, to open.

So *operio* and *cooperio*. But *comperio* and *reperio* have *pŕi, pertum*.

Cio, ire, cŭi, citum, to move, excite.

This is the old and regular form for *cico, citi, citum*, on which see p. 677. 3.

Eo, ire, ivi, itum, to go. (See page 669.)

Farcio, ire, farsŭi, fartum (faretum), to stuff.

Supine more rarely *farsum*. Compos. *confarcio* and *refarcio, fersi, fertum*. Others are *infercio* and *effercio*.

Ferio, ire, —, —, to strike.

In the perf. active *percussŭi*, and in the passive *ictus sum*, are commonly used.

Ferocio, ire, —, —, to be insolent, wild.

Fulcio, ire, fulsi, fultum, to prop.

The perfect of *fulcio* has the same form as that of *fulgeo*.

Haurio, ire, hausi, haustum, to draw.

Supine more rarely *hausum*; but frequently *hausurus*.

Punio, ire, ivi or ŭi, itum, to punish.

Regular, except that its passive forms sometimes occur in a deponent sense.

Quŕo, quire, quŭi or quŭi, quitum, to be able. (Cf. page 670.)

Raucio, ire, rausi, rausum, to be hoarse.

Compos. *irraucio*.

Sŕlio, ire, salŭi or salŭi, saltum, to spring, leap.

Compos. *desilire, exsilire, insilire, &c.*, generally perf. *silŭi*, rather than *siliŭi* or *silviŭi*. But *salire*, to salt, is regular.

Sancio, ire, sanxi, sanctum and sancitum, to ordain, appoint.

Sancitus is generally participle, and *sanctus* adjective.

Sarcio, ire, sarsi, sartum, to patch, mend.

Compos. *resarcire*.

Sentio, ire, sensi, sensum, to feel, think.

So *consentire, dissentire*, and *præsentire*. But instead of *assentio*, commonly *assentior* deponent.

Sepelio, ire, ivi, sepultum, to bury.

Sepio, ire, sepsi, septum, to hedge in.

Venio, ire, vŕni, ventum, to come.

Compos. *advenire, convenire, intervenire, obvenire, and pervenire*.

Vincio, ire, vinxi, vinctum, to bind.

So compos. *devincire*.

REMARK.—Desiderative verbs in *ŕrio* generally have neither perfect nor supine; as, *dormitŕrio, ire, I desire to sleep; coenatŕrio, ire, I desire to dine*. The only exceptions are *esŕrio, esurŭi, esuritŕrus, I am hungry; nuptŕrio, nuptŕri, I wish to get married, and partŕrio, parturitŭi, I wish to bring forth*.

E. DEPONENT VERBS.

I. Deponent verbs of the first conjugation are all regular, and conjugated like *hortor* (page 173, A). E. g.

Adversor, ŕri, ŕtus sum, to oppose, resist.

Arbitror, ŕri, ŕtus sum, to suppose, think.

Aspernor, ŕri, ŕtus sum, to despise.

Auxilior, ŕri, ŕtus sum, to help.

Calumnior, ŕri, ŕtus sum, to calumniate.

Criminor, ŕri, ŕtus sum, to accuse.

Cunctor, ŕri, ŕtus sum, to hesitate.

Domŕnor, ŕri, ŕtus sum, to rule.

Epŭlor, ŕri, ŕtus sum, to feast.

Fenŕror, ŕri, ŕtus sum, to lend on interest.

Glorior, ŕri, ŕtus sum, to boast.

Hospitor, ŕri, ŕtus sum, to be a guest.

Imitor, āri, ātus sum, *to imitate*.
 Jacūlor, āri, ātus sum, *to throw*.
 Licitor, āri, ātus sum, *to bid*.
 Luctor, āri, ātus sum, *to struggle*.
 Medicor, āri, ātus sum, *to heal*.
 Modēror, āri, ātus sum, *to moderate*.
 Negotior, āri, ātus sum, *to do business*.
 Odōror, āri, ātus sum, *to smell*.
 Oscūlor, āri, ātus sum, *to kiss*.
 Parasitor, āri, ātus sum, *to act the parasite*.
 Philosophor, āri, ātus sum, *to philosophize*.
 Proelior, āri, ātus sum, *to fight*.

To the above might be added many others equally regular.

The following occur only in certain authors as deponent, and more commonly as active verbs: *communicor, commurmāror, fluctuor, frulicor, lucrīnor, luxuriōr, nictor, and relīscor*.

Cicero employs *adūlor, arbitror, criminor, and dignor* both as deponent and as passive verbs.

II. The deponent verbs of the second conjugation are, —

Fateor, ēri, fassus sum, *to confess*.
 Compos. *confiteor, confessus sum; profiteor, professus sum*. But *diffiteor* wants the participle.

Liceor, ēri, licitus sum, *to offer a bid*.

So compos. *pollicēri*.

Medeor, ēri, —, *to heal*.

Participle commonly *medicātus* from *medicāri*.

Mereor, ēri, meritus sum, *to merit, earn*.

Compos. *commerēri, demerēri, and promerēri*.

Ratiocīnor, āri, ātus sum, *to reason, compute*.

Rustīcor, āri, ātus sum, *to rusticate*.

Sciscitor, āri, ātus sum, *to inquire into*.

Stipūlor, āri, ātus sum, *to stipulate*.

Suspīcor, āri, ātus sum, *to suspect*.

Testīficor, āri, ātus sum, *to witness, attest*.

Tūor, āri, ātus sum, *to protect*.

Urīnor, āri, ātus sum, *to dice*.

Vāgor, āri, ātus sum, *to ramble*.

Venerōr, āri, ātus sum, *to venerate*.

Vociferōr, āri, ātus sum, *to vociferate*.

Misereor, ēri, miseritus or miser-tus sum, *to pity*.

Frequently impersonally *miseretur* or *miseret me*.

Reor, rēri, ratus sum, *to suppose*.

Tueor, ēri, tultus sum, *to guard, protect*.

An obsolete form of this is *tuor* of the third conjugation, from which the adjective *tutus*. Compos. are *contuēri* and *intuēri*.

Vereor, ēri, veritus sum, *to fear*.

Compos. *reverēri* and *subverēri*.

III. The deponent verbs of the third conjugation are, —

Apiscor, apisci, aptus sum, *to gain, acquire*. (Obsolete.)

Compos. *adipisci or, adeptus sum, and indispiscor, indeptus sum*, with the same sense.

Divertor, *to turn aside; praevertor, to outstrip; and revertor, to return*.

The perfect of these verbs is derived from the active form *verto*; hence commonly *reverti, revertēram, &c.*, for *reversus sum*. The part. *reversus*, however, has an active sense, "having returned."

Expergiscor, expergisci, experectus sum, *to awake*.

From this *expergefācere*, part. *ex-*

pergefactus. But the verb *expergēre*, part. *expergitus*, is obsolete.

Fruor, frui, fructus or fructus sum, *to enjoy*.

Compos. *perfruor, perfructus sum*.

Fungor, fungi, functus sum, *to perform*.

Compos. *defungi, perfungi*.

Grādior, grādi, gressus sum, *to step, walk*.

Compos. *aggredior, aggredi, aggressus sum*. So also *congrēdi, digrēdi, egrēdi, ingrēdi, progrēdi, and regrēdi*.

Invēhor, invēhi, invectus sum, *to inveigh against*.

Irascor, irasci, —, to be angry.
(Inchoative.)

Iratus sum has the sense of the present, "I am angry." For the perf. *succensus* is used.

Lābor, lābi, lapsus sum, to glide, slip, fall.

Compos. *collābi, delābi, dilābi, prolābi, and relābi.*

Lōquor, lōqui, locūtus sum, to speak.

Compos. *allōqui, collōqui, elōqui, interlōqui, oblōqui.*

Miniscor (not used).

From it the compos. *comminiscor, comminisci, commentus sum*, to devise, imagine; and *reminiscor, reminisci*, with the perf. *recordātus sum*, to remember. — The part. *commentus* has a passive sense, "devised," "invented."

Mōrior, mōri, mortuus sum, ful. part. moritūrus, to die.

Obsolete infinitive *moriri*. Compos. *commori, demori, and emori.*

Nanciscor, nancisci, nactus sum, to obtain.

Part. sometimes written *nactus*.

Nascor, nasci, nātus sum, to be born.

Original form *gnascor*, which still exists in *agnatus* and *cognatus*. Compos. *enascor, innascor, and renascor.*

Nitor, niti, nisus or nixus sum, to strive, to rely upon.

Compos. *adniti, conniti, eniti, and obniti.*

Obliviscor, oblivisci, oblitus sum, to forget.

Paciscor, pacisci, pactus sum, to bargain, stipulate.

Compos. *compacisci or compecisci, depacisci or depecisci*, all with *pactus sum*.

Pascor, pasci, pastus sum, to feed, graze.

Patior, pati, passus sum, to suffer.

Compos. *perpetior, perpēti, perpassus sum.*

Plecto, plectere, to plait, braid, gives rise to the

Compos. *amplector and complexor, complexus sum*, to embrace.

Proficiscor, proficisci, profectus sum, to travel, to depart.

Quēror, quēri, questus sum, to complain.

Compos. *conquēri.*

Ringor, ringi, —, to show one's teeth; to chafe.

Sēquor, sēqui, secūtus sum, to follow.

Compos. *assēqui, consēqui, exsēqui, insēqui, obsēqui, persēqui, prosēqui, and subsēqui.*

Ulciscor, ulcisci, ultus sum, to revenge, punish.

Utor, ūti, ūsus sum, to use, enjoy.

Compos. *abūti, deūti.*

Vescor, vesci, —, to eat, feed upon.

The place of a perfect is supplied by *ēdi*.

IV. The deponent verbs of the fourth conjugation are, —

Adsentior, adsentiri, adsensus sum, to assent.

Also active, in the same sense, *adsentio, adsensi, adsensum*; but more commonly deponent.

Blandior, blandiri, blanditus sum, to flatter.

Experior, experiri, expertus sum, to experience.

But *comperior*, I learn, am informed, is only used in the present; perf. *comperi* from *comperio*.

Largior, largiri, largitus sum, to lavish.

Compos. *delargior.*

Mentior, mentiri, mentitus sum, to lie, to tell falsehoods.

Metior, metiri, mensus sum, to measure.

Compos. *dimetiri, emetiri, and perimetiri.*

Molior, moliri, molitus sum, to labor, strive, toil.

Compos. *amoliri and demoliri.*

Opperior, opperiri, oppertus or opperitus sum, to wait for, expect.

Ordior, ordiri, orsus sum, to begin, commence.

Compos. *exordiri* and *redordiri*.
 Orior, oriri, ortus sum (*ful. part.*
oritūrus), *to rise*.

The Pres. Indic. follows the third
 conjug. *orēris, oritur, orimur*. But
 imperfect either *orirer* or *orērer*. So
 the compos. *coorior* and *exorior*. But
adorior has commonly *adoriris* and
adoritur, instead of *adorēris* and *adori-*
tur. — The fut. part. *oriundus* has the
 peculiar sense "sprung or descended
 from."

Partior, partiri, partitus sum, *to*
divide.

Compos. *dispertior, dispertitus sum*.

So also *impertior* or *impartior*. All
 these also active, *partio, dispartio*, and
impertio.

Potior, potiri, potitus sum, *to take*
possession of.

The Pres. and Imperf. Subj. some-
 times follow the third conjugation, *po-*
titur, potimur, poterētur, poterēmur.

Punior, puniri, punitus sum, (*in-*
stead of the active punio), *to*
punish.

Sortior, sortiri, sortitus sum, *to*
draw lots.

F. INCHOATIVE VERBS.

Inchoative verbs end in *sco*, and are formed either from
 nouns or adjectives, or from other verbs.

The verbs from which inchoatives are formed are commonly of the
 second conjugation, but the inchoatives themselves are invariably of
 the third.

The inchoatives derived from verbs generally have the perfect, and
 sometimes also the supine, of their primitives.

The inchoatives derived from nouns or adjectives either want the
 perfect entirely, or assume *ui*, like those derived from verbs.

The following lists exhibit the most important verbs of this class.

1. Inchoatives derived from verbs, with the perfect and su-
 pine of their primitives: —

Abolesco (*oleo*), ēre, abolēvi, abolē-
 tum, *to be annihilated*.

Adolesco (*oleo*), ēre, adolēvi, adul-
 tum, *to grow up*.

Coalesco (*alo*), ēre, coalui, coalitum,
to coalesce.

Concupisco (*cupio*), ēre, concupivi,
 concupitum, *to desire*.

Convalesco (*valeo*), ēre, convalui, con-
 valitum, *to convalesce*.

Exardesco (*ardeo*), ēre, exarsi, ex-
 arsum, *to grow hot, to become in-*
flamed.

Exolesco (*oleo*), ēre, exolēvi, exolē-
 tum, *to grow out of use*.

Indolesco (*doleo*), ēre, indolui, indoli-
 tum, *to feel pain*.

Inveterasco (*invetūro*), ēre, inveterāvi,
 ātum, *to grow old*.

Obdormisco (*dormio*), ēre, obdormivi,
 itum, *to fall asleep*. (So also *edor-*
misco, to take one's fill of sleep.)

Revivisco (*vivo*), ēre, revixi, revictum,
to revive, come to life again.

Scisco (*sio*), ēre, scivi, scitum, *to*
decree, ordain.

2. Inchoatives derived from verbs, with the perfect of their
 primitives: —

Acesco (*aceo*), ēre, acui, *to grow sour*.
 So also *concesco* and *pernesco*.

Albesco and exalbesco (*albeo*), ēre,
 exalbui, *to grow white*.

Aresco (*areo*), ēre, arui, *to become*
dry.

Calesco (*caleo*), ēre, calui, *to grow*
warm.

Canesco (*caneo*), ēre, canui, *to turn*
gray.

Conticesco (*taceo*), ēre, conticui, *to be-*
come silent.

- Contremisco (*tremo*), *ēre*, contremni, *to begin to tremble.*
 Defervesco (*ferveo*), *ēre*, deferbui, *to cease fermenting.*
 Delitesco (*lateo*), *ēre*, delitui, *to be concealed.*
 Effervesco (*ferveo*), *ēre*, efferbui, *to begin to boil.*
 Excandesco (*candeo*), *ēre*, excandui, *to grow hot.*
 Extimesco and pertimesco (*timeo*), *ēre*, extimui, *to become frightened.*
 Floresco and de- or effloresco (*floreo*), *ēre*, efflorui, *to begin to blossom.*
 Haeresco and ad- or inhaeresco (*haereō*), *ēre*, inhaesi, *to adhere to, to inhere.*
 Horresco and ex- or perhorresco (*horreo*), *ēre*, exhorruī, *to be terrified.*
 Ingemisco (*gemo*), *ēre*, ingemui, *to begin to sigh.*
 Intumesco (*tumeo*), *ēre*, intumui, *to begin to swell.*
 Irruiscio (*rauicio*), *ēre*, irraui, *to grow hoarse.*
 Languesco and e- or relanguesco (*lanqueo*), *ēre*, elangui, *to become languid.*
- Liquesco (*liqueo*), *ēre*, licui, *to begin to melt.*
 Madesco (*madeo*), *ēre*, madui, *to become wet.*
 Marcesco and com- or emarcesco (*marceo*), *ēre*, emarcui, *to decay, wither.*
 Occallesco (*calleo*), *ēre*, occalui, *to become callous.*
 Pallesco and expallesco (*palleo*), *ēre*, pallui, *to turn pale.*
 Putresco (*putreo*), *ēre*, putrui, *to decay.*
 Resipisco (*aspicio*), *ēre*, resipui, *to recover one's senses again.*
 Rubesco and erubesco (*rubeo*), *ēre*, erubui, *to become red, to reddle.*
 Senesco and consenesco (*seneco*), *ēre*, consenui, *to grow old.*
 Stupesco and obstupesco (*stupteo*), *ēre*, obstupui, *to become astonished.*
 Tabesco (*tabeo*), *ēre*, tabui, *to wither; pass away.*
 Tepesco (*tepeo*), *ēre*, tepui, *to become tepid.*
 Viresco and con-, e-, or reviresco (*viréo*), virui, *to turn green.*

3. Inchoatives derived from nouns and adjectives, without a perfect :—

- Aegresco (*aeger*), *ēre*, *to fall sick.*
 Ditesco (*dives*), *ēre*, *to become rich.*
 Dulcesco (*dulcis*), *ēre*, *to turn sweet.*
 Grandesco (*grandis*), *ēre*, *to grow up.*
 Gravesco and ingravesco (*gravis*), *ēre*, *to become heavy; to grow worse.*
 Incurvesco (*curvus*), *ēre*, *to become crooked.*
 Integrasco (*integer*), *ēre*, *to begin anew or afresh.*
 Juvenesco (*juvenis*), *ēre*, *to grow young again.*
- Mitesco (*mitis*), *ēre*, *to grow gentle.*
 Mollesco (*mollis*), *ēre*, *to become soft.*
 Pinguesco (*pinguis*), *ēre*, *to become fat.*
 Plumescio (*pluma*), *ēre*, *to become fledged.*
 Puerasco and repuerasco (*puer*), *ēre*, *to grow up to be a boy.*
 Sterilesco (*sterilis*), *ēre*, *to become sterile.*
 Teneresco and tenerasco (*tener*), *ēre*, *to become tender.*

4. Inchoatives derived from nouns or adjectives, with a perfect in *ui* :—

- Crebresco and in- or percrebresco (*creber*), *ēre*, crebui, *to increase, to grow frequent.*
 Duresco and obduresco (*durus*), *ēre*, durui, *to grow hard.*
 Evanesco (*vanus*), *ēre*, evanui, *to vanish.*
 Innotesco (*notus*), *ēre*, innotui, *to become known.*
 Macresco (*macer*), *ēre*, macrui, *to become lean.*
 Mansuesco (*mansuetus*), *ēre*, mansuevi, *to grow gentle.*
- Matnresco (*maturus*), *ēre*, maturui, *to become ripe.*
 Nigresco (*niger*), *ēre*, nigrui, *to turn black.*
 Obmutesco (*mutus*), *ēre*, obmutui, *to become dumb or mute.*
 Obsurdesco (*surdus*), *ēre*, obsurdui, *to become deaf.*
 Recrudesco (*crudus*), *ēre*, recrudui, *to break open afresh (of wounds).*
 Vilesco and evilesco (*vilis*), *ēre*, evilui, *to become low, of trifling value.*

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THE END.

E R R A T A .

Page	Line	
2	15	read " <i>fret</i> ," instead of " <i>fre</i> ."
40	16	read "NOM. <i>ūtēr</i> ," instead of "NOM. <i>ūt</i> ."
89	12	read " <i>puercūlus</i> ," instead of " <i>puerlūlus</i> ."
97	27	read "I have them not," instead of "I have it not."
127	28	read " <i>nolo</i> ," instead of " <i>volo</i> ."
141	34	read " <i>comēdim</i> " for " <i>comedim</i> ," and in the line below, " <i>comēdam</i> " for " <i>comedam</i> ."
145	1	read " <i>occidēre</i> ," instead of " <i>accidēre</i> ."
167	20	read " <i>nōvus</i> ," instead of " <i>nūvus</i> ."
220	36	read "Lesson XCIII," instead of "Lesson LXX."
246	16	read " <i>Quid éi</i> ," instead of " <i>Quid éo</i> ."
272	36	read " <i>(veniret)</i> ," instead of " <i>(vénēret)</i> ."
292	22	read "not lawful," instead of "now lawful."
315	12	read " <i>Revertítne</i> ," instead of " <i>Revertátne</i> ."
341	9	read " <i>tondēre</i> ," instead of " <i>tondēre</i> ."
371	14	read " <i>visēre</i> ," and on the line below, " <i>(visēre)</i> ," instead of " <i>visēre</i> ."
400	11	read " <i>prístīnae</i> ," instead of " <i>pristīnae</i> ."
532	15	read " <i>nancisci</i> ," instead of " <i>naucisci</i> ."
545	31	read " <i>sine perturbatione</i> ."
576	41	read " <i>succensērem</i> ," instead of " <i>succénserem</i> ."
578	26	read "has life in him," instead of "keeps up his spirits."
585	9	read " <i>in itinēre vestro</i> ," instead of " <i>itinēre tuo</i> ."
593	44	read " <i>Cujas</i> ," instead of " <i>Cujus</i> ."
629	23	read "They looked," instead of "They look."
644	56	read " <i>Quot, quantas</i> ," instead of " <i>Quot, quantus</i> ."
650	18	read " <i>detrimentōque</i> ," instead of " <i>detrimentaue</i> ."

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